STIC SURVEY OF INDIA

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LINGUISTIC SURVEY OF INDIA.

VOL. VII.

SPECIMENS OF THE MARĀṬHĪ LANGUAGE.

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LINGUISTIC SURVEY OF INDIA.

VOL. VII.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

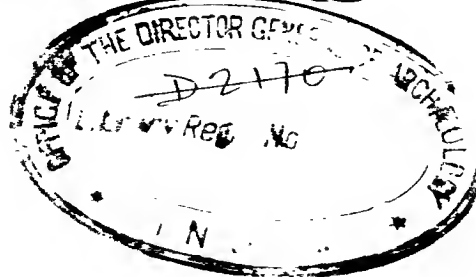# SPECIMENS OF THE MARĀṬHĪ LANGUAGE.

COMPILED AND EDITED BY

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Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

Vol.   I. Introductory.

"   II. Mōn-Khmēr and Tai families.

"   III. Part   I. Tibeto-Burman languages of Tibet and North Assam.

    "   II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.

    "   III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.

"   IV. Dravido-Munda languages.

"   V. Indo-Aryan languages, Eastern group.

    Part   I. Bengali and Assamese.

    "   II. Bihārī and Oṛiyā.

"   VI. Indo-Aryan languages, Mediate group (Eastern Hindī).

"   VII. Indo-Aryan languages, Southern group (Marāṭhī).

"   VIII. Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmīrī, and the " Non-Sanskritic" languages).

"   IX. Indo-Aryan languages, Central group.

    Part   I. Western Hindī and Panjābī.

    "   II. Rājasthānī and Gujarātī.

    "   III. Himalayan languages.

"   X. Eranian family.

"   XI. " Gipsy " languages and supplement.

CONTENTS.

MAP.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ए *ē*, ऐ *ai*, ओ *o*, ओ *ō*, औ *au*.

क *ka*	ख *kha*	ग *ga*	घ *gha*	ङ *ṅa*	च *cha*	छ *chha*	ज *ja*	झ *jha*	ञ *ña*
ट *ṭa*	ठ *ṭha*	ड *ḍa*	ढ *ḍha*	ण *ṇa*	त *ta*	थ *tha*	द *da*	ध *dha*	न *na*
प *pa*	फ *pha*	ब *ba*	भ *bha*	म *ma*	य *ya*	र *ra*	ल *la*	व *va* or *wa*	
श *śa*	ष *sha*	स *sa*	ह *ha*	ड़ *ṛa*	ढ़ *ṛha*	ऴ *ḻa*	ऴ्ह *ḻha*.		

Visarga (:) is represented by *ḥ*, thus क्रमशः *kramaśaḥ*. *Anuswāra* (˙) is represented by *ṁ*, thus सिंह *siṁh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ṅg*; thus वंश *baṅgśa*. *Anunāsika* or *Chandra-bindu* is represented by the sign ~ over the letter nasalized, thus मैं *maĩ*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا	*a*, etc.	ج	*j*	د	*d*	ر	*r*	س	*s*	ع	‘
ب	*b*	چ	*ch*	ڈ	*ḍ*	ز	*ẓ*	ش	*sh*	غ	*gh*
پ	*p*	ح	*ḥ*	ذ	*ẓ*	ژ	*z*	ص	*ṣ*	ف	*f*
ت	*t*	خ	*kh*			ژ	*ẓh*	ض	*ẓ*	ق	*q*
ٹ	*ṭ*							ط	*ṭ*	ک	*k*
ث	*s*							ظ	*ẓ*	گ	*g*
										ل	*l*
										م	*m*
										ن	*n*

ن when representing *anunāsika* in Dēva-nāgarī, by ~ over nasalized vowel.

و	*w* or *v*
ه	*h*
ی	*y*, etc.

Tanwīn is represented by *n*, thus فَوْرًا *fauran*. *Alif-i maqṣūra* is represented by *ā*;— thus, دَعْوٰى *da‘wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بَنْدَه *banda*. When pronounced, it is written,—thus, گُنَاه *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkhᵗtā*, pronounced *dēkhtā*; (Kāśmīrī) चुह *tsᵃh*; कर *karᵘ*, pronounced *kor*; (Bihārī) देखथि *dēkhathᵢ*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(a) The *ts* sound found in Marāṭhī (च), Puṣḥtō (څ), Kāśmīrī (ज़, च), Tibetan (ཙ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsh*.

(b) The *dz* sound found in Marāṭhī (ज), Puṣḥtō (ځ), and Tibetan (ཛ) is represented by *dz*, and its aspirate by *dzh*.

(c) Kāśmīrī ی (ञ) is represented by *ñ*.

(d) Sindhī ڄ, Western Panjābī (and elsewhere on the N.-W. Frontier) ي, and Puṣḥtō ڼ or ی are represented by *ṇ*.

(e) The following are letters peculiar to Puṣḥtō :—

ټ *ṭ* ; څ *ts* or *dz*, according to pronunciation ; ډ *ḍ* ; ړ *ṛ* ; ژ *zh* or *g*, according to pronunciation ; ښ *sh* or *kh*, according to pronunciation ; ڼ or ی *ṇ*.

(f) The following are letters peculiar to Sindhī :—

ٻ *bb* ; ڀ *bh* ; ٽ *th* ; ٿ *ṭ* ; ٺ *ṭh* ; ڦ *ph* ; ڄ *jj* ; ڇ *jh* ; ڇ *chh* ; ڃ *ñ* ; ڌ *dh* ; ڏ *ḍ* ; ڏ *ḍḍ* ; ڊ *ḍh* ; ڪ *k* ; ک *kh* ; ڳ *gg* ; ڱ *gh* ; ڱ *ṅ* ; ڻ *ṇ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

á, represents the sound of the *a* in *all*.

ă,	,,	,,	,, *a* in *hat*.
ĕ,	,,	,,	,, *e* in *met*.
ŏ,	,,	,,	,, *o* in *hot*.
e,	,,	,,	,, *é* in the French *était*.
o,	,,	,,	,, *o* in the first *o* in *promote*.
ö,	,,	,,	,, *ö* in the German *schön*.
ü,	,,	,,	,, *ü* in the ,, *mühe*.
th,	,,	,,	,, *th* in *think*.
dh,	,,	,,	,, *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I AM indebted to Dr. Sten Konow of Christiania, Norway, for the preparation of this volume. As Editor of the Series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in it.

<div style="text-align: right">GEORGE A. GRIERSON.</div>

Map

ILLUSTRATING THE DIALECTS OF
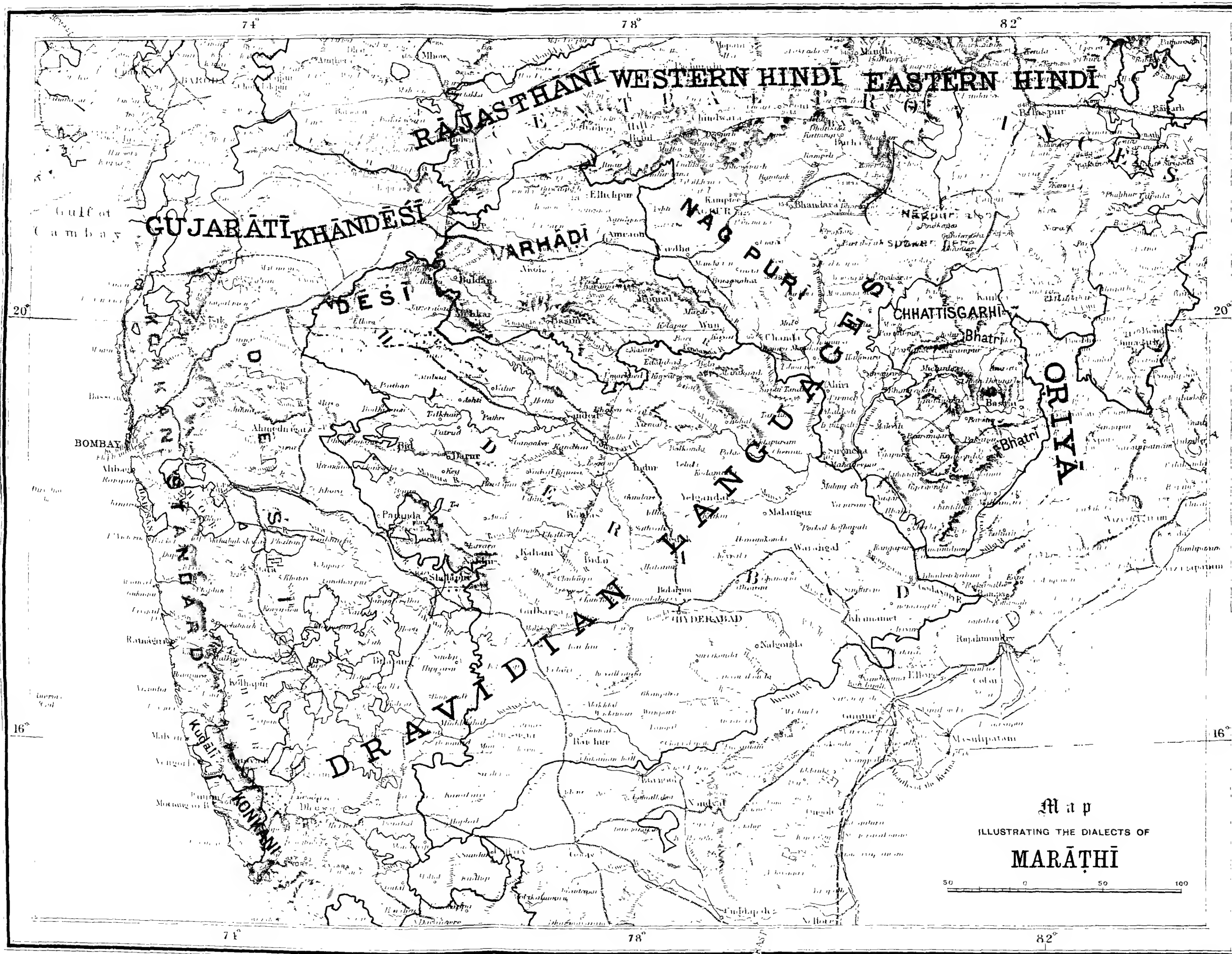
MARĀṬHĪ

THE SOUTHERN GROUP.

MARĀṬHĪ.

Like the Mediate Group of Indo-Aryan vernaculars, the southern one is a group of

The Southern Group. dialects, and not of languages. It includes only one language, *viz.*, Marāṭhī.

Marāṭhī with its sub-dialects occupies parts of three provinces, *viz.*, the Bombay

Area in which spoken. Presidency, Berar, and the Central Provinces, with numerous settlers in Central India and the Madras Presidency. It is the principal language of the north-western part of His Highness the Nizam's dominions and of Portuguese India. The area in which it is spoken is, roughly speaking, 100,000 square miles.

On the west, Marāṭhī is bounded by the Arabian Sea, from Daman in the north to

Political Boundaries. Karwar in the south. The northern frontier follows the Daman-Ganga towards the east and crosses Nasik, leaving the northern part of the district to Khāndēśī. It thence runs along the southern and eastern frontier of Khandesh, through the southern part of Nimar, Betul, Chhindwara, and Seoni, where the Satpura range forms the northern boundary. The frontier line thence turns to the south-east, including the southern part of Balaghat and almost the whole of Bhandara, with important settlements in Raipur. The Halᵇbī dialect occupies the central and eastern part of the Bastar State, still farther to the east.

From the south-eastern corner of Bhandara the line runs south-westwards, including Nagpur and the north-western corner of Chanda, where it turns towards the west through the district of Wun, leaving a narrow strip in the south to Telugu. It then continues towards the south, including the district of Basim, and into the dominions of His Highness the Nizam, where it again turns westwards to Akalkot and Sholapur. The frontier then goes south-westwards, in an irregular line, including Sholapur and Kolhapur, to the Ghats, and thence to the sea at Karwar.

Marāṭhī has to its north, in order from west to east, Gujarātī, Khāndēśī, Rāja-

Linguistic Boundaries. sthānī, Western Hindī, and Eastern Hindī. To the east we find Eastern Hindī, Gōṇḍī, and Telugu. Halᵇbī, which is separated from Marāṭhī by Chhattīsgaṛhī and Dravidian languages, merges into Oṛiyā in the east through the Bhatrī dialect. In the south we find, proceeding from the east, Gōṇḍī, Telugu, and Kanarese.

The dialectic differences within the Marāṭhī area are comparatively small, and there

Dialects. is only one real dialect, *viz.*, Kōṅkaṇī. There are, of course, everywhere local varieties, and these are usually honoured by a separate name. On the whole, however, Marāṭhī is a remarkably uniform language.

Three slightly different forms may conveniently be distinguished, the Marāṭhī of the Dekhan, the Marāṭhī of Berar and the Central Provinces, and the Marāṭhī of the Central and Northern Konkan. The last two forms of the language have some characteristics in common, and these are also shared by the rustic dialects of the Dekhan, such as the form of speech current among the Kuṇᵇbīs of Poona.

In the southern part of the district of Ratnagiri the Konkan form of Marāṭhī gradually merges into Kōṅkaṇī, through several minor dialects.

B

Several broken dialects are spoken in various parts of the Marāṭhī territory, and will be dealt with in connection with the various forms of that language. In the northern part of the coast strip belonging to Marāṭhī we find some smaller dialects, such as Kāthōḍī, Vārlī, Vāḍᵃval, Phudᵃgī, and Sāmvēdī, which in several points agree with Gujarātī-Bhīlī. The Khāndēśī dialect of Khandesh, which has hitherto been classed with Marāṭhī, has in this Survey been transferred to Gujarātī. It contains a large admixture of Marāṭhī, but the inner form of the language differs, and its base is a Prākrit dialect more closely related to Śaurasēnī than to Māhārāshṭrī which latter Prākrit is derived from the same base as modern Marāṭhī.

Further towards the east we find some broken dialects, such as Katiyā, Halᵇbī, Bhunjiā, Nāharī, and Kamārī, which have been so largely influenced by Marāṭhī that it has been found convenient to deal with them in this connection, though they are no true Marāṭhī dialects.

Marāṭhī, including its dialects, is the home tongue of several districts which are not included in the present Survey, such as the Portuguese terri-

Number of speakers.

tories and part of His Highness the Nizam's dominions. The numbers of speakers of such districts must be added to the figures returned from the various districts within the scope of this Survey.

Speakers of Marāṭhī in those districts of Central India and the Central Provinces over which the Peshwa and Holkar formerly held sway have been included among the total of those who use the Dekhan form of Marāṭhī as their home language. The details will be found under the different forms of Marāṭhī; the total number of speakers of the various forms of the language within the Marāṭhī territory is as follows :—

Marāṭhī of the Dekhan	6,193,083
Marāṭhī of Berar and the Central Provinces (including the Nizam's dominions) .	7,677,432
Marāṭhī of the Konkan	2,350,817
Kōṅkaṇī (including Portuguese territories and Madras Presidency) . . .	1,559,029
TOTAL .	17,780,361

These figures include the speakers of broken dialects in the Konkan and the Central Provinces. The figures for the Nizam's dominions, Portuguese India, and the Madras Presidency have been taken from the reports of the Census of 1891.

Marāṭhī and its dialects is also, to some extent, spoken outside the territory where it is a vernacular. At the Census of 1891 Marāṭhī and Kōṅkaṇī were separately returned. The figures for those districts where Marāṭhī and Kōṅkaṇī were spoken as foreign tongues were as follows :—

Marāṭhī spoken abroad in	Number of speakers.
Ajmere-Merwara .	1,604
Andamans .	913
Assam .	85
Bengal and Feudatories	909
Burmah .	565
Coorg .	2,621
Madras .	123,530
Mysore .	65,356
Panjab and Feudatories	551
Quettah .	1,340
Rajputana and Central India	11,072
Sind .	9,265
United Provinces and Feudatories .	7,414
TOTAL .	225,225

Kŏṅkaṇī has been returned for the purposes of this Survey as spoken by 20 settlers in Chanda. The other figures which follow have been taken from the reports of the Census of 1891 :—

Where spoken.													Number of speakers.
Mysore .	.	.	.	.	.	.	.	.	.	.	.	.	4,166
Rajputana	.	.	.	.	.	.	.	.	.	.	.	.	47
Chanda .	.	.	.	.	.	.	.	.	.	.	.	.	20
Coorg .	.	.	.	.	.	.	.	.	.	.	.	.	2,129
										Toṭal.		.	6,362

By adding together all these figures we arrive at the following total for Marāṭhī and its dialects :—

Marāṭhī spoken at home—

Dekhan	.	.	.	.	.	.	.	.	.	6,193,083
Berar and Central Provinces	.	.	.	.	.	.	.	7,677,432
Konkan	.	.	.	.	.	.	.	.	.	2,350,817
										16,221,332
Marāṭhī spoken abroad	.	.	.	.	.	.	.	.	225,225
				Total Marāṭhī		.				16,446,557
Kŏṅkaṇī spoken at home .	.	.	.	.	.	.	.	.	1,559,029
Kŏṅkaṇī spoken abroad .	.	.	.	.	.	.	.	.	6,362
				Total Kŏṅkaṇī		.				1,565,391
				GRAND TOTAL		.				18,011,948

The Prākrit grammarians tell us that at a very early period there were two princi-

Origin of Marāṭhī. pal languages spoken in the Ganges and Jamna valleys, Śaurasēnī in the west and Māgadhī in the east. Between both was situated a third dialect, called Ardhamāgadhī, which must approximately have covered the territory within which the modern dialects of Eastern Hindī are spoken. These dialects were recognised as the most important forms of speech in Āryā-varta, *i.e.*, the country to the north of the Vindhya range and the River Narmada. To the south of Āryāvarta was the great country called Mahārāshtra extending southwards to the Kistna, and sometimes also including the country of the Kuntalas which broadly corresponds to the southern part of the Bombay Presidency and Hyderabad. The language of Mahārāshtra was considered to be the base of the most important literary Prākrit, the so-called Māhārāshtrī. The South-Indian author Daṇḍin (sixth century A.D.) expressly states that the principal Prākrit was derived from the dialect spoken in Mahārāshtra.* And the oldest work in Māhārāshtrī of which we have any knowledge was compiled at Pratishṭhāna, the capital of King Hāla on the Godavari. There is, accordingly, no doubt that the Indian tradition derives the so-called Māhārāshtrī from the vernacular of Mahārāshtra, or, in the terminology of the Prākrit grammarians, the Māhārāshtra Apabhraṁśa, from which latter form of speech the modern Marāṭhī is derived.

---

* See Kāvyādarśa i. 35, *Mahārāshtrāśrayām bhāshām prakrishṭam Prākritam viduh.*

The opinion of the Indian grammarians has not been universally adopted by European scholars, and it will, therefore, be necessary in this place to go into detail in order to explain my reasons for adhering to it.

The arguments generally adduced against the derivation of Marāṭhī and Māhārāshṭrī from the same base are of two kinds. In the first place it is argued that Māhārāshṭrī and Śaurasēnī are simply two varieties of the same dialect; in the second place it is pointed out that Marāṭhī in several respects agrees with eastern vernaculars which must apparently be derived from a Māgadha dialect and not from the old language of the Śaurasēna country. It will be seen that both arguments are in reality one and the same, and that if it could be shown that Māhārāshṭrī was a quite distinct dialect which differed from Śaurasēnī and approached the eastern Prākrits, the analogy which certainly exists between Marāṭhī and eastern vernaculars could no more be adduced against deriving Marāṭhī and Māhārāshṭrī from the same base.

It will, therefore, be necessary to put the supposition of the identity of Māhārāshṭrī and Śaurasēnī to the test.

Our knowledge of the Prākrits is to a great extent based on the Prākrit grammarians who were not content to describe the various vernaculars which furnished the base for the literary Prākrits, but who also tried to systematise them, and often seem to have constructed general rules out of stray occurrences or phonetical tendencies. The literary Prākrits in this way came to differ from the spoken vernaculars. They were not, however, mere fictions, and the more we learn about the linguistic conditions of old India, the more we see that the differences stated to exist between the various Prākrit dialects in most cases correspond to actual differences in the spoken vernaculars.

On the other hand, the description given of the various Prākrits by the grammarians is not complete, and must be supplemented from the Prākrit literature. This literature is considerable and it makes it possible to get a good idea of two dialects, the so-called Māhārāshṭrī and Ardhamāgadhī. Śaurasēnī is less known, though we are able to understand the principal features of that dialect. With regard to Māgadhī we are almost entirely confined to the rules given by the grammarians.

Professor Pischel has, in his masterly Prākrit Grammar, collected the materials from the grammarians and from the literature and rendered it a comparatively easy task to define the relationship between the different Prākrits.

Classification of the Prākrits. Three different classifications seem to be possible, according to the features which we choose as our starting points.

Northern and Southern Group. In some features Śaurasēnī agrees with Māgadhī as against Māhārāshṭrī and Ardhamāgadhī. The principal ones are the treatment of single consonants between vowels, and the formation of the passive and of the conjunctive participle.

According to the Prākrit grammarians every Sanskrit unaspirated mute consonant between vowels, if not a cerebral, is dropped in the Prākrits and a faintly sounded *y*, or, in the case of *p* or *b*, a *v*, is substituted for it. This *y* is not, however, written in other than Jaina manuscripts. It seems certain that this rule of the grammarians was a generalisation of a phonetical tendency and did not exactly correspond to the actual facts of the genuine vernaculars. The tendency to drop consonants in such positions must, however, have been strong, as we find its results largely prevalent in modern vernaculars. Compare Marāṭhī *kumbhār*, Sanskrit *kumbha-(k)āra*, a potter; Marāṭhī *taḷẽ*, Sanskrit

ta-ḍā(g)a, a tank; Marāṭhī *sūy*, Sanskrit *sū(ch)ī*, a needle; Marāṭhī *nëṇᵃṇõ*, Sanskrit *na-(j)ānāmi*, I don't know; Marāṭhī *bĩ*, Sanskrit *bī(j)a*, a seed; Marāṭhī *śam(bhar)*, Sanskrit *śa(t)a*, hundred; Marāṭhī *pāy*, Sanskrit *pā(d)a*, a foot, and so on.

The Prākrit grammarians make one important exception from the rule. A *t* between vowels becomes *d* in Śaurasēnī and Māgadhī, but is dropped in other dialects. Thus, Sanskrit *gata*, Śaurasēnī and Māgadhī *gada*, Māhārāshṭrī and Ardhamāgadhī *gaa, gaya*, gone. A *t* between vowels is very common, and, especially, it occurs in numerous verbal forms. The result is that its different treatment gives a very marked character to the two groups. There cannot, however, be any doubt that this difference is one of time and not of dialect. The *d* is the intermediary stage between *t* and the dropping of the sound, and there can be no doubt that a *d* was really often pronounced in the vernaculars on which Māhārāshṭrī and Ardhamāgadhī were based. For not only does the oldest Prākrit grammarian Vararuchi (ii, 7) allow the change of *t* to *d* in Māhārāshṭrī in certain words, but the manuscripts freely write *d* in Māhārāshṭrī, a confusion which it would be difficult to explain if the distinction made by the grammarians corresponded to the actual facts in the spoken vernaculars. This point cannot, therefore, be made the basis of a classification.

The passive is formed by adding the suffix *īa* in Śaurasēnī and Māgadhī, but *ijja* in the other dialects. Thus, Sanskrit *krīyatē*, Śaurasēnī and Māgadhī *karīadi*, Māhārāshṭrī and Ardhamāgadhī *karijjaï*, it is done. This distinction between the two groups has been inferred from the practice of the best manuscripts. There are, however, numerous exceptions, and forms ending in *iyyadi*, which is a variant of *ijjadi*, seem to occur in Māgadhī verses. This point cannot therefore be urged.

There remains the formation of the conjunctive participle which usually ends in *ia* in Śaurasēnī and Māgadhī and in *ūṇa* in Māhārāshṭrī and often also in Ardhamāgadhī. This latter dialect has, however, several other forms. Thus, Māhārāshṭrī *hasiūṇa*, Śaurasēnī and Māgadhī *hasia*, having laughed. The subsequent linguistic history of India shows that we are here face to face with a real distinction between the north and the south. The *u*-form has survived in Marāṭhī, in some Rājasthānī dialects, and in Oṛiyā, while other languages use forms derived from the old participles ending in *ia*.

A division of the Prākrits on account of this distinction cannot, however, seriously be maintained, and Śaurasēnī and Māgadhī differ in so many points that it is out of question to bring them into close connection with each other.

Dr. Hoernle, in his *Comparative Grammar of the Gaudian Languages* divided the Prākrit dialects into a western group, *viz.*, Śaurasēnī-Māhā-rāshṭrī, and an eastern, *viz.*, Māgadhī. These two groups

Eastern and Western Group.

differ in pronunciation and in the formation of the nominative singular of masculine *a*-bases. The western group changes every *s*-sound to a dental *s*, the eastern to a palatal *ś*; the western substitutes *j* for every initial *j* and *y*, the eastern prefers *y*; the western possesses both *r* and *l*, the eastern only *l*; the nominative singular of masculine *a*-bases ends in *ō* in the west and in *ē* in the east. Ardhamāgadhī agrees with the west in all points excepting the last one, the nominative singular of masculine *a*-bases usually ending in *ē*, but also, in old texts in *ō*.

This last test point, the termination of the nominative, must probably be eliminated from the features which distinguish the east from the west, for the most eastern Prākrit dialect of which we have any knowledge, the so-called Ḍhakkī, which must have been

based on the dialect spoken in Dacca, forms the nominative in *ō;* thus, *pulisō,* a man. This dialect also differs from Māgadhī in the treatment of *s*-sounds. It possesses a dental *s,* corresponding to *s* and *sh* in Sanskrit, and a palatal *ś,* corresponding to Sanskrit *ś;* thus, *daśa,* ten; *pulisassa,* Sanskrit *purushasya,* of the man. Dhakkī also seems to use *j* like the western Prākrits. Thus, *jampiduṁ,* Māgadhī *yampiduṁ,* Sanskrit *jalpitum,* to talk.

There thus only remains one of the test points in which the east differs from the west, the use of *l* and *r* respectively. I do not think that this point is of sufficient importance to base a classification on it.

The division of the Prākrits into a western and an eastern group is based on the supposition that Śaurasēnī and Māhārāshṭrī are essentially the same dialect. Since this theory was first put forward our knowledge of the Prākrits has advanced very far, and we now know that the two are radically different. They differ in phonology, in the formation of many verbal bases and of many tenses, in vocabulary, and in their general character. Śaurasēnī has, on the whole, the same vocabulary as classical Sanskrit, while Māhārāshṭrī is full of provincial words; the inflexional system of Śaurasēnī has nothing of the rich variety of forms which characterizes Māhārāshṭrī. If we add the points of disagreement adduced above, the wide divergence between the two dialects cannot be doubted. The relation between them can be compared to that existing between classical Sanskrit and the Vedic dialects, on the one side the correct and fixed speech of the *śishṭas,* or educated classes, on the other the ever fluctuating, richly varied language of the masses.

Final classification of the Prākrits.

In these characteristics Māhārāshṭrī agrees with Ardhamāgadhī. The close connection between these two Prākrits is so apparent that it has always been recognised. Several scholars have even gone so far as to identify them. Nobody would do so at the present day. There can, however, be no doubt with regard to the close relationship between them, and they may safely be classed together as forming one group as against Śaurasēnī.

Ardhamāgadhī is the link which connects Māhārāshṭrī with Māgadhī. This latter Prākrit is very unsatisfactorily known. It seems to comprise several dialects, but we are not, as yet, able to get a clear idea of them. In phonetics they seem to have struck out independent lines of their own. There are, however, sufficient indications to show that they had more points of analogy with Māhārāshṭrī and Ardhamāgadhī than would appear at the first glance. I pass by some points of phonology, and shall only draw attention to a few facts which seem to show that Māgadhī is based on a dialect, or on dialects, which had an inflexional system characterized with the same rich variety of forms as in Māhārāshṭrī and Ardhamāgadhī.

Māgadhī has preserved traces of the old dative of *a*-themes, which has been throughout replaced by the genitive in Śaurasēnī. Thus, *vināśāa,* Sanskrit *vināśāya,* in order to destroy. Such forms are, however, perhaps only correct in verses. There are two forms of the genitive singular and three forms of the locative singular of *a*-bases; thus, *puttassa* and *puttāha,* Sanskrit *putrasya,* Śaurasēnī only *puttassa,* of the son; *muhē,* Sanskrit *mukhē,* in the mouth; *kūvammi,* Sanskrit *kūpē,* in the well; *kulāhiṁ,* Sanskrit *kulē,* in the family. Śaurasēnī has only forms such as *kulē.*

The Ātmanēpada form of verbs, which in Śaurasēnī is confined to the first person singular, is used more freely in Māgadhī; optatives such as *kareyyā,* I may do, occur in Māgadhī as well as the Śaurasēnī forms *karēaṁ* or *karē;* imperatives such as *pivāhi,* drink, are used in addition to *piva,* Sanskrit *piba,* but not so in Śaurasēnī.

A suffix corresponding to the *illa*, which plays a great rôle in Māhārāshtrī and Ardhamāgadhī, but not in Śaurasēnī, must have been common in Māgadhī, as the modern vernaculars clearly show. Compare also Māgadhī *gāmēlua*, Sanskrit *grāmya*, boorish.

Such instances might be multiplied if we could draw the Māgadhī of the inscriptions and Pāli into the scope of our inquiry. The preceding indications are, however, sufficient to show that the general character of the Māgadhī dialects was more closely related to that of Māhārāshtrī and Ardhamāgadhī than that of Śaurasēnī. We seem therefore to be justified in dividing the Prākrits into one inner group, *viz.*, Śaurasēnī, and one outer comprising Māhārāshtrī, Ardhamāgadhī, and Māgadhī. This latter group shows great variety in its dialects, but has throughout the same character of inflexional richness.

There cannot, then, any more be any objection to the derivation of Māhārāshtrī and Mārāthī from the same base, and we must return to the Indian tradition and to the conclusion that Māhārāshtrī and Mārāthī are based on the same form of speech just as the two names, Māhārāshtrī and Mārāthī, are two different forms of one and the same word.

It is now permissible to draw attention to several points in which Mārāthī agrees with Māhārāshtrī. When similar forms also occur in other modern vernaculars, especially in the east, this fact is only in accord with the remarks above. Even Western Hindī forms can often be adduced which agree with Mārāthī and Māhārāshtrī as against Śaurasēnī. This is partly to be explained by assuming that Western Hindī is derived from various sources. Though it is, in its general character, a Śaurasēna dialect, it has also assimilated elements from other, say outer, forms of speech. Māhārāshtrī was, moreover, once the dialect of lyric poetry all over India, and it must necessarily have exercised an influence on other dialects, such as that spoken in the home of the present Western Hindī.

Mārāthī and Māhārāshtrī.

Māhārāshtrī has been preserved in two slightly varying forms, the chief language of Prākrit literature, and the dialect of the non-canonical literature of the Śvētāmbara Jains. This latter form of the language is usually called Jaina Māhārāshtrī, and was perhaps based on the vernacular spoken in Surāshtra, the modern peninsula of Kathiawar, before the present settlers entered it. The difference between the two forms of Māhārāshtrī is, however, of comparatively small importance and need not trouble us in this connection.

In comparing Mārāthī with Māhārāshtrī, we cannot base our inquiry on the vocabulary. In the first place we know too little of Śaurasēnī and Māgadhī, and in the second place, the vocabulary of modern Aryan vernaculars does not differ to any considerable extent. A comparison of the inflexions will also yield but a small result, the modern system being quite different from that prevailing in the old Prākrits. It will hence be necessary to base our conclusions on those facts in which the old Prākrits are known to differ from each other, and where the same difference can be traced down to modern times. We shall begin with some phonetical features.

Vowels.

Long vowels are occasionally shortened in Māhārāshtrī. Thus, in the common word *kumarō*, Sanskrit and Śaurasēnī *kumārō*, a boy. Compare Mārāthī *kumar*, which is not a poetical form. Other dialects have *kŭwar* and *kŭwār*.

Haridrā, turmeric, often becomes *haliddī* or *haladdī* in Māhārāshtrī. Compare Mārāthī *halad*, dative *hal⁸dī-lā*, rural Hindī *halad*, *haldī*, *hardī*.

The Sanskrit vowel *ṛi* is sometimes differently treated in the old dialects. Thus, Sanskrit *kṛita*, Māhārāshtrī and Ardhamāgadhī *kaa* (compare Māgadhī, Ardhamāgadhī

kaḍa), but Śaurasēnī usually *kida,* done ; Sanskrit *ghṛita,* Māhārāshṭrī and Ardhamāgadhī *ghaa,* but Śauraseni and Māgadhī *ghida,* clarified butter. Similarly we find Marāthī *kēlẽ, i.e., kaya-illaaṁ,* done, while *ghī,* clarified butter, according to Molesworth is scarcely used in Marāthī and must be considered as a Hindī loan-word.

Soft consonants are occasionally hardened in the Prākrits. Thus, Māhārāshṭrī *machchaï* and *majjaï,* Sanskrit *mādyati,* he grows mad ;

Consonants.

Māhārāshṭrī *vachchaï* for *vajjaï,* Sanskrit *vrajati,* he goes. Compare Marāthī *mats^aṇẽ* (Hindī *mach^anā*), to swell ; Kōṅkaṇī *votsũ,* to go.

The aspiration has been transferred in the Māhārāshṭrī and Ardhamāgadhī *gheṭṭuṁ,* Sanskrit *grahītum,* to take. Śauraseni has *geṇhiduṁ.* The base occurring in the Māhārāshṭrī and Ardhamāgadhī forms has only survived in Marāthī. Compare *ghēt^alẽ,* taken.

Dental consonants are much more commonly cerebralised in Māhārāshṭrī, Ardhamāgadhī, and also in Māgadhī, than in Śauraseni. Compare Māhārāshṭrī and Ardhamāgadhī *ḍasaï,* Sanskrit *daśatï,* he bites ; *ḍahaï,* Sanskrit *dahati,* he burns ; *ḍola,* an eye (compare Sanskrit *dōla,* oscillating) ; *ḍollaï,* Sanskrit *dōlāyatē,* he swings ; *ḍōhalaa,* Sanskrit *dōhalaka,* the longings of a pregnant woman. Similarly we find Marāthī *ḍas^aṇẽ,* to bite ; *ḍāhō* (poetical), heat ; *ḍāḍzṇẽ,* to be hot ; *ḍōḷā,* an eye ; *ḍōh^aḷā,* longings of a pregnant woman, etc. Similar forms occur also in other dialects.

We may add stray forms such as Sanskrit *kshētra,* Māhārāshṭrī and Ardhamāgadhī *chhetta,* Marāthī *śēt,* but Śauraseni *khetta,* Hindī *khēt,* a field ; Māhārāshṭrī *kira,* Marāthī *kīr,* but Śauraseni and Sanskrit *kila,* forsooth ; Sanskrit *gardabha,* Māhārāshṭrī *gaḍḍaha,* Marāthī *gādhav,* but Śauraseni *guddaha,* Hindī *gadhā,* an ass ; Sanskrit *pañchāśat,* Māhārāshṭrī *paṇṇāsaṁ,* Marāthī *pannās,* while other modern vernaculars have forms such as Western Hindī *pachās.*

The termination of the nominative singular of masculine *a-*bases was *ō* in Māhārāshṭrī and Śauraseni. The same is the case in old Marāthī, thus,

Nouns and Pronouns.

rāvō, a king ; *nandanu,* a son. The final *u* in the latter form is directly derived from an older *ō.*

The genitive of *i-*bases, with which old *in-*bases were confounded, ends in *issa* and *iṇō* in Māhārāshṭrī and Ardhamāgadhī, but only in *iṇō* in Śauraseni ; thus, *aggissa* and *aggiṇō,* Sanskrit *agnēḥ,* of the fire ; *hatthissa* and *hatthiṇō,* Sanskrit *hastinaḥ,* of an elephant. The form *hatthissa* directly corresponds to Marāthī *hāthīs.*

With regard to pronouns we may note that the typical Māhārāshṭrī forms *majjha,* my ; *tujjha,* thy, have survived in Marāthī *mādzhā,* my ; *tudzhā,* thy.

Verbs.

The Marāthī verb shows something of the same rich variety as the Māhārāshṭrī one.

Thus we not only find the old present, future, and imperative, but also some traces of the precative.

Compare—

dēkhẽ	indriyā̃	ādhīna	hōijē,	taï	śītōshṇā-tẽ
see	*of-senses*	*dependent*	*he-may-become,*	*then*	*cold-and-heat*

pāvijē	āṇi	sukhaduḥkhī̃	ākaḷijē	āpaṇa-pẽ ;
he-will-get	*and*	*with-pleasure-and-sorrow*	*he-will-bind*	*himself ;*

' See, if a man is dependent on his senses, then he will feel cold and heat and become subject to the feeling of pleasure and sorrow ' (*Dnyānēśvarī,* ii, 119). Such forms have

usually been explained as passives, by assuming that the old passive can also be used as an active. The explanation given above seems, however, in some cases preferable.

The old passive survives in forms such as *lābh°ṇẽ*, to be got; *dis°ṇẽ*, to appear, and so on. In old poetry, however, a passive formed with the characteristic *j* is in common use; thus, *vadhijati*, they are killed; *kijē*, it is done. Such forms have been confounded with the remains of the old precative, and both were probably felt to be identical. In modern Marāṭhī only the forms *mhaṇ°jē*, it is said, namely; and *pāhijē*, it is wanted, have survived.

It is of importance to note that such forms correspond to the Māhārāshṭrī passive ending in *ijjaï*, while Śaurasēnī has *iǎdi*.

Marāṭhī infinitives such as *mārũ*, to strike, are directly derived from Māhārāshṭrī forms such as *māriuṁ*, to strike. The participle of necessity, which ends in *avva* in Māhārāshṭrī, *tavya* in Sanskrit, has survived in most modern dialects, sometimes as a future or an infinitive, as in eastern dialects, sometimes as a present participle passive as in Sindhī. Marāṭhī, as well as Gujarātī, uses forms derived from this participle as infinitives, but has also retained it in its original meaning of a future participle passive. Thus, Marāṭhī *myā karāvẽ*, Māhārāshṭrī *maē kariavvaṁ*, it should be done by me, I should do.

The Marāṭhī conjunctive participle in *ūn*, old Marāṭhī *ũ* and *u-niã*, i.e. *ũ + niã*, is derived from the corresponding Māhārāshṭrī form ending in *ūṇa* and *uṁ*, and has nothing to do with the Śaurasēnī form which adds *ia*. ⸱ Thus, Sanskrit *kṛitvā*, Māhārāshṭrī *kariūṇa, kariuṁ*, Marāṭhī *karũ, karuniã, karūn*, but Śaurasēnī *karia* and *kadua*.

We may add the frequency with which the suffix *illa* is used in Māhārāshṭrī and probably all eastern Prākrits, just as its modern representative *l* in Marāṭhī, and, lastly, the use of the emphatic particle Māhārāshṭrī and Ardhamāgadhī *chēa, chia, chcha*, Marāṭhī *chi, ts̲*, Chhattīsgaṛhī *ēch*, but Śaurasēnī *jēva*, Gujarātī and Rājasthānī *j*.

Such points of agreement cannot fail to add strength to the conclusion that Māhārāshṭrī Prākrit was based on the vernacular of the Marāṭhā country, which is the direct source from which modern Marāṭhī is derived.

Marāṭhī is the only modern vernacular which has been derived from the old Māhā-

Place of Marāṭhī in reference to other Indo-Aryan vernaculars.

rāshṭra Apabhraṁśa. That latter form of speech had a distinct character of its own. Though being of the same general kind as the eastern vernaculars, it differed from them in several points and sometimes agreed with Śaurasēnī, especially in the pronunciation of certain sounds. The modern representative of the old Māhārāshṭra Apabhraṁśa is Marāṭhī, and it is, therefore, to be expected that that form of speech occupies a somewhat independent position, sometimes agreeing with the languages of the outer, and sometimes with those of the inner group. That is also the case. Moreover, the conservative character of Marāṭhī has tended to make this independence greater than it was, and at the present day Marāṭhī is a language with very well marked frontiers, and does not merge into any of the neighbouring forms of speech. The border line between Marāṭhī on one side and Gujarātī, Rājasthānī and Western Hindī on the other, is very sharply marked. In the west we see that Gujarātī Bhīlī and Khāndēśī gradually become more and more influenced by Marāṭhī. But even when such dialects assume the linguistic form of Marāṭhī, as in the case of Vāḍ°val, Vārlī, etc., they retain the character of mixed forms of speech and are no real connecting links. Similar is the state of affairs in the east. The Halbī dialect is not a connecting link between Marāṭhī, Chhattīsgaṛhī and Oṛiyā, but a

mechanical mixture of all these three languages, spoken by a tribe whose language did not originally belong to the Indo-Aryan Family.

Relation of Marāṭhī to the Inner Group. It has already been stated that Marāṭhī in some points agrees with the languages of the inner group. The principal ones are as follows :—

The pronunciation generally. In Kōṅkaṇī, however, we find some features which agree with the state of affairs in the east. Thus Kōṅkaṇī possesses the short *e* and *o* sounds and pronounces the short *a* like the *o* in 'hot.'

Marāṭhī has two *s*-sounds, a dental *s* and a palatal *ś*. This latter sound is used before *y* and before *i*, *ī*, and *ē*, which vowels are usually pronounced almost as *yi*, *yī*, *yē*, respectively, a state of affairs which is not in accord with the principles prevailing in the east. The palatal pronunciation of *s* is, therefore, due to the combination of *s* and *y*, and quite different from the Bengali *ś*, which has another origin as the eastern Prākrits clearly show. Some Marāṭhī dialects only know the dental *s*.

The pronunciation of the palatals as *ts*, *dz*, respectively, also occurs in some eastern dialects, and in Kāśmīrī. A similar pronunciation is common in several dialects of Gujarātī and Rājasthānī. Exact parallels to the Marāṭhī pronunciation of *s* and of the palatals are only found in Telugu. Such points do not, therefore, prove a closer connexion between the pronunciation of Marāṭhī and of eastern vernaculars.

On the other hand, *v* and *b* are distinguished as in Gujarātī, Pañjābī, Sindhī, and, partly, in Rājasthānī. Marāṭhī has a cerebral *l* like Rājasthānī, Gujarātī, Pañjābī, and also Oṛiyā.

With regard to the inflexion of nouns and verbs, it should be noted that Marāṭhī has three genders like Gujarātī and some rural dialects of Western Hindī.

The nominative singular of strong masculine bases ends in *ā* as in the east and in some dialects of Western Hindī, but in *ō* in Kōṅkaṇī. The nominative plural ends in *ē* as in Western Hindī.

Marāṭhī possesses a separate case of the agent and, in consequence thereof, uses the passive construction of the past tense of transitive verbs. The verb is put in the neuter singular if the object is accompanied by a case suffix. In the Konkan, however, it agrees with the object also in such cases, just as it does in Gujarātī and Rājasthānī. Kōṅkaṇī also agrees with Gujarātī in possessing a separate form of the nominative singular of the personal pronoun of the first person; thus Kōṅkaṇī *hāv*, Gujarātī *hū̃*, I.

The nominative singular masculine of demonstrative and relative pronouns ends in *ō* as in Western Hindī, like the nominative of masculine *a*-bases in Māhārāshṭrī.

Marāṭhī uses an *n*-suffix to form a verbal noun, as does also Western Hindī. The same suffix, however, also occurs in Eastern Hindī, and Marāṭhī has also a *v* infinitive like Gujarātī and eastern vernaculars.

None of these points are of sufficient importance to prove a closer connexion between Marāṭhī and the languages of the inner group. They are partly due to the conservative nature of the language, as in the case of the preservation of a separate case of the agent, and they are partly of the same nature as those features in which Māhārāshṭrī agreed with Śaurasēnī.

In other points Marāṭhī agrees with the languages of the outer circle. The points **Relation of Marāṭhī to the Outer Circle.** of analogy in pronunciation have already been noted, and it has been stated that they are of relatively small importance.

On the other hand, the preceding pages dealing with the relationship between Marāṭhī and Māhārāshṭrī will have revealed many facts which show that the phonetical laws of Marāṭhī often closely agree with those prevailing in the east. Of greater importance, however, are several points of analogy in inflexion.

All weak *a*-bases in Marāṭhī have an oblique form ending in *ā*; thus, *bāp*, a father, dative *bāpā-lā*. The same form also occurs in the east. Thus, Bihārī *pahar*, a guard, oblique *pahᵃrā*. The eastern vernaculars do not, it is true, use this form regularly. Its existence is, however, of sufficient importance to be adduced in this place. Marāṭhī also shows the origin of this form. In addition to the oblique base ending in *ā*, it also, dialectically, uses a form ending in *ās*; thus, in the Konkan, *bāpās-na*, by the father. *Bāpās* directly corresponds to the Māhārāshṭrī form *bappassa*, of a father, and it is evident that *bāpā* has the same origin, the change of *ss* to *h* being already found in Māhārāshṭrī.

The termination of the second person singular of verbal tenses ends in *s* as in Bengali, Bihārī, and Eastern Hindī. Kōṅkaṇī, however, uses *y* like Kāśmīrī, and in Berar and the Central Provinces the second person is usually formed like the third person without an *s*.

The past tense has different forms for the three persons, as in eastern dialects. The personal suffixes are the same as in the case of the old present, and it is, therefore, doubtful whether Marāṭhī possesses the so-called pronominal suffixes which play so great a rôle in many outer languages. The *s* which is, in some dialects, added to the second person singular of all verbs, may perhaps be such a suffix. In a similar way we sometimes find a *t* added to the second person plural, and an *n* to the third person singular. Compare forms such as *karilẽs*, it was done (by thee); *sãgitᵃlān* (Konkan and Berar), it was said (by him). Such forms are, however, only occasionally used, and the whole question about pronominal suffixes must be left open so far as Marāṭhī is concerned.

The past tense is formed by adding an *l*-suffix as in the east. This feature pervades the whole conjugational system and gives a peculiar colour to the language which is entirely wanting in the inner group. Gujarātī, it is true, forms a pluperfect participle by adding an *l*-suffix. This seems, however, to be one of those points in which that language has been influenced by the vernaculars formerly spoken in its present home. The *l*-suffix must be derived from the Prākrit suffix *illa* which played a great rôle in Māhārāshṭrī, Ardhamāgadhī, and probably also in Māgadhī. It is a secondary suffix, added to the old past participle passive, and it is, consequently, originally not necessary. We also find that it is occasionally dropped, not only in the east, but also in Marāṭhī dialects; thus, Chitpāvanī *māyᵃrã̃* and *mārilã̃*, it was struck. On the other hand, this suffix is used in a much wider way in Kōṅkaṇī. The oldest instance of its use in the modern way is the Ardhamāgadhī *āṇilliya*, brought.

The future is formed by adding an *l*- or *n*-suffix. This form has been compared with the *l*-present in Bihārī. An *l*-future also occurs in Rājasthānī and some northern dialects. The base of the Marāṭhī future is identical with the habitual past, the old present. Sometimes, however, the two differ; thus Nāgpurī *nidzō*, I used to sleep, but *nidzal*, I shall sleep; Karhāḍī *mārᵃsī*, thou wilt strike (the corresponding form of the habitual past does not occur in the materials available). It is, therefore, perhaps allowable to conclude that the Marāṭhī future (and past habitual) has preserved traces of two old forms, the present and future. Māhārāshṭrī future forms such as *karihisi*, thou wilt do; *karihii*, he will do, would regularly become *karīs* and *karī* in Marāṭhī.

The most important points in which Marāṭhī agrees with eastern vernaculars are thus the oblique form of weak *a*-bases, the termination of the second person singular of verbal tenses, the distinguishing of the various persons in the past tense, and the *l*-suffix of the same form. These points are of sufficient importance to justify us in stating a closer relationship between Marāṭhī and the languages of the east. It should, however, be borne in mind that all these characteristics can be explained from the features of Māhārāshṭrī Prākrit.

In many points Marāṭhī differs from all other Indo-Aryan vernaculars. We may mention the almost universal use by nouns of a distinct oblique base; the dative in *s*; the genitive suffix *tsā*; the possessive pronouns *mādzhā*, my; *tudzhā*, thy; the numeral *pannās*, fifty; the conjunctive participle ending in *ūn* (compare, however, Oṛiyā), and so on.

The position of Marāṭhī as compared with other Indo-Aryan vernaculars may, there-

General conclusion.

fore, be defined as follows. In some points it has developed peculiar forms of its own; in others it agrees with the languages of the inner group, more especially, in pronunciation; and in important points of inflexion it forms one group with the eastern vernaculars of the outer circle.

In the Konkan there are important points of agreement with Gujarātī, a fact which may perhaps be accounted for by the supposition that the Marāṭhī-speaking inhabitants of the Konkan once occupied the modern Gujarat, and only settled in the Konkan after having lived for some time in the neighbourhood of the Gujarātīs. The tradition according to which their original home was Trihōtra may be a faint recollection of such a migration.

The Marāṭhā country has long been famous for its literature. The Vaidarbhī Rīti,

Marāṭhī Literature.

the literary style of the Berar school of Sanskrit writers, was highly praised by Daṇḍin, as far superior to the artificial style of the east, the Gauḍīyā Rīti. The old Māhārāshṭrī lyrics fully justify this praise, and later poets such as Rājaśēkhara proudly mention Mahārāshṭra as *Sarasvatī-janma-bhūḥ*, the birth-place of the goddess of eloquence, where the sweet and serene, the graceful and agreeable, nectar of poetry is found. We cannot in this place give even a rapid survey of the Prākrit and Sanskrit literature connected with Mahārāshṭra. We must be content to give a short account of the later literature in Marāṭhī.

The revival of literature in the Marāṭhā country is, just as is the case elsewhere in India, closely connected with the religious renaissance which can be traced from the time of Śankara down to the present day. The oldest Marāṭhī literature is, therefore, religious. It is due to the wish to make the religious thoughts and ideas of the old Sanskrit literature accessible to those who were not masters of any language other than their own vernacular. Sanskrit works were, therefore, translated and free paraphrases were made. The bulk of Marāṭhī literature is of this description, and like its prototype, it is written in verse. Prose compositions are later, and have not played the same rôle.

For the history of Marāṭhī literature and the development of the Marāṭhī language it is of importance to note that almost all its poets have come from the Dekhan and the country round Paithan. The Konkan and Berar do not claim a single name of importance.

The beginning of Marāṭhī literature seems to be connected with the Vishnuite reformation inaugurated by Rāmānuja (beginning of the twelfth century). To him Vishnu was the 'Supreme Deity, endowed with every possible gracious attribute, full of love and pity for the sinful beings who adore him, and granting the released soul after death a home of eternal bliss near him.'

The same religious devotion to Vishṇu, or, as he calls him Viṭhōbā, meets us in the *Abhangs*[1] of Nāmdēv, who is considered to be the first Marāṭhī poet. He was a tailor from Pandharpur, and probably flourished in the middle of the thirteenth century. Most of his works have been lost, but some of his stanzas have found their way into the *Ādigranth* of the Sikhs, and they can still impress us with his devotion to God, for whom he longs ' as the Chakravāka longs for his mate or a child for its mother.'

A contemporary of Nāmdēv was Dnyānōbā, or Dnyānēśvar who wrote a paraphrase of the *Bhagavadgītā* in the *Ōvī* metre. He lived at Alandi, north of Poona, and his work, the *Dnyānēśvarī* or *Bhāvārthadīpikā*, is dated Śaka 1212 = 1280 A.D. This work is very highly esteemed among the Marāṭhās. It is penetrated by deep religious feeling, but is also pervaded with the barren philosophy of later Hinduism.

The poet Mukundarāya probably belongs to the same age. His best known work is the *Vivēka-Sindhu*, or Ocean of Discrimination, which is strongly influenced by orthodox Vedantism.

The next important poet whose works have been preserved is Ēkanāth, a Ṛigvēdin from Paithan, who died in 1609. His favourite metre was the *Ōvī*, but he also wrote *Abhangs*. His principal works are based on Sanskrit originals and are devoted to the praise of Vishṇu. His *Ēkanāthī Bhāgavata* is based on the 11th *Skanda* of the *Bhāgavata-Purāṇa*, and has been printed in Bombay. He further wrote the *Bhāvārtha-Rāmāyaṇa*, the *Rukmiṇi-Svayaṁvara*, the *Svātmasukha*, etc., and also composed works in Hindōstānī. He was a contemporary of Shāhjī, the father of Śivajī, and is spoken of as an ardent student of the *Dnyānēśvarī*.

His daughter's son was Muktēśvar, who was born in 1609, and lived at Paithan. He is often spoken of as the master of the *Ōvī* metre, and his principal works are paraphrases of Sanskrit originals. He wrote part of a *Mahābhārata*, a *Bhāgavata*, a *Sata-mukha-Rāvaṇākhyāna*, and, according to tradition, also a *Rāmāyaṇa*.

We have now come down to the time of Śivajī, the founder of the Marāṭhā power. This national hero, who is usually known as a rude and treacherous warrior, was himself influenced by the growing Marāṭhī literature, and its greatest poet courted his favour. He sat as a pupil at the feet of Rāmdās (1608-1681), the son of a Kulkarni in Jamb at the Godavari, who spent his life in devotion to Rāma, and hence changed his name Nārāyaṇ to Rāmdās. Śivajī is said at one time to have offered him his whole kingdom, but Rāmdās declined the offer, and continued till his death to live as an unmarried devotee. The principal work of this author is the *Dāsbōdh*, on religious duties, and he also wrote numerous *Abhangs* and *Ślōkas*.

Tukārām (1608-1649) was born at Dehu, a small village to the north of Poona, and his father is said to have been a Śūdra. By profession he was a wandering reciter of *Kathās* or religious stories and legends, and he is considered to have brought the *Abhang* to the highest perfection. His poetry is devoted to the praise of Viṭhōbā. Religious longing and devotion, affectionate love and moral purity, are the keynotes of his verses, many of which are also remarkable for the sincere consciousness they exhibit of the idea of sin,—an expression of religious faith rarely met with in older literature, but which was in later times imitated by poets such as Mahīpati.

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[1] '*Abhang*' is the name of a metre. The word means ' unbroken,' and refers to the poems being of indefinite length, and to the loose, flowing, nature of the rhythm.

A contemporary of Tukārām was Vāman Paṇḍit (died 1673), a Ṛigvēdin from Satara, who studied in Benares, and also wrote in Sanskrit. His style is heavy, and the predilection for *yamakas* and other artificial embellishments show the growing influence of the Sanskrit *Kāvya*. He wrote a commentary on the *Bhagavadgītā* in the *Ōvī* metre, called the *Yathārthadīpikā*, and numerous works based on the *Mahābhārata*, the *Rāmāyaṇa*, the *Bhāgavata*, and so on.

Śrīdhar (1678-1728), the most copious of all Marāṭha poets, was a Brāhmaṇ from the neighbourhood of Pandharpur. His works were mostly based on the Sanskrit epics and on the Purāṇas, and are highly popular. Some of the titles are *Rāmavijaya, Harivijaya, Pāṇḍavapratāpa, Śivalīlāmṛita,* and so on.

Amṛitarāya, who was a Dēśastha Brāhmaṇ, lived in Aurangabad about the middle of the eighteenth century. He was renowned as a *śīghrakavi*,[1] and wrote also in Hindōstānī. His works are partly based on the Purāṇas, and are partly of a more metaphysical description. They abound in various kinds of alliterations. Like Tukārām he used to perform recitations.

A younger contemporary of Amṛitarāya was Mōrōpant or Mayūra Paṇḍit (1729-1794), a Karhāḍā Brāhmaṇ from Baramati in the Poona district. As a boy he acquired considerable proficiency in Sanskrit, in which language he also wrote some poems. His Marāṭhī works are largely influenced by Sanskrit poetry. He used all the artificial apparatus of Sanskrit rhetoric, and freely introduced Sanskrit words into his Marāṭhī. His works, which include a *Bhārata*, a *Bhāgavata*, several *Rāmāyaṇas*, a *Mayūrakēkāvalī*, and so forth, are held in high estimation among his countrymen, but are less palatable to European taste.

Mahīpati (1715-1790), a Dēśastha Brāhmaṇ of the Ṛigvēdins from Tahrabad near Paithan, was an imitator of Tukārām, but his chief importance rests on the fact that he collected the popular traditions about national saints, and put them in a poetical form. His various works, such as the *Bhaktavijaya*, the *Bhaktalīlāmṛita*, the *Santavijaya*, the *Santalīlāmṛita*, are usually described as the Acta Sanctorum of the Marāṭhās. They are partly based on older works by Nābhājī and Udbhavachidgan, but partly also on oral tradition, and narrate the miraculous life and doings of older deified poets such as Dnyānōbā and Tukārām.

There are, besides, a great many minor poets, such as Chintāmaṇi, Raghunāth (end of eighteenth century), Prabhākara and others, who mainly based their poems on the Purāṇas, the Mahābhārata, and the Rāmāyaṇa. It is not, however, possible to enter into details.

Almost all the Marāṭhī poetry mentioned on this and the preceding pages is religious. Erotic lyrics have, however, also been highly appreciated by the Marāṭhās from the earliest times. We possess a precious testimony to this leaning of the national mind in the famous *Sattasaī* of Hāla. In modern Marāṭhī the erotic poetry is principally represented by the so-called *Lāvaṇīs*, small ballads usually put into the mouths of women, and often of a rather scandalous description. Among the authors of Lāvaṇīs we may mention Anantaphandī (1744-1819), a Yajurvēdin from Ahmadnagar, who also mis-used his poetical genius in lavishing praise on Bāji Rāō, the last Peshwa, and Rāmjōśī (1762-1812), a Dēśastha Brāhmaṇ from Sholapur. In this connection we may also mention the *Naukā Krīḍan* of Viśvanāth, and the *Anangaraṅg* of Kalyāna Mala.

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[1] A *śīghrakavi* is a poet who is able to compose a poem on any topic without preparation or delay, an *improvisatore* or extemporising poet.

The feats of the national heroes from Śivajī and downwards, have furnished materials for numerous *Pāvāḍās*, or war-ballads, mostly by nameless poets, which are sung every-where in the country. Lastly, the numerous proverbs current among the Marāṭhās should be noticed. A good selection has been published by Manwaring. See Authorities below.

The prose literature in Marāṭhī is of much smaller importance. It embraces narra-tives of historical events, the so-called *Bakhars ;* moral maxims such as the *Vidur Nīti ;* folk tales, such as the *Vētāl Pantsvīśī*, the *Simhāsan Battīśī*, the *Śuk Bāhattarī*, and so forth. In modern times a copious literature of prose works has arisen, mainly translations from English, and several journals and newspapers in Marāṭhī are published, chiefly in Bombay and Poona.

AUTHORITIES.

A.—Early references.

Mahārāshṭra as the name of a country, does not seem to occur before the sixth century A.D., when it is mentioned by Varāhamihira in his *Bṛihat-Samhitā*, v, 64. The reference to the language of Mahārāshṭra as the base of the principal Prākrit in Daṇḍin's *Kāvyādarśa*, i, 35, belongs to about the same time.

The name was also known to the Chinese pilgrim Hiuen Tsiang, to Albirūnī, and to Zīāu-'d-dīn Barni. See the references in Yule's *Hobson-Jobson*, s. v. *Mahratta.*

The first reference to Māhārāshṭrī as the name of a language seems to be in Vara-ruchi's Prākrit Grammar, the date of which cannot be ascertained. Other grammarians simply use *Prākṛitam, i.e., the* Prākrit language, instead.

Later authors, such as Rāmatarkavāgīśa and Kramadīśvara, mention a dialect called Dākshiṇātyā as a form of Apabhramśa, *i.e.,* in this connection, as one of the vernaculars of India. Dākshiṇātyā is, in the Sāhitya Darpaṇa stated to be identical with Vaidarbhikā, the vernacular of Berar. Dākshiṇātyā is usually mentioned together with Māgadhī and Ardhamāgadhī and Professor Lassen was therefore inclined to class it with those dialects. We are not, however, told that Dākshiṇātyā has any characteristics of its own. On the contrary, Mārkaṇḍēya expressly states that Dākshiṇātyā is not a separate dialect, *lakshaṇākaraṇāt,* because it has no characteristic marks of its own. It is, therefore, impossible to base anything upon the names Dākshiṇātyā and Vaidarbhikā. They may, or may not, correspond to the modern Dakhiṇī and Varhāḍī, the dialects of the Dekhan and Berar respectively. Modern Marāṭhī is, at all events, so old that the mention of Dākshiṇātyā and Vaidarbhikā can refer to it. The oldest Marāṭhī inscription of which anything is known, goes back to about A.D. 1115-8, and an inscription of some extent is dated A.D. 1207. Compare *Epigraphia Indica,* Vol. i, pp. 343 and f.; Vol. vii, p. 109. It should be mentioned that a reference to the dialect of the Dākshiṇātyās, or Southerners, occurs in the Mṛichchhakaṭikā, where we are told that it was no distinct form of speech. On account of their knowledge of various aboriginal languages the Dākshiṇātyās are said to speak as they thought proper. The passages which might be expected to illustrate this dialect are, however, written in Śaurasēnī.

The first mention of the Marāṭhā country in Europe seems to be found in Friar Jor-danus' *Mirabilia Descripta* (c. 1328). The passage containing the reference has been reprinted in Yule's *Hobson-Jobson*, l. c., and is as follows :—

' c 1328. " In this Greater India are twelve idolatrous Kings, and more   .   .   . There is also the Kingdom of Maratha which is very great."—*Friar Jordanus,* 41.'

The same authority also reproduces the earliest mention of the Marāṭhī language of which I am aware. It has been taken from John Fryer's—*A New Account of East India and Persia*, London, 1698, and it is dated 1673. It is as follows :—

' 1673. " They tell their tale in Moratty : by Profession they are Gentues."—Fryer, 174.'

Other old references to the Marāṭhās and their country will be found in *Hobson-Jobson*. They may here be left out of consideration, and we shall turn to early mentions of the language.

The Konkan form of Marāṭhī was early dealt with by Portuguese missionaries, who called it the northern dialect of Kŏṅkaṇī. A paraphrase of the contents of the Gospels in that language by Francisco Vas de Guimaraeṅs, was printed in 1659, and a grammar by an unknown missionary was completed in the seventeenth century. See the authorities quoted under Konkan Standard below, p. 65.

The Kŏṅkaṇī dialect was described at a still earlier date. The old references will be found among the authorities dealing with that form of speech. See p. 166.

Marāṭhī itself began to occupy European scholars early in the eighteenth century. It was considered to comprise two dialects, Balabande and Marāṭhī. In reality, however, these are only the two common characters used in writing Marāṭhī, Balabande corresponding to the Bālbŏdh and Marāṭhī to the Mŏḍī character.

Marāṭhī does not seem to be represented in the translations of the Lord's Prayer published by Joh. Chamberlayne in 1715. La Croze in a letter to Theophilus Siegfried Bayer dated November, 1731, mentions Marāṭhī as *Marathica lingua*, also called *Balabande*. He rightly remarks that the written character is identical with Dēvanāgarī. See *Thesaurus epistolicus Lacrozianus*, Vol. iii, Lipsiae 1746, p. 64, where a specimen of the written character is given. La Croze derives the alphabet from Hebrew.

In the same work, Vol. i, Lipsiae 1742, p. 338, is printed a letter from Benj. Schultze, the well-known author of one of the first Hindōstānī grammars, who for some time lived as a missionary in Madras. The letter is dated the 28th January 1734, and it contains the incidental remark that Schultze had sent specimens in the Dēvanāgarī and Balabande languages to Europe. We learn from other sources that he furnished translations of the Lord's Prayer into Marāṭhī. His manuscripts were preserved in Leipzig, and afterwards published in several collections, for the first time in the *Orientalisch- und Occidentalischer Sprachmeister* of Johann Friedrich Fritz. This book which was printed at Leipzig, 1748, was an enlarged reprint of a similar work by Johann Heinrich Hager, published in Leipzig, 1741, which is, in its turn, based on older collections by Andreas Müller. The *Sprachmeister* was, however, revised by the Danish Missionary Benj. Schultze, just mentioned, who added 15 Indian specimens from his own collections. It accordingly contains the Mŏḍī character on pp. 94 and ff. which is called *Marathicum Alphabetum*. On pp. 120 and ff. some remarks on Hindōstānī, taken from Schultze's *Grammatica Hindostanica*, have been printed. We are here told that the *Balabandish* and *Marathish* language is a daughter of the *Dewanágara* language, that is of Sanskrit. P. 124 gives the *Balabandu*, *i.e.*, the Bālbŏdh character. On p. 206, we find the first ten numerals in Marāṭhī figures. Between pp. 212 and 213 is inserted a comparative vocabulary called *Tabula exhibens harum linguarum affinitatem et differentiam*. The fifth and sixth columns in this table contain some words in Marāṭhī, with the headings *Marathice* and *Balabandice*, respectively. The two columns are identical. Column 9 contains the same words in Kŏṅkaṇī, *Cuncanice*. To the *Sprachmeister* is annexed a

collection of versions of the **Lord's Prayer**. It includes the Lord's Prayer in Goanica, p. 85; Balabandeca, p. 90; and **Marathica**, p. 93, all by Schultze. The *Sprachmeister* furnishes the materials for the mention of the 'Marathica' and 'Balabandeca' languages in the *Alphabetum Brammhanicum seu Indostanum universitatis Kasí*. Romæ, 1761, p. ix. This work, which was published by the Congregatio de Propaganda Fide, was soon followed by the *Grammatica Marasta*, Rom., 1778, and a *Catechismo da Doutrina Cristam*, Rom., 1778, in Portuguese and Marāthī.

From about the same time is Iwarus Abel's *Symphona symphona, sive undecim Linguárum orientalium Discors exhibita Concordia, Tamulicæ videlicet . . . Marathicæ, Balabandicæ . . . Cuncanicæ . . .* Kopenhagen, 1782.

Lorenzo Hervas y Panduro, a Spanish Jesuit from Galizia, also dealt with Marāthī in his huge cyclopedia *Idea del Universo*, Cesena, 1778-87. The twentieth volume has the title *Vocabulario poliglotto con Prolegomeni sopra più di cl Lingue*, Cesena, 1787, and contains a comparison of 63 words in 154 languages. The Marāthī portion is printed on p. 163. The ensuing volume, the twenty-first, is a collection of versions of the Lord's Prayer in more than 300 languages and dialects. The title of this part is *Saggio prattico delle Lingue con Prolegomeni e una Raccolta di Orazioni Dominicali in più di trecento Lingue e Dialetti*. It contains a Marāthī version on p. 143, and a Goanese one on p. 145, both after Benj. Schultze, and also, on p. 146, another Marāthī version, after the Catechism, mentioned above.

Some Marāthī words are also given in the Russian publication *Glossarium comparativum Linguarum totius Orbis*. St. Petersburg, 1787. They were reprinted by Franz Carl Alter in his book *Ueber die Samskrdamische Sprache*, Vienna, 1794.

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The Scriptures were partly translated into Marāthī by the Serampore missionaries. The New Testament and the Pentateuch were published in 1807; the prophetic books in 1821. A Kōṅkaṇī translation of the Bible appeared at Serampore in 1819.

The list of authorities which follows does not include the works mentioned in the preceding pages. It should be compared with the shorter lists printed below under Konkan Standard and Kōṅkaṇī. See pp. 65 and 166.

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Marāṭhī is usually written in the so-called Bālbōdh or in the so-called Mōḍī character.[1]

Bālbōdh, *lit.* 'teachable to children' is identical with Dēva-nāgarī, and has been described in Vol. v. Part ii, pp. 7 and ff. It is used in almost all printed books, and also, to a great extent, in private transactions and letters. The Mōḍī character is almost totally confined to the latter kind of writing. An example of its use will be found on pp. 259 and ff. It consists of the following signs :—

Vowels.

ঙ্গ *a*	ঢ় *ā*	ঌ *i, ī,*	ৌ *u, ū,*
ঔ *ē*	ঔ *ai*	ঔ *ō*	ঔ *au* ৱ *aṁ* य: *aḥ*

Consonants.

प *ka*	ৱ *kha*	ঝ *ga*	घ *gha*	ঙ় *ṅa*
ৰ *cha*	ष *chha*	য *ja*	झ *jha*	অ *ña*
ৰ *ṭa*	ৰ *ṭha*	उ *ḍa*	ৰ *ḍha*	णा *ṇa*
त *ta*	ৱ *tha*	प *da*	ৱ *dha*	न *na*
प *pa*	फ *pha*	ब *ba*	भ *bha*	म *ma*
य *ya*	ৱ *ra*	ঢ় *la*	ৱ *va*	
शा *śa*	ष *sha*	उ *sa*	ह *ha*	
ळ *ḷa*	क्ष *ksha*	ৱ *dnya*		

The forms of the vowels given above are only used at the beginning of words or syllables. When the vowels follow a consonant they are expressed by means of secondary signs in the same way as in the Dēvanāgarī alphabet. For the sake of teaching these signs the alphabet is disposed in *Bārākh^aḍīs,* or series of twelve letters, each containing a consonant combined with all possible vocalic sounds. Such Bārākh^aḍīs are :—

ka	*kā*	*ki*	*kī*	*ku*	*kū*	*kē*	*kai*	*kō*	*kau*	*kaṁ*	*kaḥ*
ga	*gā*	*gi*	*gī*	*gu*	*gū*	*gē*	*gai*	*go*	*gau*	*gaṁ*	*gaḥ*
ṭa	*ṭā*	*ṭi*	*ṭī*	*ṭu*	*ṭū*	*ṭē*	*ṭai*	*ṭō*	*ṭau*	*ṭaṁ*	*ṭaḥ*

In Kôṅkaṇī the Kanarese and also the Roman alphabet are often used for the printing and writing of the dialect. Compare below p. 167. The Kanarese letters have been described in Volume IV under Kanarese.

Mr. Beames has justly pointed out that Marāṭhī has ' a very decided individuality, a type quite its own, arising from its comparative isolation for so many centuries.' The vocabulary chiefly consists of Tad-bhavas of different age. The loans from Persian are comparatively unimportant. On the other hand, old Tadbhavas have, since the revival of Marāṭhī literature, to some extent been replaced by Sanskrit loan-words. Thus, we now find *prasād*, favour, instead of the *pasāy* of Dnyānōbā's poetry; *gambhīr*, deep, instead of his *gahiru; nāth*, a lord, instead of his *nāh*, and so on. The general character of Marāṭhī has been described by Mr. Beames as follows :—' Marāṭhī is one of those languages which one may call playful—it delights in all sorts of jingling formations and has struck out a larger quantity of secondary and tertiary words, diminutives, and the like, than any of the other tongues.'

Grammar.

Pronunciation.—The short *a* is pronounced like the *u* in English 'but.' In Kôṅkaṇī, however, it assumes the open sound of *o* in ' hot,' as is also the case in Bengali. Thus, *voṭsũ̃*, to go. A short *a* is inherent in every consonant which is not combined with any other vowel. In poetry this short *a* is always pronounced. Thus, *ghar*, a house, is pronounced *ghara*. Such a word is, therefore, said to be disyllabic. In the same way *gharās*, to a house, is said to have three syllables, and so on. On the other hand, in every-day speech the final short *a* of a polysyllabic word is not pronounced. Thus, *ghar*, a house ; *bahīṇ*, a sister.

In a word of three syllables, which ends in a vowel other than *a*, a short *a* in the penultimate is slurred; thus, *tsālᵃṇī*, a sieve. In words of four syllables a short *a* in the antepenultimate is silent; thus, *karᵃvat*, a saw. In a word of five syllables a short *a* in the second syllable, and, if the word does not end in a silent *a*, in the penultimate is silent. Thus, *sārᵃkhavat*, resemblance ; *varᵃtavᵃlā*, an extra payment. The short *a* in compound words is dropped in the same cases as in the uncompounded word. Thus, *vi-sarᵃlā*, he forgot; *kalᵃkalᵃṇẽ*, to be agitated.

These rules are observed in the Konkan, in the northern part of the Dekhan, Berar, and the Central Provinces. In the Dekhan south of Poona every short *a* is fully sounded, though the educated classes try to conform their speech to the Poona standard ; thus, *visaralā*, he forgot. A final *a* is, however, in most cases silent. This tendency to pronounce the short *a* is probably due to the influence of the neighbouring Kanarese. It is most strongly developed in Kolhapur where even the short final *a* is often fully sounded ; thus, *dōna*, two. Similar is the case in the dialect of the Saraswat Brahmans of Karwar. See below, pp. 188 and ff.

Short and long *a* are often interchangeable with *ē*, more especially in the termination *ē* of neuter bases, of the instrumental and of verbal forms, and in the termination *ēn* of the future. Thus, *gharẽ̃, gharã̃*, and *gharã*, houses ; *bāpā-nẽ̃* and *bāpā-nã̃*, by the father ; *sāṅgitᵃlẽ̃* and *sāṅgitᵃlã̃* or *sāṅgitᵃlã̃*, it was said ; *mhaṇēn, mhaṇān*, or *mhaṇaṇ*, I shall say. The *a*-forms are not admitted into literature or into the language of the educated classes in the Dekhan, but are quite common in the Konkan, Berar and the Central Provinces.

Short *i* and *u* as final vowels only occur in loan-words such as *mati*, intelligence ; *bhānu*, sun. In the dialect of the Saraswat Brahmans of Karwar, however, final *i* and *u* are quite common.

I and *u* are always long in the penultimate of words ending in a silent *a ;* thus *mārīt,* striking ; *lākūḍ,* wood ; *ūs,* a sugarcane. They are short when they are followed by a full nasal sound ; thus, *uṇṭ,* camel. These rules, however, only apply to the language of the educated classes.

When a word is inflected or ends in a long vowel the long *ī* and *ū* of the penultimate are shortened or changed to *ᵃ* ; thus, *mārīt,* striking, *māritᵃ̃* or *mārᵃtᵃ̃,* while striking.

A long *ā* is apparently also shortened under the same conditions, though it is written as long, thus, *hatās,* written *hātās,* to the hand ; *kanās,* written *kānās,* to the ear. In such cases *a* has the sound of *a* in Italian *ballo.*

Ē is commonly pronounced as *yē ;* thus, *yēk* and *ēk,* one. This form is common everywhere with the exception of Poona and the neighbourhood. Literary forms such as *yēṇẽ,* to come ; *yēthẽ;* and *ēthẽ,* here, etc., show that the pronunciation of *ē* as *yē* has been common all over the Marāṭhī country. *Ē* is commonly interchangeable with *yā ;* thus, *tē,* or *tyā, vēḷēs,* at that time. Compare *śam-bhar,* for *śyam-bhar,* and *śēm-bhar,* hundred.

The Anusvāra is commonly written before surd consonants in order to denote the nasal corresponding to the consonant. Thus, उंट *uṇṭ,* a camel ; मांडी *māṇḍī,* a thigh. Such nasals occur before soft mutes, and also, if the preceding vowel is short, before hard mutes. In other cases the Anusvāra coalesces with the preceding vowel to a nasal vowel which is indicated by means of the Anunāsika. Thus, *ãt,* inside ; *bhõvaī,* an eyebrow. In Sanskrit words the Anunāsika before *r, ś, sh, s,* and *h* is pronounced as a nasal *ṽ,* and before *y, l,* and *v* as a nasal *ỹ, l, ṽ,* respectively. Thus, *saṽsār,* the world ; *saṽhār,* destruction of the universe ; *saỹyōg,* junction.

The Anunāsika is often dropped, or, when it is considered necessary to pronounce it distinctly, in order to distinguish between forms which would otherwise be confounded, replaced by *n.* The latter pronunciation is especially used in honorific words such as *tyānlā,* to him (honorific plural). Thus, *gharāt,* in the house ; *tyā-nē,* by him. In the Southern Konkan, however, the nasal pronunciation is very marked.

The gutturals, dentals, and labials are pronounced as in Sanskrit.

The palatals are pronounced as in Sanskrit in words borrowed from that language and from Hindōstānī, and in Marāṭhī words before *i, ī, ē,* and *y ;* thus, *chaṇḍ,* fierce ; *jamā,* collected ; *chikhal,* mud ; *bāpā-chẽ ghar,* the father's house ; *mājhyā gharãt,* in my house. *Ch* is also pronounced in the same way in *chār,* four. This form is derived from Prākrit *chattāri* and *chaürō* probably through the steps *chaārī, chyār ;* compare *ghōḍyās* from *ghōḍaassa, ghōḍaās,* to a horse. The numeral 'forty' is usually pronounced *ṯsālīs.* In other cases the palatals are pronounced as *ṯs, ṯsh, ḏz, ḏzh,* respectively. In the Konkan this pronunciation is also common before *ē.* Thus, *ṯsākar,* a servant ; *ḏzāṇẽ,* to go ; *ḏzẽ* (Konkan), which.

Jñ is pronounced as *dny,* or, in the Konkan, as *gy ;* thus, *dnyān* or *gyān,* knowledge. The sound only occurs in borrowed words.

The cerebrals are usually pronounced as in Sanskrit. The cerebral *ḍ* after vowels is, however, pronounced as an *r* in the Central and Northern Konkan, and as an *ṛ* in some dialects in Berar and the Central Provinces, and probably also elsewhere. Thus, *ghōḍā, ghōrā* and *ghōṛā,* a horse. We may compare the change of *ḍ* to *ḷ* between vowels in Māhārāshṭrī-Prākrit ; thus, Sanskrit *taḍāga,* Māhārāshṭrī *taḷāa,* Marāṭhī *taḷẽ,* a tank. In some rustic dialects in Berar *ḍ* is, in a similar way, often confounded with *ḷ ;* thus, *ghōḷā,* a horse ; *ḏzavaḍ,* near. The cerebral *ṇ* is often confounded with the dental *n,* though both

have a different origin, thus, *pănī* instead of *pāṇī*, water. It has often been stated that the cerebral *ṇ* is more common in the Konkan. This statement, however, only applies to the Kŏṅkaṇī dialect, where the two sounds seem to be correctly distinguished. In Nagpur every dental *n* is said to become cerebral. All the specimens forwarded for the use of this Survey, however, give a dental *n* in all places.

Marāṭhī possesses a cerebral (ळ) as well as a dental (ल) *l*-sound. The former is derived from a single *l* between vowels in Prākrit, the latter from a double *ll ;* thus, *kāḷ*, Mahārāshṭrī *kālō*, time ; *phūl*, Māhārāshṭrī *phullaṁ*, flower. The cerebral *ḷ* is pronounced by putting the tip of the tongue against the palate and allowing the air to pass on both sides. On the coast, from Thana to Rajapur, the cerebral *ḷ* has become dental, and in Berar and the Central Provinces it is often pronounced as an *r* or as a *y*. Thus, *māḷī*, *mālī*, *mārī*, and *māyī*, a gardener.

The consonant *v* has a sound between *v* and *w*. It is produced by bringing both the lips (not only the lower one as in English) in contact with the upper teeth, the rounding of the lips being less than in pronouncing a *w*. Before *i, ī, ē, y*, and *h* it sounds almost like a *v*, while in other positions it approaches the sound of *w*. A final *v* coalesces with a preceding vowel to a kind of diphthong ; thus, *gāv*, a village, pronounced almost as *gāō* or *gāṽ*. Before *i, ī,* and *ē*, a *v* has a tendency to be dropped. Thus, we find *istō* and *vistav*, fire ; *īs* and *vīs*, twenty, *yēḷ* and *vēḷ*, time. Such forms occur all over the Marāṭhī country, especially in rustic dialects.

Marāṭhī has two *s*-sounds, a dental *s* and a palatal *ś*. The latter is used before *i, ī,* and *ē*, and *y*, and in loan-words from Sanskrit and Persian. Thus, *śimphī*, a caste name ; *śīl*, a stone ; *śēt*, field ; *śyām*, blue. Similarly *śam-bhar*, instead of *śyam-bhar* or *śēm-bhar*, hundred. Dialectically every *ś* is changed to *s*. A cerebral *sh* only occurs in borrowed words such as *śēsh*, rest ; *śŏshᵃṇẽ*, to dry up. It is pronounced as an *ś*.

Aspirated letters have often lost their aspiration, thus, *hāt*, Prākrit *hattha*, hand ; *mādz*, Prākrit *majjha*, waist ; *sāṅgᵃṇẽ*, Prākrit *saṁghaï*, to say. In the Southern Konkan and Dekhan, where Marāṭhī borders on Kanarese, disaspiration is almost the rule.

Nouns.—Nouns may end in a short silent *a*, or in a long vowel, including *ē*, with or without nasalisation. A few nouns end in *ai, ō*, and *au*. Final *i* and *u* only occur in borrowed words such as *kavi*, a poet ; *mati*, intelligence ; *dhēnu*, a cow.

The bases of nouns are weak, when they end in a short inherent *a*, or strong, when they end in a long vowel or a diphthong. Thus, weak, *ghar*, house ; *bhint*, wall : strong, *ghōḍā*, horse ; *mōtī*, pearl. The long final of strong bases is derived from contraction. Thus, *ghōḍā* goes back to a Prākrit *ghōḍaü ; mōtī* to a Prākrit *mottiaṁ*.

Gender.—There are three genders, masculine, feminine, and neuter. The neuter is used to denote inanimate beings, and also animate beings in the plural where both the natural genders are included, or the gender is left undecided ; thus, *māṇᵃsẽ*, people. In the Konkan the neuter singular is commonly used to denote females before the age of puberty ; thus, *chēḍū*, a girl. In the plural the neuter is often used as a honorific feminine ; thus, *bāī-sāhēb ālī*, the lady came.

Strong bases ending in *ā* are, if they are not borrowed words, masculine. The corresponding feminine and neuter terminations are *ī* and *ē*, respectively ; thus, *mulᵃgā*, a boy ; *mulᵃgī*, a girl ; *mulᵃgẽ*, a child.

Number.—There are two numbers, the singular and the plural. Of masculine nouns only those ending in *ā*, which take *ē* instead of *ā*, change for the plural. Thus, *bāp*, father, fathers ; but *ghōḍā*, a horse ; *ghōḍē*, horses.

Most feminine nouns add *ā* in the plural; thus, *jībh*, a tongue, plural *jibhā* ; *ghōḍī*, a mare, plural *ghōḍyā*; *bāyᵃkō*, a woman, plural *bāyᵃkā*. Compare borrowed words such as *kathā*, a tale, plural *kathā*.

Most feminine nouns ending in a short silent *a* form their plural in this way. They are derived from Prākrit bases ending in *ā* ; thus, *jībh*, a tongue, goes back to a Prākrit *jibbhā*. In Prākrit there was also a large class of feminine nouns ending in *ī*. This final *ī* must be dropped in Marāṭhī, and these old *ī*-bases, therefore, look exactly like old *ā*-bases. Thus, *jībh*, a tongue, Prākrit *jibbhā* ; *mūṭh*, a fist, Prākrit *muṭṭhī*. These two classes are, however, distinguished in declension, and the old *ī*-bases form their plural, not in *ā*, but in *ī*; thus, *bhint-ī*, walls; *vēl-ī*, creepers, etc. To this class belong many verbal nouns which in the nominative are identical with the verbal base. Thus, *bhēṭ*, a meeting, from *bhēṭᵃṇẽ*, to meet; *ṭhēv*, a deposit from *ṭhēvᵃṇẽ*, to deposit, and so forth.

Some feminine nouns ending in *ū* do not change in the plural; thus, *dārū*, liquor and liquors.

Neuter nouns ending in *ẽ* form their plural in *ĩ*, all other neuter nouns add *ẽ* ; thus, *taḷẽ*, a tank, plural *taḷĩ*; *ghar*, a house, plural *gharẽ*; *mōtĩ*, a pearl, plural *mōtyẽ*, and so forth.

Words ending in *i* and *u* do not change in the plural; thus, *kavi*, a poet, poets ; *dhēnu*, a cow, cows.

Case.— Cases are formed by adding postpositions, not, however, to the base, but to a modification of it called the oblique form. There are, besides, some remains of the old synthetic cases of the Prākrits. The most common of those old forms is a dative ending in *s* ; thus, *bāpās*, to a father. *Bāpās* is derived from Prākrit *bappassa*, the genitive of *bappō*, a father, the genitive having replaced the dative in all Prākrits. The origin of the form has, however, been forgotten, and *s* is now used exactly like other dative suffixes and is added to the oblique base of all nouns ; thus, *mulᵃgyãs*, to daughters. The original force of a genitive can still be seen in the Konkan where this form in *s* is often used as an oblique base. See p. 66 below..

An old locative occurs in forms such as *gharĩ*, in the house; *pāyã*, at the feet. It is very common in poetry. In the Konkan we find another old locative in the word *gēr*, in the house.

An old instrumental ends in *ẽ*, plural *ĩ* and *hĩ*; thus, *kumarẽ*, by the boy ; *kāuḷĩ*, by the crows ; *īśvarēhĩ*, by the lord (honorific plural). Such forms are mostly confined to poetry.

The oblique form of borrowed words ending in *i* and *u* ends in *ī*, plural *ĩ*, and *ū*, plural *ũ*, respectively. Thus, *kavi*, a poet, obl. sing. *kavī* ; *dhēnu*, a cow, obl. plur. *dhēnũ*.

Masculine bases ending in *ā* and neuter bases ending in *ẽ* change *ā* and *ẽ* to *yā*, plural *yã* in the oblique form. Thus, *ghōḍā*, a horse, obl. sing. *ghōḍyā*, obl. plur. *ghōḍyã* ; *taḷẽ*, a tank, obl. sing. *taḷyā*, obl. plur. *taḷyã*. *Ē* is often substituted for *yā*, thus *ghōḍē-lā*, to the horse. *Rādzā*, a king, often rejects the *y* of the oblique form in writing ; thus, *rājā-kaḍē*, to the king. The same is also the case in other words after palatals, the *y* being only seen in the palatal pronunciation of the preceding consonant.

All other masculine and neuter bases add *ā*, plural *ã* in the oblique form. Thus, *bāp*, a father, obl. *bāpā*, plur. *bāpã* ; *mōtĩ*, a pearl, obl. plur. *mōtyã*.

Masculine bases ending in *ū*, however, usually retain the *ū* ; thus, *tsākū*, a pen-knife, obl. plur. *tsākũ*. In other bases ending in *ū* the oblique form often also ends in *ā* or *vā* ;

thus, *nātū*, a grandson, obl. *nātū*, *nātā*, and *nāt*ᵃ*vā*. *Bhāū*, a brother, usually forms *bhāvā*. Many neuter bases in *ū̃*, especially all diminutives, add *ū*, plur. *yā̃* ; thus, *karᵃḍū̃*, a kid, obl. *karᵃḍū* ; plur. *karᵃḍē̃*, obl. *karᵃḍyā̃*. In the Konkan both masculine and neuter *ū*-bases often add *vā*, plur. *vā̃* ; thus, *lāḍū*, a cake, obl. *lāḍᵃvā*.

The oblique singular of feminine nouns ending in *ī*, *ū*, and *ō* is like the base ; thus, *gāḍī*, a cart, obl. *gāḍī* ; *bāyᵃkō*, a wife, obl. *bāyᵃkō*. Old *ī*-stems ending in a silent *a* take *ī* ; thus, *āg*, fire ; obl. *āgī*. Old *ā*-stems ending in a silent *a* and borrowed words ending in *ā* form the oblique base in *ē* ; thus, *jībh*, tongue, obl. *jībhē* : *kathā*, a tale, obl. *kathē*. The same is often the case with feminine *ū*-bases in the Konkan, and feminine *ī*-bases in Kōṅkaṇī. Thus, *dzalū*, a leech, obl. *dzalū* and *dzalᵃvē* ; *rāṇī*, a queen, obl. *rāṇyē*. In female names ending in *ā* the polite oblique form ends in *ā* ; thus, *Yamunā-kaḍē*, to Yamunā. The oblique plural is the nasalised plural base ; thus, *gāḍyā*, carriages, obl. *gāḍyā̃*.

In Berar and the Central Provinces the nasalisation of the oblique plural is often dropped and a *hī*, *ī* or *hā* may be added. Thus, *bāpā-hī-kaḍē*, to the fathers.

An old oblique plural ending in *n* occurs in compounds such as *paisān-paisā*, every pice ; *gharan-ghar*, every house.

The usual postpositions will be found in the Skeleton Grammar. It should be noted that the dative is also used to denote the object of transitive verbs when it denotes a person, or, else, when it is emphasised, as is also the case in connected languages ; thus, *tyā-nē̃ Rāmā-lā hākūn dilē̃*, he drove away Rama ; *hyā nāsᵃkyā āmbyā-lā kāy mī̃ khāū̃*, what, shall I eat this rotten mango ?

Adjectives.—Adjectives are not inflected unless they end in *ā*, in which case they form their feminine in *ī*, and their neuter in *ē̃*. The plural then ends in *ē*, fem. *yā*, neut. *ī̃*, and the oblique form in *yā* or *ē* ; thus *tsāṅgᵃlā māṇūs*, a good man ; *tsāṅgᵃlyā bāyᵃkā*, good women ; *tsāṅgᵃlī̃ mulē̃*, good children. The oblique form is used before inflected nouns. The genitive in *tsā* is such an adjective ; thus, *bāpā-chyā gharā̃t*, in the father's house ; *tsāṅgᵃlyā mulᵃgyā̃s*, to good girls. The suffix *tsā* is also used to form ordinary adjectives from nouns ; thus, *gharᵃtsā* belonging to the house.

Verbs.—Verbs are quoted in the form of the verbal noun ending in *ṇē̃* ; thus, *karᵃṇē̃*, to do. The old present tense, which is used in poetry to denote all times, has developed into a habitual past ; thus *karī̃*, I used to do. In the negative it expresses unwillingness in the past ; thus, *tō gharā̃t dzāī-nā*, he house-into would-not-go. The imperative and the future are likewise old forms ; thus, *karīn*, I shall do ; *kar*, do. All other tenses are formed from participles. The present participle is used in the formation of present tenses, the past participle passive forms the past tense, and a present conjunctive is formed from the future participle passive ; thus, *mī uṭhᵃtō̃*, I rise ; *mī uṭhᵃlō̃*, I rose ; *mī uṭhāvā* or *myā uṭhāvē̃*, I should, or may, rise.

The tenses formed from the present participle are all active, and the subject of the sentence is also the subject of the verb and agrees with the latter in number, person, and gender ; thus, *tō karᵃtō*, he does ; *tī karᵃtē*, she does. This construction is called by Native grammarians the *kartari prayōga*, the Active construction.

The past participle has a different meaning in intransitive and in transitive verbs. In intransitive verbs its meaning is an active one. Thus, *gēlā*, Sanskrit *gata*, means 'gone,' 'having gone.' The past tense of intransitive verbs is accordingly used in the Active construction ; thus, *mī uṭhᵃlō̃*, I rose.

E

The past participle of transitive verbs is passive. Thus, while *vāchīt* means 'reading,' *vāchilā* means 'having been read,' 'read.' 'The boy reads a book' is *mulᵃgā pōthī vāchitō*, but 'the boy read a book' must be expressed 'a book was read by the boy,' *mulᵃgyā-nẽ pōthī vāchilī*. Here the verb agrees in number, person, and gender with the object. This construction is called the *karmaṇi prayōga*, or Passive construction and is used in all cases where the object is uninflected.

In other cases the participle is put in the neuter gender, and the object of the verb is put in the dative. Instead of 'I killed him' we thus say 'a killing was done by me with reference to him,' *myā tyā-lā mārilẽ*. This is called the *bhāvē prayōga*, or Impersonal construction. It is used when the object is inflected, that is, in most cases where the object of a transitive verb is a person. In the Konkan, however, the passive construction is often also used in such cases.

The future participle passive or participle of necessity never has an active sense. Thus, *tsālāvẽ* means 'to be gone,' *eundum*; and *mārāvẽ*, which is to be killed, *interficiendum*. The tenses formed from this participle of intransitive verbs should accordingly be expected to be used in the impersonal construction; thus, *myā uṭhāvẽ*, it is to be risen by me, I should rise. A tendency exists, however, to forget the passive force of the participle, and thus we often find the active construction, the participle agreeing in gender, number, and person with the subject. Thus, *tō uṭhāvā*, he may, or might, rise; *tī uṭhāvī*, she may rise, etc. In the case of transitive verbs either the passive or the impersonal construction is used. Thus, *apᵃrādh na karāvā*, sin should not be committed; *myā vātsāvẽ*, I should read.

The preceding remarks will have shown that transitive and intransitive verbs differ in construction in the past tense and in the subjunctive. There are, however, some transitive verbs which take the active construction in their past tense. Such verbs are *tarᵃṇẽ*, to pass over; *paḍhᵃṇẽ*, to study; *pāvᵃṇẽ*, to obtain; *piṇẽ*, to drink; *bōlᵃṇẽ*, to speak; *mhaṇᵃṇẽ*, to say; *lēṇẽ*, to put on; *visarᵃṇẽ*, to forget; *śikᵃṇẽ*, to learn; *samaḍzᵃṇẽ*, to understand; *harᵃṇẽ*, to loose, etc. Thus, *tō bōlᵃlō*, he said; *tī dhaḍā śikᵃlī*, she has learnt her lesson.

The Marāṭhī verb is generally stated to have two conjugations. The first comprises intransitive verbs and such transitives as use the active construction, the second most transitives. Verbs ending in vowels and *h* form their present tense after the first conjugation. Verbs ending in *h* form their past tense after the second conjugation, while the past tense of vocalic roots is irregular.

Both conjugations agree in the formation of most tenses. They differ in the following particulars. In the present and past participles and in tenses formed from them an *i* is inserted between the base and the suffixes in the second conjugation, while verbs following the first insert an *a*. Thus *mārīt*, striking; *uṭhat*, arising; *mārilā*, struck; *uṭhᵃlā*, arisen. Similarly the characteristic vowel of the habitual past and the future is *i* in the second, and *ē*, or, dialectically, *ā*, in the first conjugation. Thus, *mī karīn*, I shall do; *mī uṭhēn*, or *uṭhān*, I shall arise.

The two conjugations are, however, continually confounded, not only in poetry, but also in the current speech of the people, especially in Berar, the Central Provinces, and the Konkan.

The terminations of the various persons will be found in the Skeleton Grammar on pp. 39 and f. It should, however, be noted that the difference between the second and third persons has a strong tendency to disappear. The details are as follows.

In the singular the second person usually takes the form of the third person in Berar and the Central Provinces. Thus, *tu āhē*, thou art; *tu gēlā*, thou wentest. In Kōṅkaṇī the second person usually ends in *y*; thus, *tū āsāy*, thou art.

In the plural the second person often has the same termination as the third in Dekhan and Kōṅkaṇī; thus, *āhāt*, Kōṅkaṇī *āsāt*, you are; in Sholapur even *āhōt*, we are. In Berar and the Central Provinces the second person plural of the past tense is usually like the third, and in Kōṅkaṇī also the first person plural takes the same form. Thus, Berar *gēlē*, you went, they went; Kōṅkaṇī *gele*, we went, you went, they went.

A dialectical termination of the second person plural is *v*, which is found in a few cases in the Konkan, thus, *hāv* and *hā*, you are; *mārᵃśīv*, you shall strike.

The third person singular often ends in *n* in the Konkan, Berar, and the Central Provinces, regularly only in the past tense of transitive verbs. Thus, *tyā-na sāṅgit'lān*, he said.

The verb substantive has in the Konkan a form different from that used in other districts, *ā* being substituted for *ō*; thus, *mī hãy* instead of *mī hōy*, I am.

The present tense of finite verbs will be found in the Skeleton Grammar. Instead of the termination *ẽ* of the first person singular neuter, however, we commonly find *õ* in the Dekhan; thus, *mī karitõ*, I (neuter subject) do. The termination *tē* used with a subject of the feminine gender is commonly replaced by *tī* in the Dekhan and *tyē* in the Konkan. Thus, *tī karitī*, or *karityē*, she does.

In the Konkan, Berar, and the Central Provinces, the present tense is very commonly formed by adding the abbreviated verb substantive to the present participle without any change for gender. Thus, Konkan *mī sōditãy*, that is *sōdit-hãy*, I seek; Berar *tō, tē, yētē*, he, she, comes; Nagpur *tē dᶻātēt*, they go.

The past and future participles passive are commonly used as verbal nouns. The past participle passive in such cases takes a subject in the nominative, in the same way as when it is used as a past tense. A postposition is afterwards added, the participle being inflected like an ordinary noun. Thus, *tum-chī tsākᵃrī sōḍilyā-var*, your service left-on, on having left your service; *tujhī āī vārᵃlyā-pāsūn*, thy mother dead-from, since your mother's death.

The future participle passive is used in the dative and genitive cases as an infinitive of purpose, a verbal noun, and a gerundive. Thus, *bāg pāhᵃvyās tsālā*, go to see the garden; *vātsāvᵃyā-chẽ pustak*, a book to read; *mī marᵃvᵃyā-tsī nīhī*, I am not to die.

The usual verbal nouns will be found in the Skeleton Grammar. Several other dialectical forms occur; thus, *tsārāvā-lā*, in order to tend (Konkan, Berar, Central Provinces), formed from a base *tsārāv*; *karā-lē*, in order to do; *tsārāy-lē*, in order to tend (same localities), form a verbal noun *tsār*; *tsārᵃyā-lē*, in order to tend (Berar), from a verbal noun *tsārẽ*, and so on.

The conjunctive participle usually ends in *ūn*; thus, *karūn*, having done. Besides this there is a form ending in *ōn*, corresponding to poetical forms ending in *ōn, ōni, ōniyā̃*. It is occasionally met with all over the Marāṭhī country; thus, *nighōn*, having gone out.

Several forms of the transitive verb are, as has already been pointed out, in reality passive. There is, accordingly, no necessity for a separate passive voice. Marāṭhī has further preserved many verbal doublets, the one being intransitive or an old passive, the other an active verb. Thus, *galᵃṇẽ*, to drop; *gālᵃṇẽ*, to strain: *tsarᵃṇẽ*, to graze; *tsārᵃṇẽ*, to cause to graze, to feed: *paḍᵃṇẽ*, to fall; *pāḍᵃṇẽ*, to fell: *tuṭᵃṇẽ*, to be

broken; *tŏḍᵃṇẽ*, to break, etc. In other cases the passive is expressed in a periphrastic way; thus, *tyā-tsā uddhār hŏĭl*, he will be saved. The Hindī passive, formed by adding the verb 'to go' to the past participle passive, is used in business letters, and does not really belong to the language; thus, *mĭ mārilā dzāĭn*, I shall be struck.

The potential verb is formed from the future participle passive and is always used in the passive or the impersonal construction. Thus, *ma-lā uṭhavᵃtẽ*, for-me arising can be-done, I can rise.

Old passive forms are *pāhijē*, it is wanted; *mhaṇᵃjē*, namely, *lit.* it is said. Other old passives only occur in poetry.

When the preceding remarks are borne in mind it is hoped that the principal features of the language will be easily understood from the short grammatical sketch which follows.

MARĀṬHĪ SKELETON GRAMMAR.

MARĀṬHĪ SKELETON GRAMMAR.

I.—NOUNS.

		Masculine nouns.			Feminine nouns.			Neuter nouns.	
Sing. Nom.	bāp, a father.	mālī, a gardener.	ghōḍā, a horse.	bhint, a wall.	māḷ, a garland.	ghōḍī, a mare.	ghar, a house.	mōtī, a pearl.	mul°gẽ, a child.
Obl.	bāpā	mālyā.	ghōḍyā.	bhintī.	māḷē.	ghōḍī.	gharā.	mōtyī.	mul°gyā.
Plur. Nom.	bāp.	mālī.	ghōḍē.	bhintī.	māḷā.	ghōḍyā.	gharẽ.	mōtyẽ.	mul°gĩ.
Obl.	bāpā̃.	mālyā̃.	ghōḍyā̃.	bhintĩ.	māḷā̃.	ghōḍyā̃.	gharyā̃.	mōtyā̃.	mul°gyā̃.

The oblique base is used as a Vocative; thus, bāpā, O father. Other cases are formed by adding postpositions to the oblique form. Some of these are nẽ, plur. nĩ (case of the agent), nẽ, plur. nĩ and sĩ (Instrumental); s, lā, plur. s, lā, nā (Dative); hūn, ūn (Ablative); tsā, f. chī, n. chẽ (Genitive). The Accusative is usually the same as the Nominative. Thus bāp, a father; Instrumental bāpā-nẽ, plur. bāpī-nĩ; Genitive bāpī-tsā. The Dative termination s is no true postposition; thus, bāpīs, to a father. Old Locatives are gharī, in the house; pīyā̃, at the feet.

II.—PRONOUNS.

	I	We	Thou	You	Self	Who?	What?	How many?
Nom.	mī, mĩ	āmhī[1]	tū̃	tumhī[1]	āpaṇ[2]	kōn	kāy	kitī
Instr.	mĩ, myā	āmhĩ	tū̃, tvā	tumhĩ	āpaṇ	kōnĩ	kasā-nẽ[6]	kitī-nĩ.
Dat.	ma-lā, madzlā	āmhā-lā	tu-lā, tudzlā	tumhā-lā	āp°ṇā-lā	kōnā-lā[4]	kasā-lā	kitī-lā̃.
Gen.	mādzhī	ām-tsī	tudzhī	tum-tsā	āp°lī	kōnĩ-tsī	kasā-tsā	kitī-tsī.
Obl.	madz	āmhā̃	tudz	tumhā̃	āp°ṇā̃[3]	kōnā̃[1]	kasā	kitĩ.

([1]) Also used as an honorific singular. ([2]) Also used as an honorific pronoun, and to denote the plural of the first person including the person addressed. ([3]) Also āp°lā; plural āp°ṇā̃. ([4]) Plural kōnā̃-lā, etc. ([5]) Also kōnyā, kōnẽ. ([6]) Plural kasā̃-nĩ, etc.

Indefinite Pronouns.—Kōṇ°ēk, kōṇī-ēk, obl. -ēkā, some one; kōṇ°sā, f. -sī, n. -sẽ, obl. -syā, some one; kōṇī, obl. kōṇī, anyone; kā̃hī, obl. kā̃hī, something, some.

Demonstratives and Relatives

	This.			
	Masculine.	Feminine.	Neuter.	
Nom.	hā.	hī.	hē.	
Instr.	hyī-nẽ.[1]	hi-nẽ[1]	as masc.	
Dat.	hyā-lā, hyīs, hyādzlā.	hi-lā, hīs, hidzlā.	as masc.	
Abl.	hyī-hūn, hyīdzhūn.	hi-hūn.	as masc.	
Gen.	hyā-tsā.	hi-tsā.	as masc.	
Obl.	hyā.	hyā.	hyā.	

Thus also tō, he, that, f. tī, n. tẽ; dzō, who, which; f. jī, n. jẽ. The oblique form is used before inflected nouns. Thus, tyā gharā̃t, in that house. The plural is regular; thus, hē, f. hyā, n. hĩ; gen. hyā̃-tsī, etc.

([1]) Yī is sometimes substituted for hyā, and i for hi; thus. gen. yī-tsā, f. i-tsī.

III.—VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

		I am, etc.		I was, etc.	I am not.
Sing.	1.	hōy or hō̃y.	āhẽ.	hōtō̃, f. hōtẽ, n. hōtẽ.	navhẽ, or nāhī.
	2.	hōs.	āhēs.	hōtās, f. hōtīs, n. hōtẽs.	navhas, navhēs, or nāhīs.
	3.	hōy.	āhē.	hōtā, f. hōtī, n. hōtẽ.	navhē, or nāhī.
Plur.	1.	vhō̃, hō̃, or hōū̃.	āhō̃.	hōtō̃.	navhō̃, or nāhī.
	2.	vhā̃.	āhā̃.	hōtā̃.	navhā̃, or nāhī.
	3.	hōt	āhēt.	hōtē, f. hōtyā, n. hōtĩ.	navhēt, navhat, or nāhīt.

The negative Past is navhatō̃, I was not, etc. The second form of the Present, āhẽ, etc., means 'to be,' 'to exist,' while hōy, etc., is the pure verb substantive. As°nẽ, to be, is conjugated regularly, but the present as°tō̃, etc., is used as a Habitual Present, 'I usually am'; and the Past tense, as°lō̃, etc., is used as a Past Conditional, 'should I be,' etc.

Pāhijē, it is wanted, is used with the past participle passive or the dative of the verbal noun; thus ma-lā gēlē pāhijē, I want, or must, go; tu-lā karāyās pāhijē, thou must do. The corresponding negative is nakō; thus, tyā-lā yāv°yās nakō, he does not want to come. Nakō with the Infinitive forms a negative Imperative. Thus, dēū̃ nakō, don't give.

B.—Finite Verb.

FIRST CONJUGATION.—*Uṭhॱṇē̃*, to rise.

Infinitive, *uṭhū̃*.

Verbal Nouns.—(1) *uṭhॱṇē̃*; (2) *uṭhāyās*, *-yā-lā*, *-yā-chē̃*; (3) *uṭhāvॱyās*, *-yā-lā*, *-yā-chē̃*; (4) *uṭhॱlē̃*.

Participle, Pres., *uṭhat*; Past, *uṭhॱlā*, *uṭhॱlēlā*; Future, *uṭhॱṇār*; Noun of Agency, *uṭhॱṇārā*.

Conjunctive Participle, *uṭhūn*, having risen.

Adverbial Participle, *uṭhॱtā̃*, *uṭhॱtā̃-nā*, while rising.

	Present, I rise, etc.	Past, I rose, etc.	Past habitual, I used to rise, etc.	Future, I shall rise, etc.	Subjunctive, I may rise, etc.		Imperative, rise, etc.
					Active construction.	Impersonal construction.	
Sing. 1	*uṭhॱtō̃*, f. *-tē̃*, n. *-tē̃*.	*uṭhॱlō̃*, f. *-lē̃*, n. *-lē̃*.	*uṭhē̃*.	*uṭhēn*.	*uṭhāvā*, f. *-vī*, n. *-vē̃*.	*myā̃*	...
2	*uṭhॱtōs*, f. *-tēs*, n. *-tē̃s*.	*uṭhॱlās*, f. *-līs*, n. *-lē̃s*	*uṭhēs*.	*uṭhॱśīl*.	*uṭhāvās*, f. *-vīs*, n. *-vēs*.	*tvā̃*	*ūṭh*.
3	*uṭhॱtō*, f. *-tē*, n. *-tē̃*.	*uṭhॱlā*, f. *-lī*, n. *-lē̃*.	*uṭhē̃*.	*uṭhēl*.	*uṭhāvā*, f. *-vī*, n. *-vē̃*.	*tyā-nē̃*	*uṭhō*.
Plur. 1	*uṭhॱtō̃*.	*uṭhॱlō̃*.	*uṭhū̃*.	*uṭhū̃*.	*uṭhācē̃*, f. *-vyā*, n. *-vī*.	*āmhī̃*	*uṭhū̃*.
2	*uṭhॱtā̃*.	*uṭhॱlā̃*.	*uṭhā̃*.	*uṭhāl*.	*uṭhāvēt*, f. *-vyīt*, n. *-vīt*.	*tumhī̃*	*uṭhā̃*.
3	*uṭhॱtāt*.	*uṭhॱlē̃*, f. *-lyā*, n. *-lī̃*.	*uṭhat*.	*uṭhॱtīl*.	*uṭhāvē*, f. *-vyā*, n. *-vī*.	*tyā̃-nī̃*	*uṭhŏt*.

(Subjunctive bracket: *uṭhāॱlē̃*.)

Present Definite, I am rising, etc., *mī uṭhat āhē̃*, etc.

Imperfect, I was rising, etc., *mī uṭhat hōtō̃*, f. *hōtē̃*, n. *hōtē̃*, etc.

Present habitual, I usually rise, etc., *mī uṭhat asॱtō̃*, f. *-tē̃*, n. *-tē̃*.

Perfect and *Pluperfect*, formed by adding, respectively, *āhē* and *hōtō̃* to the Past tense; thus, *tū̃ uṭhॱlā āhēs*, thou hast risen, etc.

Past Conditional, had I risen, etc., *mī uṭhॱtō̃*, etc., inflected like the Past tense.

SECOND CONJUGATION.—*mārॱṇē̃*, to strike.

Participles, Present, *mārit*; Past, *mārॱlā*; Future, *mārॱṇār*.

	Past, I struck, etc.		Past habitual, I usually struck, etc.	Future, I shall strike, etc.	Subjunctive, I should strike, etc.		
	Passive construction.	Impersonal construction.			Passive construction.	Impersonal construction.	
Sing. 1	*myā̃*	*myī̃*	*mārī̃*.	*mārīn*.	*myā̃*		*myā̃*
2	*tvī̃*	*tvā̃*	*mārīs*.	*mārīśīl*.	*tvā̃*		*tvā̃*
3	*tyā-nē̃*, etc.	*tyā-nē̃*, etc.	*mārī*.	*mārīl*.	*tya-nē̃*, etc.	*mārāvā*; f. *-vī*; n. *-vē̃*.	*tyā-nē̃*, etc.
Plur. 1	*āmhī̃*	*āmhī̃*	*mārū̃*.	*mārū̃*.	*āmhī̃*	Plural, *-vē*; f. *-vyā*; n. *-vī*	*āmhī̃*
2	*tumhī̃*	*tumhī̃*	*mārā̃*.	*mārāl*.	*tumhī̃*		*tumhī̃*
3	*tyā̃-nī̃*	*tyā̃-nī̃*	*mārīt*.	*māritīl*.	*tyā̃-nī̃*		*tyā̃-nī̃*

(Past bracket: *mārilā*, f. *-lī*, n. *-lē̃*. plural, *-lā̃*, f. *lyā*, n. *-lī̃*. → *mārilē̃*.)

(Subjunctive Impersonal bracket: *mārāve*.)

S is often added in the second person singular of the Past tense; thus, *tvī̃ jॱvॱnॱāval kॱlīs*, thou madest a feast.

Other forms agree with the first Conjugation. Thus, *mī māritō̃*, etc., I strike; *mār*, strike.

C.—Irregular Verbs.—Verbs ending in vowels and in *h* form their present after the first and their future and habitual past after the second conjugation. Thus, *dētō*, I give; *yēīn*, I shall come; *yēī*, he usually came. Those ending in *h* form their past in *ilā*; thus, *rāhilā*, he remained. In the verb *hōṇē̃*, to become, *hō* is changed to *vh* before *ā*; thus, *vhā*, become ye.

Some verbs form their Past in *ālā*; thus, *nighālā*, he went out; *mhaṇālā*, he said. *T* is inserted before *lā* in *ghēṇē̃*, to take; *ghālॱṇē̃*, to put; *dhuṇē̃*, to wash; *baghॱṇē̃*, to see; *māgॱṇē*, to ask; *sāṅgॱṇē̃*, to tell; thus, *ghētॱlē̃*, *ghātॱlē̃*, *dhutॱlē̃*, *baghitॱlē̃*, *māgitॱlē̃*, *sāṅgitॱlē̃*. *T* is inserted in *khaṇॱṇē̃*, to dig; *mhaṇॱṇē̃*, to say; *hāṇॱṇē̃*, to slay; thus. *khaṇṭॱlē̃* and *khaṇॱlē̃*; *mhaṭॱlē̃* and *mhaṇॱlē̃*; *hāṭॱlē̃*. Roots ending in *ī* add *ālē̃*; thus, *pyālē̃*, drank (root *pī*); *bhyālē̃*, feared (root *bhī*). So also *lēṇē̃*, to wear, Past *lyālē̃*. *Karॱṇē̃*, to do, forms *kēlē̃*; *marॱṇē̃*, to die, *mēlē̃*; *dēṇē̃*, to give, *dilē̃*. Irregular are *hōṇē̃*, to become, Past, **dzhālā**, and **dzāhॱlā**; *yēṇē̃*, to come, Past, *ālā*; **dzānē̃**, to go, Past *gēlā*.

D.—Causal Verbs.—Causatives are formed by adding *av*, *āv*, or, in roots ending in long vowels and *h*, *vav* and *avav* respectively. Thus, *basॱviṇē̃*, to cause to sit; *dēvॱviṇē̃*, to cause to give. In the Dekhan *īv* is substituted for *av*, and this is now generally adopted in the Imperative; thus *karīv*, let him do. Causatives follow the second conjugation.

E.—Potential Verbs.—Formed as causal verbs, but follow the first conjugation. They always use the passive or the impersonal construction, the subject being put in the Dative or in the Instrumental formed from the Genitive. Thus, *Rāmā-lā*, or *Rāmī-chyā-nē̃ bhākar khāvॱvatē*, Rāma can eat bread; *ma-lā tsālavॱlē̃*, I could go.

MARĀṬHĪ IN THE DEKHAN.

The form of Marāṭhī spoken in the Dekhan very closely agrees with the preceding grammatical sketch. It is usually called Dēśī, that is the language of the *Dēś*, the country *par excellence*.

The frontiers within which this form of Marāṭhī is spoken coincide with those given for the whole language towards the north. Towards the west

it gradually merges into the Konkan form of the language in the hilly country which separates the Konkan from the Dekhan. It will be shown below that this latter form is largely influenced by Dēśī along the whole frontier line. On the other hand, similar dialects are also spoken in the Dekhan, thus, for instance, by the Kuṇᵇbīs of Poona. These mixed forms of speech will be dealt with in connection with the Marāṭhī of the Konkan.

Towards the east, Dēśī merges into Varhāḍī in Buldana, where it occupies the western part of the district. Farther to the south the frontier line coincides with that given above for Marāṭhī. It is not, however, possible to state how many speakers in Hyderabad should be assigned to Dēśī and how many to Varhāḍī.

The Dekhan form of the language is also spoken in the towns of Bijapur, the chief language of which district is Kanarese, and, to some extent, in Dharwar. In Baroda it is the language of the court, and is spoken by the following numbers in the different districts :—

Baroda	35,678
Navsari	10,674
Kadi	·3,138
Amreli	2,338
TOTAL	**51,828**

The revised figures for the districts where it is spoken as a vernacular were reported

for this Survey as follows :—

Bombay Town and Island	80,000
Thana	32,000
Nasik	520,000
Ahmadnagar	804,000
Poona	939,000
Bhor State	153,000
Sholapur	586,000
Akalkot State	26,000
Satara	1,159,500
Satara Agency (State Aundh)	55,000
,, ,, (State Phaltan)	59,500
Belgaum	265,000
Jat State	43,000
Kolhapur State	710,000
Dharwar	44,000
Dharwar (Kulwāḍī)	3,000
Southern Marāṭhā Jaghirs	265,350
Bijapur	27,680
Baroda	51,828
Buldana	270,000
TOTAL	**6,093,858**

It is probable that much of this total in reality refers to a form of speech similar to that current in the Konkan. We know this to be the case with the Kunᵃbīs of Poona. The difference between the two dialects is not, however, so important that any serious disadvantage will arise from the whole total being put down as belonging to Dēśī.

The Dēśī form of the language is also to some extent spoken by the educated classes all over the Marāṭhī territory, and by settlers from the Dekhan throughout India. In most cases no detailed figures are available, and the estimates forwarded from Janjira, Kolaba, and Ratnagiri have therefore been put down as belonging to the Konkan form of Marāṭhī, though many of the educated classes speak pure Dēśī.

The speakers of Marāṭhī in those parts of India where it is not a vernacular have been returned as speaking Marāṭhī, without mention of sub-dialect. The figures will be found in the general introduction to the group. See above p. 2.

Standard Marāṭhī in the Dekhan form, has, however, been reported from several districts outside the territory where that dialect is spoken as a vernacular. The details, so far as they could be ascertained, are as follows.

In the Bombay Presidency Standard Marāṭhī has been returned from Kanara and Savanur. The ensuing estimates of the number of speakers have been forwarded by the local authorities,—

Kanara	. . . .	2,000
Savanur	. . . .	800
	TOTAL .	2,800

In Berar, where a slightly different dialect is current in most districts, settlers from the Dekhan have brought the Standard form of the language with them. It has only been returned from Akola and Ellichpur, and the numbers of speakers have been estimated as follows :—

Akola	. . . .	5,000
Ellichpur	. . . .	250
	TOTAL .	5,250

One thousand of the speakers in Akola and all in Ellichpur have been returned as speaking ' Dakhiṇī Marāṭhī.' They are stated to be immigrants from the south. The western part of Buldana belongs linguistically to the Dekhan, and the speakers of Marāṭhī in that district have been included in the total given above on p. 32.

In Central India Marāṭhī, in the form which this language assumes in the Dekhan, is the court language in the Indore State, and it is also spoken by Dakhiṇī Brāhmaṇs and Marāṭhās in the Sajapur district of Gwalior and in Bhopal. The revised figures are as follows,—

Indore	. . . .	77,000
Gwalior	. . . .	1,000
Bhopal	. . . .	3,300
	TOTAL .	81,300

In the Central Provinces the language of Poona and surrounding districts is sometimes called Punēkarī. Almost all the speakers are found to the north of the Satpura plateau, in the Saugor and Narbada territories. These districts once belonged to the Garha-Mandla dynasty of Gōṇḍs, but were finally handed over to the Peshwa in 1781

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and thence for some time formed part of the Marāṭhā principality of Saugor. Though the Bhonslas of Nagpur afterwards held sway over the country from 1791 till it was annexed by the British in 1818, the Marāṭhī of those districts is still the Dekhan form of the language. The number of speakers has been returned for the use of this survey as follows :—

Hoshangabad and Makrai	.	.	.	.	.	.	.	.	.	.	.	.	5,500
Narsinghpur	.	.	.	.	.	.	.	.	.	.	.	.	600
Jubbulpore	.	.	.	.	.	.	.	.	.	.	.	.	2,250
Damoh	.	.	.	.	.	.	.	.	.	.	.	.	1,500
Chanda	.	.	.	.	.	.	.	.	.	,	.	.	25
										TOTAL	.		9,875

By summing up the figures given in the preceding pages we arrive at the following total for the Dekhan form of Marāṭhī.

A. Spoken as a vernacular	.		.	.	.	.	.	.	.	6,093,858
B. Spoken abroad—										
Bombay Presidency	.	.	.	.	.	.	.	.	2,800	
Berar	.	.	.	.	.	.	.	.	.	5,250	
Central India	.		.	.	.	.	.	.	81,300	
Central Provinces	.	.	.	.	.	.	.	.	9,875	
									99,225	99,225
								TOTAL	.	6,193,083

POONA.

The specimens received from Poona very closely agree with the grammatical sketch on pp. 30 and 31. Marāṭhī is spoken all over the district, without great dialectical differences, by the bulk of the population. The two specimens which follow have very few peculiarities. The form *mī* is used in addition to *myā̃* as the case of the agent of the personal pronoun of the first person; thus, *mī pāp kēlē̃ āhē*, by-me sin done is. Transitive verbs add *s* in the second person singular of the past tense; thus, *tvā̃*, or *tū̃*, *karᵃḍū̃ hī dilē̃-nāhī̃s*, by-thee a-kid even was-not-given-by-thee; *mōṭhī jēvᵃnāval kēlis*, a-great feast was-made-by-thee, thou gavest a great feast.

There are no instances of the use of the first person neuter and the third person feminine singular of the present tense. These forms end in *tē̃*, *tē* respectively, in Standard Marāṭhī. Thus, *yētē̃*, I (neuter) come; *yētē*, she comes. The usual forms in the Dekhan are *yētō̃*, I (neuter) come; *yētī*, she comes.

In all other respects the specimens well represent the language of Marāṭhī literature. A list of Standard Words and Phrases will be found below on pp. 395 and ff.

[No. I.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARAṬHĪ.

(DISTRICT POONA.)

SPECIMEN I.

कोणे एका मनुष्यास दोन पुत्र होते । त्यांतील धाकटा बापाला म्हणाला, बाबा, जो मालमत्तेचा वांटा मला यावयाचा तो दे । मग त्यानें त्यांस संपत्ति वांटून दिली । मग थोडक्या दिवसांनीं धाकटा पुत्र सर्व जमा करून दूर देशांत गेला । आणि तेथें उधळेपणानें वागून आपली संपत्ति उडविली । मग त्यानें सर्व खर्चिल्या-वर त्या देशांत मोठा दुष्काळ पडला । त्या-मुळें त्याला अडचण पडूं लाग-ली । तेव्हां तो त्या देशांतील एका गृहस्था-जवळ जाऊन राहिला । त्यानें तर त्याला डुकरें चारावयास आपल्या शेतांत पाठविलें । तेव्हां डुकरें जीं टरफलें खात असत त्यां-वर आपलें पोट भरावें असें त्याला वाटलें । आणि कोणी त्याला कांहीं दिलें नाहीं । नंतर तो शुद्धी-वर येऊन म्हणाला, माझ्या बापाच्या किती चाकरांस भरपूर भाकर आहे । आणि मी भुकेनें मरतों । मी उठून आपल्या बापा-कडे जाईन व त्याला म्हणेन, बाबा, मी आकाशाच्या-विरुद्ध व तुझ्या-समोर पाप केलें आहे आणि आतां पुढें तुझा पुत्र म्हणावयास मी योग्य नाहीं । आपल्या एका चाकरा-प्रमाणें मला ठेव । नंतर तो उठून आपल्या बापा-कडे गेला । तेव्हां तो दूर आहे इतक्यांत त्याचा बाप त्याला पाहून कळवळला, आणि त्यानें धांवून त्याच्या गळ्यास मिठी मारली, व त्याचें चुंबन घेतलें । मग पुत्र त्याला म्हणाला, बाबा आकाशाच्या-विरुद्ध व तुझ्या-समोर मी पाप केलें आहे । आणि आतां पुढें तुझा पुत्र म्हणावयास मी योग्य नाहीं । परंतु बापानें आपल्या चाकरांस सांगितलें, उत्तम झगा आणून त्याचे आंगा-वर घाला । आणि त्याच्या हातांत अंगठी व पायांत जोडा घाला । मग आपण जेऊं आणि आनंद करूं । कां कीं हा माझा पुत्र मेला होता, तो फिरून जिवंत झाला; व हरवला होता, तो सांपडला आहे । तेव्हां ते आनंद करूं लागले ॥

त्या-वेळेस त्याचा वडील पुत्र शेतांत होता । मग तो घरा-जवळ येऊन पोहोंचल्या-वर त्यानें वाद्य व नाच ऐकिलें । तेव्हां चाकरांतील एकास

बोलावून त्यानं विचारिलें, हें काय आहे. त्यानें त्याला सांगितलें कीं, तुझा भाऊ आला आहे; आणि तो तुझ्या बापाला सुखरूप मिळाला म्हणून त्यानें मोठी जेवणावळ केली आहे. तेव्हां तो रागावला आणि आंत जाईंना. म्हणून त्याचा बाप बाहेर येऊन त्यास समझावूं लागला. परंतु त्यानें बापाला उत्तर दिलें कीं, पहा, मी इतकीं वर्षें तुझी चाकरी करतों आणि तुझी आज्ञा मी कधीं-ही मोडली नाहीं. तरी म्यां आपल्या मित्रा-बरोबर चैन करावी म्हणून त्वां मला कधीं करडूं हि दिलें नाहींस. आणि ज्यानें तुझी संपत्ती कजबिणी-बरोबर उध्वस्थ केली तो तुझा पुत्र जेव्हां आला तेव्हां त्यासाठीं मोठी जेवणावळ केलीस. तेव्हां तो त्यास म्हणाला, मुला, तूं नेहमी माझ्या-बरोबर आहेस आणि माझी सर्व मालमत्ता तुझीच आहे. परंतु हर्ष व आनंद होणें योग्य आहे, कारण कीं तुझा भाऊ मेला होता तो फिरून जिवंत झाला, व हरवला होता तो सांपडला ॥

INDO-ARYAN FAMILY.　　　SOUTHERN GROUP.

MARĀṬHĪ.

(DISTRICT POONA.)

SPECIMEN I.

ᴄᴄ·　　: TRANSLITERATION AND TRANSLATION.

Kōṇē	ēkā	manushyās	dōn	putra	hōtē.	Tyãtīl	dhākᵃṭā
Certain	*one*	*to-man*	*two*	*sons*	*were.*	*Them-in-from*	*the-younger*

bāpā-lā	mhaṇālā,	'bābā,	dᶻō	mālᵃmattē-tsā	vãṭā	ma-lā	yāvayā-tsā
the-father-to	*said,*	*'father,*	*what*	*the-property-of*	*share*	*me-to*	*is-to-come*

tō	dē.'	Mag	tyā-nē̃	tyãs	sampatti	vãṭūn	dilī.
that	*give.'*	*Then*	*him-by*	*to-them*	*wealth*	*having-divided*	*was-given.*

Mag	thōdᵃkyā	divᵃsã-nĩ	dhākᵃṭā	putra	sarv	dᶻamā	karŭn
Then	*a-few*	*days-after*	*the-younger*	*son*	*the-whole*	*together*	*having-made*

dūr	dēsãt	gēlā,	āṇi	tēthē̃	udhᵃḷē-paṇā-nē̃	vāgūn	āpᵃlī
far	*into-country*	*went,*	*and*	*there*	*spendthriftness-with*	*having-behaved*	*his-own*

sampatti	uḍavilī.	Mag	tyā-nē̃	sarv	kharchilyā-var	tyā
wealth	*was-squandered.*	*Then*	*him-by*	*all*	*being-spent-after*	*that*

dēśãt	mōṭhā	dushkāḷ	paḍᵃlā.	Tyā-muḷē̃	tyā-lā	adᵃtsaṇ
in-country	*great*	*famine*	*fell.*	*That-on-account-of*	*him-to*	*difficulty*

paḍũ	lāgᵃlī;	tēvhã	tō	tyā	dēśātīl	ēkā	grihasthā-dᶻavaḷ
to-fall	*began;*	*then*	*he*	*that*	*country-in-from*	*one*	*householder-near*

dᶻāūn	rāhilā.	Tyā-nē̃	tar	tyā-lā	ḍukᵃrē̃	tsārāvayās	āpᵃlyā	śētãt
having-gone	*lived.*	*Him-by*	*then*	*him*	*swine*	*to-feed*	*his-own*	*into-field*

pāṭhavilē̃.	Tēvhã	ḍukᵃrē̃	jĩ	ṭarᵃphalē̃	khāt-asat	tyã-var	āpᵃlē̃
it-was-sent.	*Then*	*swine*	*which*	*husks*	*used-to-eat*	*that-upon*	*his-own*

pōṭ	bharāvē̃	asē̃	tyā-lā	vāṭᵃlē̃;	āṇi	kōṇī	tyā-lā
belly	*should-be-filled*	*so*	*him-to*	*it-appeared;*	*and*	*anyone-(by)*	*him-to*

kāhĩ	dilē̃	nāhĩ.	Nantar	tō	śuddhī-var	yēun	mhaṇālā,
anything	*was-given*	*not.*	*Then*	*he*	*senses-to*	*having-come*	*said,*

'mājhyā	bāpā-chyā	kitī	tsākᵃrãs	bhar-pūr	bhākar	āhē,	āṇi	mĩ
'my	*father-of*	*how-many*	*to-servants*	*sufficient*	*bread*	*is,*	*and*	*I*

bhukē-nē̃	marᵃtō̃.	Mĩ	uṭhūn	āpᵃlyā	bāpā-kaḍē	dᶻāīn	va
hunger-with	*die.*	*I*	*having-arisen*	*my-own*	*father-to*	*will-go*	*and*

tyā-lā	mhaṇēn,	"bābā,	mĩ	ākāśā-chyā-viruddh	va	tujhyā-samōr	pāp
him-to	*will-say,*	*"father,*	*me-(by)*	*heaven-of-against*	*and*	*of-thee-before*	*sin*

kēlē   āhē,   āṇi   ātā̃-puḍhē   tudzhā   putra   mhaṇāv'yās
done   is,   and   henceforth   thy   son   to-cause-(myself-)to-be-called

mī   yōgya   nāhī̃.   Āp'lyā̃   ēkā   tsāk'rā-pramāṇē   ma-lā   ṭhēv.''   Nantar
I   fit   am-not.   Thy-own   one   servant-like   me   keep.''   Then

tō   uṭhūn   āp'lyā   bāpā-kaḍē   gēlā.   Tēvhā̃   tō   dūr   āhē   it'kyā̃t
he   having-arisen   his-own   father-to   went.   Then   he   far   is   just-then

tyā-tsā   bāp   tyā-lā   pāhūn   kaḷ'val'lā;   āṇi   tyā-nē   dhāūn
his   father   him   having-seen   pitied;   and   him-by   having-run

tyā-chyā   gaḷyās   miṭhī   mār'lī,   va   tyā-chē   chumban   ghēt'lē.
his   on-the-neck   embracing   was-struck,   and   him-of   kiss   was-taken.

Mag   putra   tyā-lā   mhaṇālā,   'bābā,   ākāśā-chyā-viruddh   va   tujhyā-samōr
Then   the-son   him-to   said,   'father,   heaven-of-against   and   of-thee-before

mī   pāp   kēlē   āhē.   Aṇi   ātā̃-puḍhē   tudzhā   putra   mhaṇāv'yās
me-(by)   sin   done   is.   And   henceforth   thy   son   to-be-called

mī   yōgya   nāhī̃.'   Parantu   bāpā-nē   āp'lyā   tsāk'rā̃s   sāṅgit'lē,
I   fit   am-not.'   But   the-father-by   his-own   to-servants   it-was-told,

' uttam   dzhagā   āṇūn   tyā-chē   āṅgā-var   ghālā.   Āṇi   tyā-chyā
'the-best   robe   having-brought   his   the-body-on   put.   And   his

hātā̃t   aṅg'ṭhī   va   pāyā̃t   dzōḍā   ghālā.   Mag   āpaṇ   jēū
on-the-hand   a-ring   and   on-the-foot   shoes   you-put.   Then   we   shall-eat

āṇi   ānand   karū,   kā̃-kī,   hā   mādzhā   putra   mēlā   hōtā,   tō
and   happiness   shall-make,   because,   this   my   son   dead   was,   he

phirūn   jivant   dzhālā;   va   hārav'lā   hōtā,   tō   sā̃paḍ'lā   āhē.'   Tēvhā̃   tē
again   alive   became;   and   lost   was,   he   found   is.'   Then   they

ānand   karū   lāg'lē.
joy   to-make   began.

Tyā-vēḷēs   tyā-tsā   vaḍil   putra   śētā̃t   hōtā.   Mag   tō   gharā-dzaval
At-that-time   his   elder   son   in-field   was.   Then   he   house-near

yēūn   pōhō̃ts'lyā-var   tyā-nē   vādy   va   nāts   aikilē.   Tēvhā̃
having-come   arriving-after   him-by   music   and   dancing   was-heard.   Then

tsāk'rā̃tīl   ēkās   bōlāvūn   tyā-nē   vichārilē,   'hē̃   kāy   āhē ?'
servants-in-from   to-one   having-called   him-by   it-was-asked,   'this   what   is ?'

Tyā-nē   tyā-lā   sāṅgit'lē   kī,   'tudzhā   bhāū   ālā   āhē;   āṇi   tō
Him-by   him-to   it-was-said   that,   'thy   brother   come   is;   and   he

tujhyā   bāpā-lā   sukh'rūp   miḷālā   mhaṇūn   tyā-nē   mōṭhī   jēv'ṇāval   kēlī
thy   father-to   safe   was-got   therefore   him-by   great   feast   made

āhē.'   Tēvhā̃   tō   rāgāv'lā   āṇi   ā̃t   dzāī-nā.   Mhaṇūn   tyā-tsā
is.'   Then   he   got-angry   and   inside   would-not-go.   Therefore   his

bāp   bāhēr   yēūn   tyās   sam'dzhāvū   lāg'lā.   Parantu   tyā-nē   bāpā-lā
father   out   having-come   him   to-persuade   began.   But   him-by   father-to

uttar   dilē   kī,   'pahā,   mī   it'kī   varshē   tujhī   tsāk'rī   kar'tō̃,
reply   was-given   that,   'see,   I   so-many   years   thy   service   am-doing,

āṇi   tujhī   ādnyā   mī   kadhī̃-hī   mōḍ⁰lī   nāhī̃.   Tarī   myā̃   āp⁰lyā
and   thy   order   (by)-me   ever-even   was-broken   not.   Yet   by-me   my-own

mitrā-barōbar   chain   karāvī   mhaṇūn   tvā̃   ma-lā   kadhī̃
friends-with   merriment   should-be-made   saying   by-thee   me-to   ever

kar⁰ḍũ   hī   dilē̃-nāhī̃s.   Āṇi   jyā-nē̃   tujhī   sampattī
a-kid   even   given-was-not-by-thee.   And   whom-by   thy   property

kaḏz⁰biṇī-barōbar   udhvasth   kēlī   tō   tuḏzhā   putra   jēvhā̃   ālā
harlots-with   squandered   was-made   that   thy   son   when   came

tēvhā̃   tyāsāṭhī̃   mōṭhī   jēv⁰ṇāval   kēlīs.'   Tēvhā̃   tō   tyās
then   his-sake-for   great   feast   was-made-by-thee.'   Then   he   to-him

mhaṇālā,   'mulā,   tũ   nēh⁰mī   mājhyā-barōbar   āhēs,   āṇi   mājhī   sarv
said,   'son,   thou   always   me-with   art,   and   my   all

māl⁰mattā   tujhī-ts   āhē.   Parantu   harsh   va   ānand   hōṇē̃   yōgya   āhē.
property   thine-alone   is.   But   delight   and   joy   to-be   proper   is.

Kāraṇ-kī̃,   tuḏzhā   bhāū   mēlā   hōtā,   tō   phirūn   jivant   ḏzhālā;   va
Because,   thy   brother   dead   was,   he   again   alive   became;   and

harav⁰lā   hōtā,   tō   sā̃paḍ⁰lā.'
lost   was,   he   was-found.'

[No. 2.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

(DISTRICT POONA.)

SPECIMEN II.

नारायण-रावांनीं आपल्या-कडून पुष्कळ सांगून पाहिलेँ । पण गोविंदाचेँ मन वळेना । त्याचेँ मनाँत डाक्तरीचा धंदा शिकावा असेंच भरलेँ होतेँ । आणि डाक्तरीचा धंदा शिकण्याचेँ त्या दिवसाँत तसेँ फारसेँ साधन नव्हतेँ । एकुलता एक मुलगा थोडेंसेँ अधिक इंग्रजी शिकून तयार झाला म्हणजे कोठेँ-तरी चिकटून द्यावा । नौकऱ्या त्या दिवसाँत सहज लागत आणि नौकरी लागली म्हणजे बढती ही लवकर होई । पण गोविंदाचा नाद एक, आताँ अधिक इंग्रजी न शिकताँ आपल्या शेजारींच असणाऱ्या डाक्तरा-जवळ राहून डाक्तरी धंदा शिकून लवकर डाक्तरी करूँ लागावेँ । नारायण-रावाँनीं तसेँ-ची सांगितलेँ कीं, तू आणखी इंग्रजी शीक म्हणजे नवीन उघडलेल्या डाक्तरी-कालेजात तुला घालतोँ । पण नाहीं । शेवटीं मुलाचा नाद पुरवावा असेँ मनाँत आणून त्याँनीं डाक्तर दामोदर-रावाँस आपल्या मुलाचा हेतु कळवून त्यास जवळ करावा अशी विनंती कीली । आणि त्याँनींही, मी त्याला शिकवून तयार करतोँ, पण तयार झाल्या-नंतर त्यानेँ या गावाँत डाक्तरी-धंदा करूँ नये । अशा अटी-वर त्यास आपल्या हाता-खालीं विद्यार्थी म्हणून घेण्याचेँ कबूल कीलेँ ॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

(DISTRICT POONA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Nārāyaṇ-rāvā̃-nī   āpᵃlyā-kaḍūn   pushkaḷ   sāṅgūn   pāhilẽ.   Paṇ
Narayan-Rao-by   *himself-by*   *much*   *having-told*   *it-was-seen.*   *But*

Gŏvindā-chẽ   man   vaḷē-nā.   Tyā-chẽ   manā̃t   ḍāktᵃrī-tsā-dhandā
Govind-of   *mind*   *would-not-move.*   *His*   *in-mind*   *the-medical-profession*

śikāvā   asẽ-ts   bharᵃlẽ   hŏtẽ.   Āṇi   ḍāktᵃrī-tsā-dhandā
should-be-learnt   *so-only*   *entered*   *was.*   *And*   *the-medical-profession*

śikᵃṇyā-chẽ   tyā   divᵃsā̃t   tasẽ   phārᵃsẽ   sādhan   navhᵃtẽ.   Ėkulᵃtā   ēk
learning-of   *those*   *in-days*   *so*   *considerable*   *means*   *was-not.*   *Single*   *one*

mulᵃgā,   thŏḍē-sẽ   adhik   iṅgrajī   śikūn   tayār   dzhālā,   mhaṇᵃjē
son,   *a-little*   *more*   *English*   *having-learnt*   *educated*   *(if-)became,*   *then*

kŏṭhẽ-tarī   chikᵃṭūn   dyāvā.   Naukᵃryā   tyā   divᵃsā̃t
somewhere   *having-employed*   *should-be-given.*   *Employments*   *those*   *in-days*

sahadz   lāgat,   āṇi   naukᵃrī   lāgᵃlī,   mhaṇᵃjē   badhᵃtī-hī
easily   *used-to-be-got,*   *and*   *employment*   *(when-)was-got,*   *then*   *promotion-also*

lavᵃkar   hŏī.   Paṇ   Gŏvindā-tsā   nād   ēk.   Ātā̃   adhik   iṅgrajī
rapid   *used-to-be.*   *But*   *Govind-of*   *hobby*   *(was-)one.*   *Now*   *more*   *English*

na   śikᵃtā̃   āpᵃlyā   śēdzārī-ts   asᵃnāryā   ḍāktᵃrā-dzavaḷ
not   *learning*   *his-own*   *in-the-neighbourhood-just*   *being*   *the-doctor-near*

rāhūn   ḍāktᵃrī   dhandā   śikūn   lavᵃkar   ḍāktᵃrī
having-lived   *the-medical*   *profession*   *having-learnt*   *soon*   *medical-practice*

karū̃   lāgāvẽ.   Nārāyaṇ-rāvā̃-nĩ   tasẽ   hī   sāṅgitᵃlẽ   kĩ,   'tū̃
to-make   *should-be-begun.*   *Narayan-Rao-by*   *that*   *also·*   *was-said*   *that,*   *'thou*

āṇᵃkhī   iṅgrajī   śīk,   mhaṇᵃjē   navīn   ughaḍᵃlēlyā   ḍāktᵃrī   kālējā̃t
still-more   *English*   *learn,*   *then*   *newly*   *opened*   *the-medical*   *in-college*

tu-lā   ghālᵃtŏ̃.'   Paṇ   nāhĩ.   Śēvᵃṭī,   'mulā-tsā   nād   purᵃvāvā,'
thee   *I-will-put.'*   *But*   *no.*   *At-last,*   *'the-son-of*   *hobby*   *should-be-satisfied,'*

asẽ   manā̃t   āṇūn   tyā̃-nī   ḍāktar   Dāmŏdar-rāvā̃s   āpᵃlyā
so   *in-the-mind*   *having-brought*   *him-by*   *doctor*   *to-Damodar-Rao*   *his-own*

G

mulā-<u>ts</u>ā	hētu	kaḷᵃvūn	tyās	<u>dz</u>avaḷ	karāvā	aśī
son-of	*intention*	*having-informed*	*to-him*	*near*	*he-should-be-made*	*such*

vinantī	kēlī ;	āṇi	tyā̃-nī-hī,	'mī	tyā-lā	śikᵃvūn	tayār
request	*was-made ;*	*and*	*him-by-also,*	' *I*	*him*	*having-taught*	*prepared*

karᵃtõ.	Paṇ	tayār	<u>dz</u>hālyā-nantar	tyā-nē̃	yā	gāvã̄t	ḍāktᵃrī-
make.	*But*	*prepared*	*becoming-after*	*him-by*	*this*	*in-town*	*the-medical-*

dhandā	karũ	nayē.'	Aśā	atī-var	tyās	āpᵃlyā	hātā-
profession	*to-make*	*it-is-not-proper.'*	*Such*	*condition-on*	*him*	*his-own*	*hand-*

khālī̃	vidyārthī	mhaṇūn	ghēṇyā-chē̃	kabūl	kēlē̃.
under	*an-apprentice*	*as*	*taking-of*	*promise*	*was-made.*

FREE TRANSLATION OF THE FOREGOING.

Narayan Rao tried his best with many representations, but Govinda would not be moved. His mind was only set on learning the medical profession. And in those days there were not sufficient means for studying that science.

He (Narayan Rao) intended to get his only son employed somewhere when he had become educated after learning a little more English. In those days employment was easily got, and when once employed promotion was rapid. But Govinda had only one thing in his head. He intended, without learning any more English, to become an apprentice under a doctor in the neighbourhood and soon to be a medical practitioner himself. Narayan Rao even told him to learn a little more English and he promised him that he would then send him to the newly opened medical college, but in vain. At last having determined to satisfy his son he informed Doctor Damodar Rao of the boy's object and requested him to take him under his care. The doctor promised to do so, and to teach him on condition that when he became able to practise himself, he should not carry on the business in that village.

ELSEWHERE IN THE DEKHAN.

To the north and west of Poona Marāṭhī is spoken as a vernacular by most of the Dekhan Hindus and Musalman Tambōlīs in Bombay Town and Island, and further in Thana, Nasik, and Ahmadnagar.

Bombay Town and Island is a meeting-place for all the different Marāṭhī sub-dialects. The real home language is the Marāṭhī dialect of the Central and Northern Konkan. The usual Dekhan form of the language is, however, spoken by about 80,000 people. It has no peculiarities of its own, and need not be illustrated by separate specimens.

The principal language of Thana is the dialect of Marāṭhī which, with slight local variations, is spoken from Daman to Rajapur. It will be dealt with below, under the head of Konkan Standard. The usual Dekhan form of Marāṭhī is spoken by Brahmans and other high castes. The number of speakers has been estimated at 32,000.

The principal language of Nasik is Marāṭhī, shading off into Khāndēśī in the north. This latter language is spoken in the north, on the Khandesh border, where we also find a Bhīl dialect. It has hitherto been classed as a dialect of Marāṭhī. The materials collected for the Linguistic Survey, however, show that it is rather a dialect of Gujarātī, and it will therefore be dealt with in connection with that language. See Vol. ix, Part ii.

No specimens have been received of the Marāṭhī dialect of Nasik. It is, however, almost certain that it does not materially differ from the form which that language assumes in the neighbouring Ahmadnagar. Specimens have been forwarded of two border dialects, spoken in the west of the district. They are the so-called Kōṅkaṇī, which is entirely different from Kōṅkaṇī proper, in the north, and Ṭhākᵃrī in the south. The former is a Bhīl dialect, and the latter will be dealt with in connection with the Marāṭhī spoken in the Central and Northern Konkan. See below pp. 109 and ff. It is very probable that the current Marāṭhī of Nasik, especially in the west, has some of the same characteristics. Above the hills, however, the difference between the two forms of speech is so unimportant that no inconvenience can possibly arise from the Nasik dialect being classed under the standard form of Marāṭhī current in the Dekhan.

To the south of Nasik lies the district of Ahmadnagar, the principal language of which is Marāṭhī. It is the usual Dekhan form of that language, and it is not necessary to illustrate it further.

Marāṭhī is further spoken all over the Bhor State as the principal language. It is the usual Dekhan form and need not be illustrated by means of a separate specimen. We may only note that *t* is often added to the second person plural of the past tense of intransitive verbs. Thus, *tumhī gēlãt*, you went.

In Sholapur the same form of Marāṭhī is the principal language in the north and the west.

Marāṭhī is also the principal language of the northern part of the Akalkot State and of Pilio and Kurla of the same State. The language of the rest of the State is Kanarese. No specimens have been received, but there is no reason for assuming that the Marāṭhī of Akalkot differs in any important points from that spoken in Sholapur.

The principal language of the Satara District, as also of the States Phaltan and Audh in the Satara Agency is Marāṭhī with the usual characteristics of the Dekhan. Of the 59,500 speakers in the Phaltan State about 56,000 are stated to be Kunᵃbīs. Their dialect does not, however, differ from that of the rest of the population.

The principal language of Belgaum is Kanarese. In the west of the district the bulk of the population speak Standard Marāṭhī. The figures returned for the different Talukas are as follows:—

Gokak	4,000
Athni	40,000
Chikodi	85,000
Belgaum	82,582
Parasgaḍ	4,000
Khanapur	48,381
Sampgaon	500
TOTAL	264,463, or, in round numbers, 265,000.

The dialect of Belgaum closely agrees with that of Satara. The dental and lingual *n* are confounded. Thus, we find *tyā-ṇẽ* and *tyā-nẽ*, by him. The numeral 'one' is written *yĕk*, a state of affairs which is common in many parts of the territory in which Marāṭhī is a vernacular. The conjunctive participle is sometimes slightly irregular. Thus, *nighōn*, having gone out; *yĕvun*, having come. The verb *hōṇẽ*, to become, forms the past tense *dzāhᵃlā*, where Standard has *dzhālā*. Such discrepancies are, however, not sufficiently important to make it necessary to give any specimen of the dialect.

In Jat and Daphlapur, Marāṭhī is spoken on the north-western border and in a small district half-way between Jat and Karajgi, about Asungi and Jilyal. The dialect closely agrees with that of Satara.

Marāṭhī is also the main language of Kolhapur. The dialect shows all the characteristics of the form of Marāṭhī spoken in Satara. The tendency to pronounce the short *a* fully seems here to have been carried to an extreme. In other respects the dialect does not differ from that current in neighbouring districts. The only peculiarity is that a *ta* is added in the second person plural of the past tense. Thus, *ma-lā kōkarū suddhā dilē-nāhīta*, to-me a-kid even has-not-been-given-by-you ; *ēka mēdzavānī tumhī dēt āhāta*, you have given a feast.

In the Southern Jaghir States Marāṭhī is spoken in the North and East. Specimens have been received from Miraj, Sangli, and Kurundwad. They all exhibit the same form of the language as that current in Satara and neighbouring districts. The second person singular of the past tense of transitive verbs only occasionally adds *s*. The only other peculiarity which needs be mentioned is the preference shown for the word *avaghā*, all.

Closely related is also the dialect exhibited in the specimens received from Ramdrug.

As in the neighbouring Belgaum dialect the past tense of the verb *hōṇẽ*, to become, is *dzāhᵃlā* and not *dzhālā*.

As will have appeared from the preceding remarks Marāṭhī is remarkably uniform all over the Dekhan. In order to illustrate the widespread tendency to pronounce the short *a* fully it will be sufficient to give the first lines of a version of the Parable of the Prodigal Son which has been received from Kolhapur. The tendency has here been carried to the extreme.

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

(STATE KOLHAPUR.)

Kōṇā ēkā manushyāsa dōna mulagē hōtē.   Tyāntīla dhākaṭā āpalyā bāpāsa mhaṇālā, 'bābā mālamattē-ṯsā ḏzō bhāga ma-lā yāvayā-ṯsā tō ma-lā dē.'   Maga tyā-nē āpalī jinagī tyā-nā vāṭūna dilī.   Puḍhē phār divasa lōṭalē nāhīta tō-ṯsa dhākaṭyā-nē tī sarva ḏzamā-karūna ēkā dūra-chyā dēśā-chyā mārga dhārilā, āṇi tēthē udhaḷēpaṇā-nē vāgūna āpalā aivaḏza gamāvilā.

Standard Marāṭhī, in the usual Dekhan form, is also spoken to a great extent in Janjira, Kolaba, and Ratnagiri, and it has influenced the speech of the educated classes all over the Konkan.   No estimates are, however, available with regard to the proportion of the population in those districts which speak the Dekhan form of the language, and the reported figures have, therefore, been put down as all belonging to the slightly different form which Marāṭhī assumes in the Central Konkan.

Marāṭhī is also the principal language in the north-western portion of the Nizam's territory, which does not fall within the scope of the present Survey.

The Marāṭhī spoken in Berar and the Central Provinces differs in some respects from the form which the language has in the Dekhan, and it will, therefore, be separately dealt with below.   The usual Dekhan form is, however, also spoken by a considerable portion of the population in Buldana.

The District of Buldana is the meeting ground between the two forms of Marāṭhī current in the Dekhan and in Berar respectively.   The west of the district belongs to the former, and the east to the latter.

The first few lines of the Parable of the Prodigal Son which follow will show that the current dialect of Western Buldana in no important points differs from the usual Dekhan Standard.   We may only note the frequent use of va instead of āṇi, and.   A list of Standard Words and Phrases which has not been reproduced gives the forms āmu-chẽ, our; āmhī āhōnt, we are; tumhī āhānt, you are.   These do not occur in the specimen.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

(DISTRICT BULDANA.)

कोणा एका माणसास दोन मुलगे होते। त्या-पैकीं धाकटा बापास म्हणाला, बाबा माझ्या हिशाची जिनगी मला द्या। म्हणून बापानें आपली जिनगी दोघां-मध्यें वाँटून दिली। थोड्याच दिवसांनीं धाकटा मुलगा आपली सर्व जिनगी घेऊन देशांतरास गेला; व तेथें त्यानें चैनबाजी-मध्यें आपली सर्व जिनगी उडविली। त्याचा सर्व पैसा ह्या रितीनें खर्च झाल्या-वर त्या देशांत एक मोठा दुष्काळ पडला। व त्या-मुळें त्यास फार ददात पडूँ लागली। नंतर तो एका गृहस्था-कडे जाऊन राहिला। त्या गृहस्थानें ह्याला आपले शेतांत डुकरें राखण्यास ठेविलें।

Kōṇā	ēkā	mān°sās	dōn	mul°gē	hōtē.	Tyā-paikĩ	dhāk°ṭā
Certain	*a*	*to-man*	*two*	*sons*	*were.*	*Them-from-among*	*the-younger*
bāpās	mhaṇālā,	'bābā,	mājhyā	hiśā-chī	jin°gī	ma-lā	dyā.'
to-the-father	*said,*	*'father,*	*of-me*	*share-of*	*property*	*me-to*	*give.'*
Mhaṇūn	bāpā-nē	āp°lī		jin°gī	dōghā̃-madhyē̃	vā̃ṭūn	
Therefore	*the-father-by*	*his-own*		*property*	*both-among*	*having-divided*	
dilī.	Thōḍyā-ts	div°sā̃-nĩ	dhāk°ṭā		mul°gā	āp°lī	sarv
was-given.	*A-few-only*	*days-after*	*the-younger*		*son*	*his-own*	*all*
jin°gī	ghēūn	dēśā̃t°rās		gēlā;	va	tēthē̃	tyā-nē̃
property	*having-taken*	*to-another-country*		*went;*	*and*	*there*	*him-by*
chain-bājī-madhyē̃	āp°lī	sarv	jin°gī		uḍavilī.	Tyā-tsā	sarv
merry-making-into	*his-own*	*all*	*property*		*was-squandered.*	*Him-of*	*all*
paisā	hyā	ritī-nē̃	kharts	dzhālyā-var	tyā	dēśā̃t	ēk
money	*this*	*manner-by*	*spent*	*having-become-after*	*that*	*into-country*	*one*
mōṭhā	dushkāḷ	paḍ°lā;	va	tyā-muḷē̃	tyās	phār	dadāt	paḍū̃	lāg°lī.
mighty	*famine*	*fell;*	*and*	*that-for*	*to-him*	*great*	*difficulty*	*to-fall*	*began.*
Nantar	tō	ēkā	grihasthā-kaḍē	dzāūn	rāhilā.	Tyā	grihasthā-nē̃	hyā-lā
Then	*he*	*one*	*householder-to*	*having-gone*	*lived.*	*That*	*householder-by*	*him-to*
āp°lē	śētā̃t	duk°rē̃	rākh°ṇyās	thēvilē̃.			
his-own	*into-field*	*swine*	*to-keep*	*it-was-kept.*			

The dialect of Basim was originally reported to be the Dekhan form of Marāṭhī. An inspection of the specimens forwarded from that district has however shown that they share most of the features characteristic of the Marāṭhī spoken in Berar and the Central Provinces, and they have, accordingly, been transferred to that dialect. It is, on the other hand, probable that some of the educated classes speak the Standard language of the Marāṭhī literature, as is the case in all Marāṭhī speaking districts.

BROKEN DIALECTS OF THE DEKHAN.

Marāṭhī is remarkably uniform throughout the Dekhan. In the south-west we find colonies of Kōṅkaṇī in Belgaum, and, in the Ghats, dialects are spoken which are intermediate between the forms of Marāṭhī current in the Dekhan and in the Northern and Central Konkan. These will be dealt with below in connexion with the language of Thana and the Konkan.

In the south and east Marāṭhī borders on Kanarese, and in Bijapur and Dharwar we meet with dialects which have, to a small extent, been influenced by that language. This influence is, however, not very important. The chief result which it has effected is a weakening of the sense of gender, and a confusion between the active and passive constructions of transitive verbs.

The number of Marāṭhī speakers in Bijapur has been estimated at 27,680. Most of these speak ordinary Marāṭhī. A corrupt form is, however, spoken among the rustics, and will be illustrated by means of a specimen.

This dialect mainly agrees with the Standard Marāṭhī of the Dekhan. In some points, however, it has features similar to the Marāṭhī dialects of the Konkan.

Thus we find *a* for Standard *ē; n* for *ṇ;* dropping of aspirates; dropping of *v* before *i, ī,* and *ē;* insertion of *y* before other vowels, and so on. Compare *tata* for *tēthē̃,* there; *kuni* for *kōṇī,* some one ; *nāī* for *nāhī̃,* not; *irudd* for *viruddh,* against; *yīs* for *vīs,* twenty ; *yēḷ* for *vēḷ,* time. Compare also forms such as *lyōkān,* by the son; *tyās-ni,* to him ; *hai,* he is, and so on.

It has already been remarked that the genders are liable to be confounded, and that the different constructions of the verbs are not correctly distinguished. Thus, we find *samda* and *samdi jindagī,* all property ; *tyā-chyā mulās mī lai phaṭᵃkē mārᵃlō āhē,* I have beaten his son with many stripes.

All these points are, however, relatively unimportant, and there will be no difficulty in understanding the version of the Parable of the Prodigal Son which follows.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

BIJAPUR DIALECT. (DISTRICT BIJAPUR.)

कुनि योक मानसाला दोन ल्योक होते । व्यातला ल्हानगा बापास म्हंटला, बाबा, माजे वाटनीचा माल मला दे । मग ल्येन वाटनी करून दिलि । मग थोडक्या दिवसानि ताकटा ल्योक समदि माल गोळा करून गेवून-श्यानि टूर मुलकास गेला । तत उदळेपन करून समदि जिंदगी हाळ कीला । मग समदि जिंदगी हाळ केल्या-वर मोटा दुकळ पडला । त्या-मुळ त्यासनि अडचन होवू लागली । तवा तकडच योक मानसा-जवळ चाकरी राहिला । ल्येन त्यासनि डुकर राकायला आपले सेताला लावून दिला । तवा डुकरानी खानेच पेंड खावून-श्यानि आपल पोट भराव म्हंटला । तरी त्याला कुनी काईंच दिले नांई । मग ल्यो सुद्धी-वर येवून-श्यानि म्हंटला, माज बापाच किति चाकरासनि पोटभर खायाला है । आनि म्या भुकीन उपासि मरतो । मी उटून बापा-कड जाईन, आनि तेला म्हनू की, बाबा रे, म्या आकासचा इरुद्ध आनि तुझ्या म्होर पाप कीला है । अता-पासून म्या तुज ल्योक म्हनन्याला लायक न्हव । आपले चाकरीचे गड्या-वानि मला ठेव । मग ल्यो उटून आपल बापा-कडेस गिला । ल्यो अजूनि टूर हैस्तवर बाप त्येला पाह्न कळकळून धावून-श्यानि त्येचे गळ्यास मिठि घाटलि, आनि त्येचा मुका घेटला । मग ल्योकान त्यासनि म्हंटल बावा, परलोकाचे इरुद्ध आनि तुझ्या म्होर म्या पाप कील्या । अता-पासून तुजा ल्योक म्हनन्यास म्या लायक नांई । मग बापानी चाकरास सांगिटला, चांगल अंगराका आनून त्यासनि घाला । त्येचे हाता-मंदि आंगटि आनीक त्येचा पायात जोडा घाला । खावून-श्यानि आनन्द करू । का म्हंटल तर, ह्यो ल्योक मेल्याला फिरुन वाचला है । गमावून गेल्याला मिळाला है । तवा ते कुशाल जाले ॥

तवा त्येचा थोरला ल्योक सेतात होता । ल्यो घरा-पासी आल्या-वर ल्येन गाना वजाना ऐकल । तवा गड्यातला योक गडीस बोलावून इचारला, हे काय है । ल्येन त्यासनि सांगिटले की, तुजा भाउ आला है । आनि ल्यो तुजा बापास कुशाल मिळाला म्हनून-साटि मोट जेवन कीला है । तवा ल्यो रागाला येवून आत जाईना । येच्या-करता वाप भाइर येऊन-श्यानि त्यासनि समजावू

लागला। मग त्येन बापाला फिरून बोलला की, बग, इतक वरीस तुजी चाकरि करतो, तुजी गोष्ट म्या कवाच मोडली नाँई। तरी म्या माजी सोबती-बराबर चैन करन्यास तु मला कवाच शेळीचि पिल्लू बि दिला नाँई। आनि तुज जिन्दगि कसबिनीचे-बराबर समदि हाळ केल्याला हा तुजा ल्योक आला है, म्हनून त्येच-साटि मीट जेवन केल हैस। तवा त्येन त्यास म्हंटला की, लेका, तु हमेषा माजे संगाट है। माज समद जिन्दगी तुजीच है। पन क्यालि कुशालि कराव ह्यो रास्त है। का म्हंटला तर ह्यो तुजा भाउ मेला होता त्यो फिरून जिवंत जाला है; आनि गमावला होता त्यो मिळाला है॥

H

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

BIJAPUR DIALECT. (DISTRICT BIJAPUR.)

TRANSLITERATION AND TRANSLATION.

Kuni yōk mānˢsālā dōn lyōk hōtē. Tyātˢlā lhānˢgā
Certain one man-to two sons were. Them-in-from the-younger

bāpās mhaṇṭˢlā, 'bābā, mā<u>dz</u>ē vāṭˢnī-<u>ts</u>ā māl ma-lā dē.' Mag
to-the-father said, 'father, of-me share-of property me-to give.' Then

tyēn vāṭˢnī karūn dilī. Mag thōḍˢkyā divˢsā-ni dākˢṭā
him-by share having-made was-given. Then a-few in-days the-younger

lyōk samˢdi māl gōḷā karūn gēvūn-śyāni dūr mulˢkās
son all property together having-made having-taken far to-a-country

gēlā. Tata udˢḷēpan karūn samˢdi jindˢgī hāḷ kēlā. Mag
went. There spendthriftness having-made all property ruin made. Then

samˢdi jindˢgī hāḷ kēlyā-var mōṭā dukūḷ paḍˢlā. Tyā-muḷ tyās-ni
all property ruin made-after great famine fell. Therefore to-him

ˢaḍˢchan hōvū lāgˢli. Tavā takˢḍa-<u>ts</u> yōk mānˢsā-<u>dz</u>avaḷ <u>ts</u>ākˢrī
difficulty to-become began. Then there one man-near in-service

rāhilā. Tyēn tyās-ni ḍukar rākāyˢlā āpˢlē sētā-lā lāvūn
lived. Him-by to-him swine to-keep his-own to-the-field having-employed

dilā. Tavā ḍukˢrā-nī khānē-<u>ts</u>a pēṇḍ khāvūn-śyāni āpˢla pōṭ
it-was-given. Then the-swine-by eating-of husk having-eaten his-own belly

bharāva mhaṇṭˢlā. Tarī tyā-lā kunī kāi-<u>ts</u> dilē .
should-be-filled he-thought. Yet him-to by-anybody anything was-given

nãī. Mag tyō suddī-var yēvūn-śyāni mhaṇṭˢlā, 'mā<u>dz</u>a bāpā-<u>ts</u>a kiti
not. Then he senses-on having-come said, 'my father-of how-many

<u>ts</u>ākˢrās-ni pōṭ-bhar khāyālā hai. Āni myā bhukēn upāsi marˢtō.
to-servants belly-full to-eat (there) is. And I hunger-with fasting die.

Mī utūn bāpā-kaḍa <u>dz</u>āin, āni tē-lā mhanū kī, "bābā-rē,
I having-risen father-to will-go, and him-to will-say that, "father-O,

myā ākās-<u>ts</u>ā-irudd āni tujyā mhōr pāp kēlā hai. Atā-pāsūn
by-me the-heaven-of-against and of-thee before sin done is. Now-from

myā tu<u>dz</u>a lyōk mhanˢnyā-lā lāyak nhava. Āpˢlē <u>ts</u>ākˢrī-<u>ts</u>ē gaḍyā-vāni
I thy son to-be-called fit am-not. Thy-own service-of servant-like

ma-lā ṭhēv."' Mag tyō utūn āpˢla bāpā-kaḍēs gēlā. Tyō a<u>dz</u>ūni
me-to keep."' Then he having-risen his-own father-to went. He yet

dūr   hai-stavar   bāp   tyē-lā   pāhūn   kaḷ*kaḷūn
far   *is-meanwhile*   *the-father*   *him-to*   *having-seen*   *having-taken-pity*

dhāvūn-śyāni   tyē-<u>ts</u>ē   galyās   miṭi   ghāṭ*li,   āni   tyē-<u>ts</u>ā   mukā
having-run   *him-of*   *to-the-neck*   *embracing*   *was-put,*   *and*   *him-of*   *a-kiss*

ghēṭ*lā.   Mag   lyōkān   tyās-ni   mhanṭ*la,   ' bābā,   par*lōkā-<u>ts</u>ē-irudd
was-taken.   *Then*   *the-son-by*   *to-him*   *was-said,*   *'father,*   *the-next-world-of-against*

āni   tujyā   mhōr   myā   pāp   kēlyā.   Atā-pāsūn   tu<u>dz</u>ā   lyōk   mhan*nyās
and   *of-thee*   *before*   *by-me*   *sin*   *is-done.*   *Now-from*   *thy*   *son*   *to-be-called*

myā   lāyak   nãī.'   Mag   bāpā-nī   <u>ts</u>āk*rās   sāṅgiṭ*lā,   ' <u>ts</u>āṅg*la
I   *fit*   *am-not.'*   *Then*   *the-father-by*   *to-servants*   *it-was-told,*   *' good*

aṅg*rākā   ānūn   tyās-ni   ghālā.   Tyē-<u>ts</u>ē   hātā-mandi   āṅg*ṭi,   ānīk
a-coat   *having-brought*   *to-him*   *put.*   *His*   *hand-on*   *a-ring,*   *and*

tyē-chā   pāyāt   <u>dz</u>ōḍā   ghālā.   Khāvūn-śyāni   ānand   karū.   Kā
his   *on-the-feet*   *a-shoe*   *put.*   *Having-eaten*   *joy*   *we-shall-make.*   *Why*

mhanṭ*la,   tar,   hyō   lyōk   mēlyālā,   phirūn   vāts*lā   hai;   gamāvūn
(if-)it-is-said,   *then,*   *this*   *son*   *had-been-dead,*   *again*   *recovered*   *is;*   *having-lost*

gēlyālā,   miḷālā   hai.'   Tavā   tē   kuśāl   <u>dz</u>ālē.
he-had-gone,   *got*   *he-is.'*   *Then*   *they*   *joyous*   *became.*

Tavā   tyē-<u>ts</u>ā   thōr*lā   lyōk   sētāt   hōtā.   Tyō   gharā-pāsī   ālyā-var
Then   *his*   *eldest*   *son*   *in-the-field*   *was.*   *He*   *house-near*   *coming-on*

tyēn   gānā   ba<u>dz</u>ānā   aik*la.   Tavā   gaḍyāt*lā   yōk   gaḍīs
him-by   *singing*   *music*   *was-heard.*   *Then*   *servants-in-being*   *one*   *to-servant*

bōlāvūn   it<u>s</u>ār*lā,   ' hē   kāy   hai ?'   Tyēn   tyās-ni   sāṅgiṭ*lē   kī,
having-called   *he-asked,*   *' this*   *what*   *is?'*   *Him-by*   *to-him*   *it-was-told*   *that,*

' tu<u>dz</u>ā   bhāu   ālā   hai.   Āni   tyō   tujā   bāpās   kuśāl   miḷālā
' thy   *brother*   *come*   *is.*   *And*   *he*   *thy*   *to-father*   *safe*   *was-got*

mhanūn-sāṭi   mōṭ   jēvan   kēlā   hai.'   Tavā   tyō   rāgā-lā   yēvūn   āt
therefore   *great*   *a-feast*   *made*   *is.'*   *Then*   *he*   *anger-to*   *having-come*   *in*

<u>dz</u>āī-nā.   Yē-chyā-kar*tā   bāp   bhāir   yēūn-śyāni   tyās-ni   sam*<u>dz</u>āvū
would-not-go.   *Of-this-for*   *the-father*   *out*   *having-come*   *to-him*   *to-persuade*

lāg*lā.   Mag   tyēn   bāpā-lā   phirūn   bōl*lā   kī,   ' bag,   it*ka
began.   *Then*   *him-by*   *the-father-to*   *again*   *it-was-said*   *that,*   *' see,*   *so-many*

varīs   tujī   <u>ts</u>āk*rī   kar*tō,   tujī   gōṭṭ   myā   kavā-<u>ts</u>   mōḍ*lī   nãī.   Tarī
years   *thy*   *service*   *I-do,*   *thy*   *story*   *by-me*   *ever*   *was-broken*   *not.*   *Still*

myā   mā<u>dz</u>ē   sōb*tī-barābar   chain   karanyās   tu   ma-lā   kavā-<u>ts</u>
I   *of-me*   *friends-with*   *merriment*   *to-make*   *(by-)thee*   *me-to*   *ever*

śēḷī-chi   pillū-bi   dilā   nãī.   Āni   tu<u>dz</u>a   jind*gī   kas*binī-<u>ts</u>ē-barābar
sheep-of   *young-one-even*   *was-given*   *not.*   *And*   *thy*   *property*   *of-harlots-with*

sam*di   hāḷ   kēlyālā,   hā   tu<u>dz</u>ā   lyōk   ālā   hai,   mhanūn   tyē-<u>ts</u>asāṭi
all   *waste*   *made,*   *this*   *thy*   *son*   *come*   *is,*   *therefore*   *him-for*

mōṭa	jēvan	kēla	hais.'	Tavā	tyēn	tyās	mhaṇṭªlā	kī,	'lēkā,
great	*a-feast*	*made*	*is-by-thee.'*	*Then*	*him-by*	*to-him*	*it-was-said*	*that,*	*'son,*
tu	hamēshā	māḏzē-saṅgāṭ	hai.	Māḏza	samªda	jindªgī	tujī-ṯs	hai.
thou	*always*	*of-me-with*	*art.*	*My*	*all*	*property*	*thine-alone*	*is.*
Pan	kyāli-kuśāli	karāva	hyō	rāst	hai.	Kā	mhaṇṭªla,	tar,
But	*joy-merriment*	*should-be-made*	*this*	*right*	*is.*	*Why*	*(if-)it-is-said,*	*then,*
hyō	tuḏzā	bhāu	mēlā	hōtā,	tyō	phirūn	jivant	ḏzālā	hai;	āni
this	*thy*	*brother*	*dead*	*was,*	*he*	*again*	*alive*	*become*	*is;*	*and*
gamāvªlā	hōtā,	tyō	miḷālā	hai.'
lost	*was,*	*he*	*got*	*is.'*

The current language of Dharwar is Kanarese. According to information collected for the Linguistic Survey there are, however, about 44,000 people in that district who talk Marāṭhī. The educated class, especially those who have been trained in schools and colleges, use the Standard form of that language, while the other classes speak a dialect which shows some traces of Kanarese influence.

The Marāṭhī Kunªbīs in the Dharwar and Kalghatgi Talukas in the west of the district bordering on Kanara are said to speak a dialect called Kuḷvāḍī. The number of speakers has been estimated at 3,000.

A list of Standard Words and Phrases in Kuḷvāḍī has been received from the Commissioner. It shows that the dialect in some points agrees with the form of Marāṭhī current in the Konkan. Thus, we find the present tense of the verb substantive formed as follows :—

Singular	1	*hãvu*	Plural	1	*hāy*
	2	*hās*		2	*hāy*
	3	*hāy*		3	*hāt*

Similarly we also find forms such as *tu mārªtēs*, thou strikest; *tō mārªtāy*, he strikes; *tumī mārªtyāsī*, you strike; *tyāṇī mārªtyāt*, they strike. In the past tense we find forms such as *tyān mārªlyān*, he struck; *tyāṇī mārªlyānī*, they struck, etc.

In the future we may note forms such as *tumī mārªśālī*, you will strike; *tyāṇī mārªtyālī*, they will strike.

In other respects Kulªvāḍī does not seem to differ from the usual form of Marāṭhī spoken in the Dekhan.

The Marāṭhī dialect of Dharwar is, in some places, influenced by the neighbouring Kanarese. The pronunciation is said to be broad and rough as in that language. The various genders and the different verbal constructions are sometimes confounded; thus, *apªlā* (for *apªlī*) *sarv jindªgī*, all his property; *grihasthā-chī* (instead of *-chyā*) *gharī*, in a citizen's house; *tu mējªvānī dilē*, thou gavest a feast; *mī pāp kēlō*, I did sin, and so on.

The two specimens which follow illustrate this mixed form of Marāṭhī. It will be seen that the discrepancies are not very important.

[No. 6.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

DHARWAR DIALECT. (DISTRICT DHARWAR.)

SPECIMEN I.

एक मनुष्याला दोन मुले होते । आणि त्या-पैकी धाकटा मुलगा त्याच्या
बापाला म्हणाला की, बाबा जिन्दगी-पैकी माझे हिश्शाला येणार भाग मला दे । तेवा
त्याचा बाप आपला जिन्दगी विभाग करून दिला । काहि दिवसा-नन्तर लहान
मुलगा आपला सर्व जिन्दगी घेवून दूर देशाला गेला । तेथे तो आपला सर्व
जिन्दगी लफंगिरीने नाश केला । तो आपला सर्व जिन्दगी खर्च केल्या-नन्तर
त्या देशात मोठा दुष्काळ पडला । तेवा तो आपला पोटाला काहि नाही असे
पाहून त्या गावा-पैकी एका गृहस्थाची घरी जावून राहिला । तो गृहस्थ त्याला
डुकर संरच्चण करायाला आपला शेताला पाठविला । तेथे तो डुकर खाण्याची
पेंडीने आपला पोट भरायाला इच्छा केला, तरी ते सुधा त्याला कोणी-ही दिले
नाही । तेवा तो शुद्धि-वर येवून असे म्हणाला की, माझ्या बापा जवळ पुष्कळ
नवकराला पोटभर अन्न मिळते । असे असून मी उपवास मरतो । मी आता
इथून माझ्या बापा-कडे जावून म्हणतो की, बाबा मी तुझ्या-पुढें व परलोका
विरुद्ध पाप केलो । आता तुमचा मुलगा म्हणून घ्यायाला मी योग्य नाही । मला
तुमच्या नवकरा-पैकी एक करून घ्या । असे बोलून तो आपला बाबा-कडे गेला ।
तो अजून दूर होता तेव्हाच त्याचा बाप त्याला पाहून मोठ्या अन्तःकरणाने
त्याच्या-कडे पळत जावून त्याच्या गळ्याला मिटि घालून चुंबिला । तेवा तो
मुलगा म्हणाला की, बाबा, परलोका-विरुद्ध व तुमच्या समच्चम पाप मी केला ।
आता तुमचा मुलगा म्हणून घ्यायाला योग्य नाही । हे ऐकून बाप आपला
नवकर लोकाला असं सांगितला की, उत्तम प्रकारचे आंगरखा आणून त्याला
घाला, त्याच्या बोटात आंगठी घाला, आणखी पायात जोडे घाला । अम्ही
जेवण करून आनंदाने राहू । कारण हा माझा मुलगा मेल्या-सारखा झाला होता

आता तो जीवंत आहे, गेला होता तो आता मिळाला। सर्वांना हे ऐकून आनन्द झाला॥

त्याचा थोरला मुलगा शेता-मधे होता। शेताहून परत येताना घरा-जवळ नृत्य आणि गायन ऐकून, आज काय आहे, म्हणून आपला नवकरा-पैकी एकाला बोलावून विचारला। तुझा सहोदर आला आहे म्हणून तो नवकर सांगितला, आणखी तो पुनः सुरक्षित येवून भेटला-मुळे तुझा बाप मेजवानी वगैरे आनंदाचा कृत्य केला आहे। हे ऐकून तो रागावून घरा बाहेर उभा राहिला। तेव्हा त्याचा बाप बाहेर येऊन त्याला विनन्ती करू लागला। त्याला मुलगा बोलला की, पहा, मी इतके दिवस तुमचे सेवा करीत आहे। तुमचा अज्ञा मी कधी-ही मोडलो नाही। असे असून माझ्या स्नेही बरोबर चैनि करायाला मला कधी-ही सवड दिले नाही। परन्तु तुझा सर्व संपत रांडबाजीने हरलेला तुझा मुलगा आल्या बरोबर तू त्याच्या करिता मेजवानी दिले। त्याला बाप सांगितले की, तू नेहमी माझ्या-जवळ असतोस, माझा सर्व जिन्दगी तुझाच आहे! आता तू आनन्दी व संतोषी व्हावा असावा होतास। कारण हा तुझा बंधु मेलेला जीवंत आहे आणि गेलेला साँपडला आहे॥

[No. 6.

INDO-ARYAN FAMILY.　　　Southern Group.

MARĀṬHĪ.

Dharwar Dialect.　　　　　　　　　　　(District Dharwar.)

Specimen I.

TRANSLITERATION AND TRANSLATION.

Ēk　　manushyā-lā　dōn　mulē　hōtē.　Āṇi　　　tyā-paikī
A-certain　man-to　two　sons　were.　And　　them-from-among

dhāk·ᵃṭā　mul·ᵃgā　tyā-chyā　bāpā-lā　mhaṇālā　kī,　　' bābā,
the-younger　son　his　father-to　said　that,　'father,

jind·ᵃgī-paikī　　mājhē　hiśā-lā　yēṇār　bhāg　ma-lā　dē.'　Tēvā
the-property-from-among　my　share-to　to-come　portion　me-to　give.'　Then

tyā-t̲s̲ā　bāp　āp·ᵃlā　jind·ᵃgī　vibhāg-karūn　dilā.　Kāhi　div·ᵃsā-nantar
his　father　his-own　property　having-divided　gave.　Some　days-after

lahān　mul·ᵃgā　āp·ᵃlā　sarv　jind·ᵃgī　ghēvūn　dūr　dēśā-lā
the-younger　son　his-own　all　property　having-taken　a-far　country-to

gēlā.　Tēthē　tō　āp·ᵃlā　sarv　jind·ᵃgī　laphaṅgirī-nē　nāś-kēlā.　Tō
went.　There　he　his-own　all　property　riotous-living-by　squandered.　He

āp·ᵃlā　sarv　jind·ᵃgī　khart̲s̲-kēlyā-nantar　tyā　dēśāt　mōṭhā　dushkāḷ
his-own　all　property　had-expended-after　that　in-country　a-great　famine

pad·ᵃlā.　Tēvā　tō　āp·ᵃlā　pōṭā-lā　kāhi　nāhī　asē　pāhūn　tyā
fell.　Then　he　his-own　belly-to　anything　is-not　so　seeing　that

gāvā-paikī　ēkā　grihasthā-chī　gharī　dzāvūn　rāhilā.　Tō
village-from-among　one　householder-of　to-house　having-gone　remained.　That

grihasth　tyā-lā　ḍuk·ᵃra　saṁrakshaṇ　karāyā-lā　āp·ᵃlā　śētā-lā　pāṭhavilā.
householder　him-to　swine　protection　to-make　his-own　field-to　sent.

Tēthē　tō　ḍuk·ᵃra　khāṇyā-chī　pēṇḍī-nē　āp·ᵃlā　pōṭ　bharāyā-lā　ichchhā
There　he　swine　eating-of　husks-with　his-own　belly　to-fill　wish

kēlā,　tarī　tē　sudhā　tyā-lā　kōṇī-hī　dilē　nāhī.　Tēvā　tō
made,　yet　that　even　him-to　by-anybody-even　was-given　not.　Then　he

śuddhi-var　yēvūn　asē　mhaṇālā　kī,　' mājhyā　bāpā-d̲z̲avaḷ　pushkaḷ
senses-on　having-come　so　said　that,　'my　father-near　many

nav·ᵃk·ᵃrā-lā　pōṭ-bhar　ann　miḷ·ᵃtē;　asē　asūn　mī　up·ᵃvāsa　mar·ᵃtō.
servants-to　belly-full　food　is-got;　so　having-been　I　starvation-by　am-dying.

Mī　ātā　ithūn　mājhyā　bāpā-kaḍē　d̲z̲āvūn　mhaṇ·ᵃtō　kī,　" bābā,
I　now　from-here　my　father-to　having-gone　say　that,　"father,

mī tujhyā puḍhē va par-lōkā-viruddh pāp kēlō, ātā tum-tsā mulᵃgā
I of-thee before and next-world-against sin did, now your son

mhaṇūn ghyāyā-lā mī yōgy nāhī; ma-lā tum-chyā navᵃkᵃrā-paikī
having-said to-take I worthy am-not; me-to your servants-from-among

ēk karūn ghyā." ' Asē bōlūn tō āpᵃlā bābā-kaḍē gēlā. Tō
one having-made take." ' So having-said he his-own father-to went. He

aḍzūn dūr hōtā tēvhā-ts tyā-tsā bāp tyā-lā pāhūn mōṭhyā
yet far was just-then his father him having-seen great

antaḥkaruṇā-nē tyā-chyā-kaḍē palat dzāvūn tyā-chyā galyā-lā miṭi
compassion-with him-of-towards running having-gone his neck-to embracing

ghālūn chumbilā. Tēvā tō mulᵃgā mhaṇālā kī, 'bābā, par-lōkā-
having-put kissed. Then the son said that, 'father, next-world-

viruddh va tum-chyā samaksham pāp mī kēlā. Ātā · tum-tsā
against and your in-presence sin I did. Now your

mulᵃgā mhaṇūn ghyāyā-lā yōgy nāhī.' Hē aikūn bāp
son having-said to-take worthy am-not.' This having-heard the-father

āpᵃlā navᵃkār lōkā-lā asē sāṅgitᵃlā kī, 'uttam prakār-chē āṅgarᵃkhā
his-own servant people-to so told that, 'the-best sort-of a-coat

āṇūn tyā-lā ghālā; tyā-chyā bōṭāt āṅgᵃṭhī ghālā, āṇᵃkhī
having-brought him-to put; his on-finger a-ring put, and

pāyāt dzōḍē ghālā; amhī jēvaṇ karūn ānandā-nē rāhū;
on-feet shoes put; we feeding having-done gladness-with will-live;

kāraṇ hā māḍzhā mulᵃgā mēlyā-sārᵃkhā dzhālā hōtā, ātā tō jīvant
because this my son dead-like become was, now he alive

āhē; gēlā hōtā, tō ātā miḷālā.' Sarvā-nā hē aikūn ānand
is; gone was, he now is-obtained.' All-to this having-heard joy

dzhālā.
became.

Tyā-tsā thōrᵃlā mulᵃgā śētā-madhē hōtā. Śētā-hūn parat yētā-nā
His eldest son field-in was. Field-from back while-coming

gharā-dzavaḷ nṛity āṇi gāyan aikūn, 'ādz kāy āhē ?'
house-near dancing and singing having-heard, 'to-day what there-is ?'

mhaṇūn āpᵃlā navᵃkᵃrā-paikī ēkā-lā bōlāvūn vichārᵃlā. 'Tudzā
having-said his-own servants-from-among one-to having-called he-asked. 'Thy

sahōdar ālā āhē,' mhaṇūn tō navᵃkar sāṅgitᵃlā; 'āṇᵃkhī tō punaḥ
brother come is,' having-said that servant told; 'and he again

surakshit yēvūn bhēṭᵃlā-muḷē tudzhā bāp mējᵃvānī, vagairē,
in-good-health having-come met-because thy father feast, etc.,

ānandā-tsā kṛity kēlā āhē.' Hē aikūn tó rāgāvūn
rejoicing-of action done is.' This having-heard he being-angry

gharā-bāhēr ubhā rāhilā. Tēvhā tyā-<u>ts</u>ā bāp bāhēr yēūn
house-outside-of standing remained. Then his father out having-come

tyā-lā vinantī karū lāgᵃlā. Tyā-lā mulᵃgā bōlᵃlā kī, 'pahā, mī itᵃkē
him-to entreaty to-do began. Him-to the-son said that, 'see, I so-many

divas tum-chē sēvā karīt āhē, tum-<u>ts</u>ā adnyā mī kadhī-hī mōdᵃlō
days your service doing am, your order I ever-even broke

nāhī; asē asūn mājhyā snēhī-barōbar chaini karāyā-lā ma-lā kadhī-hī
not; so having-been my friends-with merriment to-make me-to ever-even

savaḍ dilē nāhī. Parantu tu<u>dzh</u>ā sarv sampat rāṇḍ-bājī-nē harᵃlēlā
liberty given not. But thy all wealth harlotry-by who-has-wasted

tu<u>dzh</u>ā mulᵃgā ālyā-barōbar tū tyā-chyā karitā mējᵃvānī dilē.'
thy son came-as-soon-as thou of-him for a-feast gavest.'

Tyā-lā bāp sāṅgitᵃlē kī, 'tū nēhᵃmī mājhyā-<u>dz</u>avaḷ asᵃtōs, mā<u>dzh</u>ā
Him-to the-father said that, 'thou always of-me-near art, my

sarv jindᵃgī tu<u>dzh</u>ā-<u>ts</u> āhē. Ātā tū ānandī va santōshī vhāvā-
all property thine-alone is. Now thou happy and contented shouldst-

asāvā-hōtās; kāraṇ hā tu<u>dzh</u>ā bandhu mēlēlā, jīvant āhē; āṇi gēlēlā,
have-been; because this thy brother dead, alive is; and gone,

sā̃paḍᵃlā āhē.'
found is.'

INDO-ARYAN FAMILY.　　　SOUTHERN GROUP.

MARĀṬHĪ.

DHARWAR DIALECT.　　　　　　　　　　　(DISTRICT DHARWAR.)

SPECIMEN II.

A FOLK-TALE.

येक कोला व कोली होती। ते येक दिवस फिरण्यास गेले। जाताना वाटे-मधे येक वाघाचा घर होता, ते पाहून कोली, मी इथेच प्रसूत होतो, म्हणू लागली। हे ऐकून कोला म्हणाला की, अग रांडे, वाघ सायंकाळी येवून तुला खाऊन टाकील। खाल्या-वर तुझा जन्म नाहिसा होतो। हे न ऐकता कोली वाघाच्या घरात गेली। सायंकाळी वाघ आपल्या घराला आला। हे पाहून कोला कोलीस, मूल कशासाठी रडतात, म्हणून विचारला। त्याला ती, वाघाचा मास दे म्हणतात, म्हणून सांगितली। त्याला कोला, आणून दिले आहे की, म्हणून उत्तर दिला। हे ऐकून कोली, ते सगळे संपले म्हणून सांगितली। तेवडे वाघ ऐकून, मला मारतात, म्हणून पळून गेला। इतक्यात मूल थोर झाली आणि आई व मूल मिळून आपल्या घराला जाउन प्रपंच करू लागले। वाघ ते गेलेले पाहून आपल्या घराला आला॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

DHARWAR DIALECT.   (DISTRICT DHARWAR.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Yĕk   kōlā   va   kōlī   hōtī.   Tē   yĕk   divas   phirⁿnyās   gēlē.
A   fox   and   a-vixen   there-were.   They   one   day   to-walk   went.

Dẓātā-nā   vātē-madhē   yĕk   vāghā-tsā   ghar   hōtā,   tē   pāhūn
While-going   the-way-on   one   tiger-of   house   was,   that   having-seen

kōlī,   'mī   ithē-ts   prasūt-hōtō,'   mhaṇū   lāgⁿlī.   Hē   aikūn
the-vixen,   'I   here-only   deliver,'   to-say   began.   This   having-heard

kōlā   mhaṇālā   kī,   'aga   rāṇḍē,   vāgh   sāyankāḷi   yēvūn
the-fox   said   that,   'oh-you   hussy,   the-tiger   in-the-evening   having-come

tu-lā   khāūn   ṭākīl;   khālyā-var   tudẓhā   janm   nāhi-sā
thee-to   having-eaten   will-throw;   having-eaten-after   thy   life   nothing-like

hōtō.'   Hē   na   aikⁿtā   kōlī   vāghā-chyā   gharāt   gēlī.
will-be.'   This   not   hearing   the-vixen   the-tiger-of   in-the-house   went.

Sāyankāḷi   vāgh   āpⁿlyā   gharā-lā   ālā.   Hē   pāhūn   kōlā
In-the-evening   the-tiger   his-own   house-to   came.   This   having-seen   the-fox

kōlīs,   'mūl   kaśāsāthī   radⁿtāt?'   mhaṇūn   vichārⁿlā.   Tyā-lā
to-the-vixen,   'children   what-for   are-crying?'   so   asked.   That-to

tī,   '"vāghā-tsā   mās   dē,"   mhaṇⁿtāt,'   mhaṇūn   sāngitⁿlī.   Tyā-lā   kōlā,
she,   '"tiger-of   flesh   give,"   (they)-say,'   so   told.   That-to   the-fox,

'āṇūn   dilō-āhē   kī,'   mhaṇūn   uttar   dilā.   Hē
'having-brought   I-have-given   don't-you-see,'   so   reply   gave.   This

aikūn   kōlī,   'tē   sagⁿlē   sampⁿlē,'   mhaṇūn   sāngitⁿlī.
having-heard   the-vixen,   'that   all   was-finished,'   so   she-told.

Tēvⁿḍē   vāgh   aikūn,   'ma-lā   mārⁿtāt,'   mhaṇūn   paḷūn
That-much   the-tiger   having-heard,   'me   (they)-kill,'   saying   having-run

gēlā.   Itⁿkyāt   mūl   thōr   dẓhālī   āṇi   āī
went.   In-the-meantime   the-children   grown-up   became   and   the-mother

va   mūl   miḷūn   āpⁿlyā   gharā-lā   dẓāūn   prapañch
and   the-children   together   their-own   house-to   having-gone   worldly-living

karū   lāgⁿlē.   Vāgh   tē   gēlēlē   pāhūn   āpⁿlyā   gharā-lā   ālā.
to-do   began.   The-tiger   they   gone   having-seen   his-own   house-to   came.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a fox and a vixen. One day they were strolling about and came to the house of a tiger. Said the vixen, 'here and nowhere else I will be delivered of my cubs.' When the fox heard this he said, ' O you hussy, when the tiger comes home in the evening he will devour you and your life will be at an end.' The vixen did not listen to him but entered the house of the tiger. The tiger returned in the evening, and the fox, when he had seen this, said to the vixen, 'why are the children crying.' Answered the vixen, 'they ask me to give them some tiger's flesh.' The fox answered, ' have I not already given you some ?' When the vixen heard this she said, ' that has all been consumed.' The tiger heard this and ran away thinking that they would kill him. In due time the children grew up. Then the mother went with them to their own house, and they began to live there. When the tiger saw that they were gone he came back to his own house.

KONKAN STANDARD.

Marāṭhī is the principal language of all the coast districts of the Bombay Presidency, from Daman in the north to Rajapur in the south. The northern part of this territory from Daman to Umbargaon, is divided between Marāṭhī and Gujarātī, and the influence of the latter language is also felt farther south, the vocabulary being, to some extent, Gujarātī. This element is not, however, strong.

In the south Marāṭhī gradually develops into Kōṅkaṇī, the connecting links being Saṅgamēśvarī and Bāṅkōṭī on one side, and Kuḍāḷī on the other.

The Marāṭhī spoken in the territory defined above is closely related to the language of the Dekhan. In some characteristic points, however, it differs, much in the same way as is the case with the Marāṭhī of Berar and the Central Provinces.

It has already been remarked, and it will be shown below, that the dialects spoken by the Kuṇᵃbīs of Poona and the Ṭhākurs of Nasik mainly agree with the Marāṭhī of the Konkan. They will therefore, so far as materials are available, be dealt with in connection with that form of the language.

The Marāṭhī of the Dekhan is the language of the literature and of the Government. Through the gradual spreading of education it more and more influences the dialects of the coast districts, and the specimens received from Kolaba, Janjira, and Ratnagiri, and professing to be written in Saṅgamēśvarī, one of the dialects of the Konkan, have proved to be in the usual language of Marāṭhī literature. Most of them represent the speech of the educated classes, which is more or less influenced by the written language all over the Konkan.

The Portuguese missionaries, to whom we are indebted for a grammar of the dialect as spoken in Salsette, call it the northern dialect of Kōṅkaṇī.

Name of the dialect.

It is not, however, a dialect of Kōṅkaṇī, but a form of speech intermediary between that dialect and the Standard form of Marāṭhī current in the Dekhan. It may conveniently be designated as the Konkan Standard of Marāṭhī. This name cannot lead to confusion. It has long been customary to state that Marāṭhī has two main dialects, one belonging to the Konkan, and the other current in the Dekhan. The Konkan Standard corresponds to the former. It must, however, be borne in mind that this dialect is different from Kōṅkaṇī, the language of the Southern Konkan.

The Konkan Standard has been returned under a bewildering mass of different names, partly denoting locality and partly caste or occupation.

Sub-dialects.

To the former class belong Bāṅkōṭī, Damaṇī, Ghāṭī, Māoḷī, and Saṅgamēśvarī; to the latter Āgᵃrī, Bhaṇḍārī, Dhanᵃgarī, Karhāḍī, Kiristāv, Kōḷi, Kuṇᵃbī, Parᵃbhī, and Ṭhākᵃrī. These so-called dialects will be separately dealt with below. In this place we shall consider them all as one form of speech, with slight local variations.

The Konkan Standard is the principal language of Thana, the Jawhar State, Kolaba, Janjira, and the northern part of Ratnagiri. It is spoken by about $2\frac{1}{2}$ million people.

Area in which spoken.

Proceeding from the north the details are as follows.

A dialect called Parᵃbhī has been returned as spoken by nearly the whole Marāṭhī
Parabhī.   speaking population of Bombay and Thana as far north as
Daman. Parᵃbhī literally means the language of the Prabhus.
The Prabhus, who are identical with the Kāyasths of Gujarat and Upper India, were
professional writers in the seventeenth and eighteenth centuries, under both the Muha-
madan and the Marāṭhā governments. Marāṭhī language and literature are largely
indebted to their efforts in recording in prose for the first time the historical events of
their period.

The Prabhus are said to have come from Gujarat and Upper India. Their language
is everywhere that of their neighbours. Parᵃbhī has been returned as a separate dialect
from Bombay and Thana. It is also called Kāyasthī, and in Bombay the Bombay dialect,
while it is known as Damaṇī in the north round Daman.

The number of speakers has been estimated as follows for the use of this survey :—

Thana	15,000
Jawhar State	51,000
Bombay Town and Island	94,000
TOTAL	**160,000**

The 51,000 speakers in the Jawhar State have been returned as speaking Marāṭhī.
No specimens have been forwarded, and the classification is not, therefore, quite certain.

Kōḷis are found in almost every village in Gujarat, the Konkan, and the Dekhan.
Kōḷī.   They are considered to be one of the early tribes, and they
usually live by agriculture or fishing. They have often been
connected with the Muṇḍā tribes, who are commonly denoted as Kols. The Kōḷis of
Thana include many small tribes, and may broadly be sub-divided into three classes : the
hill Kōḷis, the Son Kōḷis of the coast, and certain low-castes who are not recognised by
the rest. They everywhere speak the dialect of their neighbours.

Kōḷī has been returned as a separate dialect from Bombay, Thana, Kolaba and
Janjira. The local estimates of the numbers of speakers are as follows :—

Bombay Town and Island	10,000
Thana	163,000
Kolaba	10,186
Janjira	6,000
TOTAL	**189.186**

The native Roman Catholic Christians of Thana are usually called Kiristãv by their
Kiristãv.   Hindu and Musalman neighbours. Among Europeans they
are known as Portuguese or Salsette Christians. They have
been reported as speaking a separate dialect, called Kiristãv, and their number has
been estimated for the purposes of this survey at 25,500.

The Kuṇᵃbīs or Kulambis are husbandmen. They are usually divided into three
groups, the Talheri or Konkan Kuṇᵃbīs, the Marāṭhā or
Kuṇabī.   Dekhan Kuṇᵃbīs, and the Pāchkaḷśis. They everywhere
speak the local language of their district. Thus the Kuṇᵃbīs of Khandesh speak a form of
Khāndēśī. See Vol. ix, Part ii.

Kuṇ*bī has been returned from the sea-coast of Thana and Janjira, and specimens have also been received from Poona. Estimates of the number of speakers are only available from Thana and Janjira. The revised figures for those districts are—

Thana 350,000
Jinjira 18,000

                                          TOTAL . . 368,000

The Āg*ris are a class of husbandmen, usually considered to be Kōḷis. Most of them

Āgarī.

are salt makers and tillers of salt rice land. They are reported as speaking a separate dialect in Kolaba, where they are chiefly found in the villages on both sides of the Amba River in the Pen and Alibak Talukas, in villages situated on the creeks of the Panwel Taluka, and in all the villages of the Uran Peta. Their number has been estimated at 22,826.

The Dhan*gars or shepherds have often been reported to speak a dialect of their

Dhanagarī.

own. The so-called Dhan*garī of Chhindwara will be dealt with in connection with the other dialects of that district. It is quite different from the dialect of the shepherds in the Bombay presidency, where Dhan*garī has been returned from Thana, the Jawhar State, Janjira, and Belgaum. The following are the local estimates of the number of speakers :—

Thana 1,160
Jawhar 20
Janjira 70
Belgaum 500

                                          TOTAL . 1,750

Bhāṇḍārī is the dialect spoken by the Bhāṇḍārīs, or palm-juice drawers. It has

Bhāṇḍārī.

been reported as a distinct form of speech from Kolaba and Janjira, and the number of speakers has been estimated as follows :—

Kolaba 3,813
Janjira 4,850

                                          TOTAL . 8,663

The Ṭhākurs are one of the early tribes, and they are found all over Gujarat, the

Ṭhākarī.

Dekhan, and the Konkan. They are considered to be the descendants of Rājputs and Kōḷis. Ṭhāk*rī has been returned as a separate language from Kolaba and Nasik, and the number of speakers has been estimated as follows :—

Kolaba 10,405
Nasik 15,000

                                          TOTAL . 25,405

Karhāḍī is the dialect spoken by the Karhāḍā Brāhmans in Sawantwadi, Ratnagiri,

Karhāḍī.

and Bombay Town and Island. They are supposed to take their name from Karhad in Satara. Estimates of their number are only available from Bombay Town and Island, where they are said to number about 2,000.

Saṅgamēśvarī is the language of Sangameshvar, a town in the Devrukh Taluka of Ratnagiri. The name is, however, often used to denote the Konkan Standard of Marāṭhī from Bombay to Rajapur. It is there said to be the language of all Hindus (except Brahmans), of the Jews, the native Christians, and the Kōṅkaṇī Musalmāns called Nawāïts.

Saṅgamēśvarī.

The figures returned for the purposes of this survey are as follows : —

Bombay Town and Island	90,000
Kolaba	265,000
Janjira	38,000
Ratnagiri	705,000
Total	1,098,000

To this total must be added 234,800 speakers in the south of Kolaba, who were originally returned as speaking Kōṅkaṇī, but who have since been stated to speak the ordinary Marāṭhī of the district. We thus arrive at an estimated number of 1,332,800 speakers of Saṅgamēśvarī. Compare, however, the remarks on pp. 33 and 122.

The variety of the latter dialect spoken by Muhammadans is usually called Bānkōṭī, *i.e.* properly the dialect of Bankot in the Mandangad Taluka of Ratnagiri. Only 1,787 speakers have been returned from Kolaba, no estimates being available from other districts.

Bānkōṭī.

The dialect spoken in the Western Ghats, between Kolaba and the Bhor State, is usually called Ghāṭī. It is probably identical with Māoli, the language of Maval, or the country above the Sahyadris, between Thana and Poona. The latter dialect has only been returned from Bombay Town and Island. The number of speakers has been estimated for the purposes of the Linguistic Survey as follows :—

Ghāṭī.

Ghāṭī	2,000
Māoli	35,000
Total	37,000

All these so-called dialects are closely related. They are merely local forms of the current Marāṭhī of the Konkan. By summing up the figures given in the preceding pages we arrive at the following total for that form of speech :—

Total number of speakers of Konkan Standard.

Parᵃbhī	160,000
Kōḷī	189,186
Kiristãv	25,500
Kuṇᵃbī	368,000
Āgᵃrī	22,826
Dhanᵃgarī	1,750
Bhāṇḍārī	8,663
Ṭhākᵃrī	25,405
Karhāḍī	2,000
Saṅgamēśvarī	1,332,800
Bānkōṭī	1,787
Ghāṭī and Māoli	37,000
Total	2,174,917

To this total must be added the speakers of a few broken dialects, *viz.*, Kātkarī or

Kāthōḍī, Vārlī, Vāḍᵃvaḷ, Phuḍᵃgī and Sāmvēdī. They will be dealt with below. We thus arrive at the following grand total :—

Konkan Standard	. . . .	2,174,917
Kātkarī .	. . . .	76,700
Vārlī .	. . . .	92,000
Vāḍᵃvaḷ .	. . . .	3,500
Phuḍᵃgī .	. . . .	1,000
Sāmvēdī .	. . . .	2,700
	TOTAL .	2,350,817

The most typical form of the Konkan Standard is spoken in the southern part of

Konkan Standard of Thana. Thana, and will be dealt with first. A grammar of this form of speech was written in the seventeenth century by a Portuguese missionary, and the missionary Francisco Vas de Guimaraens wrote an abridged version of the gospels in it. An analysis of this latter work has been printed in the Journal of the Bombay Branch of the Royal Asiatic Society, and a short specimen, taken from that source, has been reproduced below. It is usually known as a ' Purāṇ ' and is highly popular with the Catholic Christians of Thana.

AUTHORITIES—

GUIMARAENS, FRANCISCO VAS DE,—*Declaracão novamente feita da muita Dolorosa Morte e Paixão do Nosso Senhor Jesus Christo. Conforme a Escreverão os quatro evangelistas.* Lisboa 1659. Reimprimado Bombahim 1845.

MITCHELL, REV. J. MURRAY,—*Maráthi Works composed by the Portuguese.* Journal of the Bombay Branch of the Royal Asiatic Society. Vol. iii, Part i, 1849, pp. 132 and ff.

Grammatica da lingua Concani no dialecto do Norte, composta no seculo xvii por hum missionario Portuguez ; e agora pela primeira vez dada á estampa (por Joachim Heliodoro da Cunha Rivara.) Nova-Goa. Na imprensa nacional. 1858.

Gazetteer of the Bombay Presidency. Vol. xiii, Part i. Bombay 1882. Note on the language on pp. 67 and ff.

Pronunciation.—There is considerable uncertainty in the marking of long vowels. Thus we find *nāy* and *nay*, not ; *uṭhūn* and *uṭhun*, having risen ; *tū̃* and *tŭ̃*, thou ; *hutū̃* and *hōtō̃*, I was. The final *ã* of neuter bases is usually marked as short ; thus, *sagᵃlã*, all ; *ḍukᵃrã*, swine. The long forms *sagᵃlã̃*, *ḍukᵃrã̃*, etc., are, however, also common and seem to be more correct. *Ē* is usually pronounced as *yē*, *yā*, or *yō* ; thus, *yēk*, *yōk*, one ; *lyēk*, *lyāk*, and *lyōk*, son. Before *yē* a guttural is occasionally changed to the corresponding palatal. Thus, *gēlā*, *gyēlā*, and *jēlā*, he went ; *ghēūn* and *jhēūn*, having taken ; *kēlã* and *chēlã*, done. Similarly we often find *vō* and *vā* instead of *ō* ; thus, *pōṭ* and *pvōṭ*, belly ; *sōnã̃* and *svānã̃*, gold.

An *a* is pronounced in many cases where the language of the Dekhan uses *ē*. Thus especially in the neuter singular of strong bases, the neuter plural of weak bases, and the future of the first conjugation. Thus, *sōnã̃*, gold ; *ḍukᵃrã̃*, swine ; *bōlan*, I shall say. *A* also corresponds to *ē* of the Dekhan in several pronominal adverbs, and, occasionally, also elsewhere ; thus, *tavã̃*, there ; *bhuka-na*, by hunger ; *hōta*, they were.

The Anunāsika is very commonly dropped. Thus, *karũ*, and *karu*, to do ; *rānāt*, in the forest. It is often, however, replaced by an *n*, and an *n*-sound is often inserted between a vowel and a following consonant. Thus, *tāntlā*, from among them ; *mīn*, by me, *mānḏzã̃* and *mānḏzã̃*, my ; *kanthā* and *kathā*, story, etc.

K

Aspirated and unaspirated letters do not seem to differ much in pronunciation, and they are often interchanged. Thus, *jĭb*, tongue; *āmĭ*, we; *hānūn* and *ānūn*, having brought; *lābh^atē* and *lāb^atē*, is found, etc.

The palatals are pronounced as *ts*, *dz*, etc., not only in the same cases as in the Dekhan, but also before *ē*; thus, *dzē*, who (plural); *tyā-tsē sōk^arē*, his sons.

Cerebral *ḍ* and *ḍh* after vowels become *r*; thus, *ghŏrā*, a horse; *par^alā*, he fell; *av^arā̃*, so great. *Ḍ* is, however, preserved in the extreme north and in Ratnagiri, and also in the east where the influence of the Dekhan standard is stronger.

Cerebral *ṇ* becomes *n*; thus, *kōn*, who? *pan*, but. *Ṇ* is often written where the influence of the literary language is strong, and it is probably also often pronounced by the educated. Thus, the Karhāḍā Brāhmaṇs of Bombay use the cerebral *ṇ*. In the verb *mhaṇ^aṇē̃*, to say, *ṇ* sometimes becomes *ṅg*; thus, *mhaṅgun*, therefore.

Cerebral *ḷ* becomes *l*; thus, *sag^alā̃*, all; *ḍōlā*, an eye. *Ḷ* is, however, often used exactly as is the case with *ṇ*.

V is very faintly sounded before *i*, *ī* and *ē*; thus we find *istu* and *vistu*, fire; *īs* and *vīs*, twenty; *yēl* and *vēl*, time.

In other respects the pronunciation is mainly the same as in the Dekhan.

Nouns.—The oblique base is, in most cases, formed as in the Dekhan. *Bāpus*, a father, however, has the oblique form *bāpās*; thus, *bāpās-tsā̃*, of a father. In the same way we often find *āis*, a mother, unchanged before case suffixes and forming its plural *āyās*, oblique *āyā̃s*. The regular forms are, however, also often used. Thus, we find in Saṅgamēśvarī forms such as *bāpās*, to a father; *bāp^asā-kadē*, towards (his) father. On the other hand, the oblique form sometimes ends in *s*, also in other nouns; thus, *sōkrīs-lā*, to a daughter; *mān^asās-lā*, to a man.

Bases ending in *ū* often change *ū* to *vā* in the oblique form; thus, *lēk^arū̃*, a child, obl. *lēk^arvā*. The common form is, however, *lēk^arā* as in the Dekhan.

The case suffixes are, on the whole, the same as in the Dekhan, but the case of the agent usually ends in *n*, *na*, or *nī*; thus, *sōk^aryān*, by the son; *bābā-na* and *bāpās-nī*, by the father. The last form is originally a plural. An ablative is often formed by adding *dzūn*, and this form is very often used as the case of the agent; thus, *bāpās-dzūn tsāk^arā-lā sāṅgit^alā*, the father said to the servants. The suffix *śī̃* or *śī* is also very commonly used to form an ablative or instrumental; thus, *tsāk^arān-śī ēk*, one from the servants. The locative is often formed by adding *ān* or *āt*; thus, *gharān* and *gharāt*, in the house.

We may finally note that the neuter gender is commonly used as in Kōṅkaṇī to denote young female beings; thus, *tsēḍū̃*, a girl (Saṅgamēśvarī). Compare Telugu.

Pronouns.—The personal pronouns are the same as in the Dekhan, subject to the changes mentioned under the head of Pronunciation. Thus, *mĭ*, I; *āmĭ*, we; *tū̃*, thou; *tumĭ*, you. The agent case often takes the suffix *nī*; thus, *mĭ* and *mi-nī*, by me. 'To me' is *ma-nā* and *ma-lā*; 'my' is *mādzā*, *māndzā*, and also sometimes *māhā*. The first person plural, when the person addressed is included, is *āpun*.

Other pronouns are in the main regular. The usual form for 'this' is *hō* or *ō*, but also *hā* and *ā*. In Saṅgamēśvarī we find *hā*, this; *tā*, that; and *dzā*, which.

Verbs.—The verb substantive is formed from the bases *as* and *hō* as in the Dekhan. The base *as* forms its present tense regularly *asē̃*, I am; *asēs*, thou art, etc. The present

tense of the base *hō* is formed irregularly, the vowel *ō* being changed to *ā* ; thus, singular, 1, *hãy* ; 2, *hãy°s* and *hãs* ; 3, *hãy* ; plural, 1, *hãᵥ* ; 2, *hā* and *hāᵥ* ; 3, *hāt* and *hān*, occasionally also *hātĩn*.

The past tense only differs from the usual Dekhan form in the first person singular feminine, which is *hōtĩ̃*, or *hōtyẽ̃*, and not *hōtẽ̃*. The second person plural has sometimes different forms for the three genders; thus, m. *hōtẽs*, fem. *hōtyãs*, n. *hōtĩ̃s*. These forms are, however, probably only used as an honorific singular.

The future is *āsan* and *hōĩn*, I shall be.

The present tense of finite verbs has only one form for all genders. Thus, *mĩ sōditãy*, I seek ; 2, *sōditẽs* ; 3, *sōditẽ* ; plural, 1, *sōditãᵥ* ; 2, *sōditã* ; 3, *sōditãt* and *sōditãn*.

In the imperative we may note forms such as *dēs*, give ; *ghēs*, take.

The past tense of intransitive verbs is formed as in the Dekhan, with the same exceptions as in the case of the verb substantive. Thus, *mĩ gēlõ̃*, f. *gēlĩ̃*, n. *gēlã̃*, I went.

The past tense of transitive verbs differs from the Marāṭhī of the Dekhan in often agreeing with an inflected object, as is also the case in Kōṅkaṇī and Gujarātī. Thus, *tyā-nā tyā-lā paṭhāv°lā*, he sent him, where *paṭhāv°lā* has the form of the nominative masculine. In the third person singular an *n* is often added, and the form ending in *ān* is often used both with a masculine and feminine object. Thus, *tyā-na miṭĩ mār°lān*, or *mār°lĩn*, by him embracing was struck, he embraced.

The perfect and pluperfect are formed as in the Dekhan. Thus, *tō gēlāy* (*i.e.*, *gēlā-hāy*), he has gone ; *tō mēlatā* (*i.e.*, *mēlā hōtā*), he had died. The uncontracted forms never occur in the specimens.

The future of the first conjugation ends in *an* ; thus, *mĩ bōlan*, I shall say. The second person singular often ends in *śĩ* ; thus, *mār°śĩ*, thou wilt strike (Karhāḍī, Bombay, and Kuṇ°bī, Thana) ; *mār°śĩv*, thou wilt strike (Dhan°garī and Kōḷī from Janjira).

In the conjunctive participle *śĩ* and *śēnĩ* or *śānĩ* are often added ; thus, *uṭhun-śĩ*, having arisen ; *dzāun-śēnĩ*, having gone.

Other forms are the same as in the Dekhan, and Dekhan forms are very commonly used in addition to the special Konkan forms. More especially, the present tense is formed as in the Dekhan in all dialects of the interior, on the border towards Dekhan.

The vocabulary is to some extent peculiar to the Konkan, and sometimes agrees with Gujarātī as against Standard Marāṭhī. Thus we find in the first specimen *sōk°rā*, a son; *dzak°lã̃*, all; *bidzā*, other; *mērē*, near; *dzāp°nã̃*, to speak (Sanskrit *jalp*); *māṇḍ°nã̃*, to begin, and so on. Other peculiar words have been collected in the District Gazetteer. See Authorities.

There will, however, be no difficulty on this account in understanding the specimens which follow. The first is a version of the Parable of the Prodigal Son. It has been received from Bombay Town and professes to illustrate the language of the Kōḷīs in Thana and Kolaba. The second specimen is a folktale from the Janjira State, also professing to be written in Kōḷī. The third is taken from the old Purāṇ by Vas de Guimaraens. The transliteration has been altered in accordance with the system used for this survey.

INDO-ARYAN FAMILY.　　　　　SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KŌLĪ DIALECT.　　　　　　　　　　　(BOMBAY TOWN AND ISLAND.)

SPECIMEN I.

एका मानसाला दोन सोकरे होते। व्यामनचा धाकला सोकरा बापासला जापला। बापुस माजा धनाचा वाँटा माना देस। तदँ बापास-जून धन वाँटिलँ। तदँ थोड़ा दिसाँशी धाकल्या सोकऱ्यान त्याच्या वाँच्याला जवरँ आलतँ तवरँ जकलँ कवलिलँ आन दूर बिजा गाँवा जेला आन तटँ रेला न त्याचे मेरे जवरँ होतँ नोतँ तवरँ जकलँ उदलिलँ। याचे मेरे अर्दी पुन नोती नी त्या गाँवाँत मोटा दुकाल आयला नी तदँ त्यातो खावाचे हाल होवँ लागले। मगशीं तो तनचेच एका सावकाराचे घरा जेला न त्याचे जवल झाला। तदँ त्या सावकारान त्याला धारलन शेता-वर डुकरँ चारावाला। डुकराँला जी भुशी लाभे व्यामनची त्यान खुशीर्शीं खावन पोट भरलँ असतँ। पुन त्याला कोन देवाला नाय। तदँ त्याचे डोले उघरले तदँ तो जापिते। माझे बापासचे घरा कवरे चाकराँला पोटभर रोटी लाभते न मी अटे इन रोटी मरताँय। आताँ मी अटेर्शीं उटताँय न बापासचे घरा जाताँय न त्याला निमगिताँय, रोय बापुस मीन परमेसराचँ तुज देकत पाप केलँय। तवाँ आजर्शीं माना तुजा सोकरा नय बोलवये। पन माना तूँ आजर्शीं चाकर लेख। अवरँ जापुनश्री तो त्याचे बापासचे घरा जेला। जदँ त्याचे बापास-जून लांबश्री बगिलँ माझा सोकरा येते तदँ तो धाँवत जेला न सोकऱ्याला आँटी मारली। तदँ सोकरा बोलते रोय बापुस मीन तुजे देखत परमेसराचँ पाप केलँ न आजर्शीं माना तुजा सोकरा नय बोलवये। त्याचे बापास-जून चाकराँला सांगितलँ, याला आंगान घालावा एक आंगरखा हाना नी द्यास। याचे हातान आंगुतली न पायान जोरे घालावास द्यास। मगर्शीं आपुन जेवाचँ मांडु नी मजा करूँ। माजा सोकरा मेलता तो विजुन जिता झायला न ती नाय झालता माना लाबला। तदँ ते जकले नाचावा लागले ॥

तैं वकताला त्याचा मोटा सोकरा शिता-वर जेलता । तो घरा आयला ।
तो घरा मेरे पोंचला तदैं त्यानैं बगिलैं लोक नाचतान वाजवितान कनाला । त्यानैं
एक चाकराला मेरे वारतलैं न निमगिलैं बला यैं का । तदैं तो चाकर जापिला
तुजा भाव आयलाय नी तुजे बापासला तो बिजुन लाबलाय तदैं लोकांला
जेवन मांडलाय । अवरैं ऐकिलैं न त्याला राग आयला न तो घरांत
जायना । त्यातो त्याचा बापुस बैना आयला न त्याची समजी करावा
लागला । तदैं तो बापासला बोलतै । बगुँ गा बापुस मिन अवरीं वरसैं चाकरी
कीली । तुजा सबद कटुन नय मोरला । तरी पन तूँ माना कटुन तरी भाग्याँ
संग बैसुन खुशिशीं बोकर खावाला नय दिलास । न ज्या तुज्या सोकऱ्यान
तुजैं धन नाशिलैं तो घरा आयला त्यातो तूँ अवरैं मोटैं जेवन करतेस ।
तदैं बापुस जापला रोय अटे बग तूँ जकला टेप माजे मेरे असतेस तदैं
माझ्या मेरे हाय तैं तुजैंच । पन तुजा भाउस मेलता तो बिजुन जिता
झायला न भासलाता तो लाबला । त्यातो आज हौस न मौज करावाची ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KŌḶĪ DIALECT.   (BOMBAY TOWN AND ISLAND.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēkā   mānᵃsā-lā   dōn   sōkᵃrē   hōtē.   Tyā-man-tsā   dhākᵃlā   sōkᵃrā   bāpās-lā
One   *man-to*   *two*   *sons*   *were.*   *Them-in-of*   *younger*   *son*   *father-to*

dzāpᵃlā,   ' bāpus,   mādzā   dhanā-tsā   vā̃ṭā   mā-nā   dēs.'   Tadã   bāpās-dzūn
said,   *'father,*   *my*   *wealth-of*   *share*   *me-to*   *give.'*   *Then*   *the-father-by*

dhan   vā̃ṭilã.   Tadã   thōryā   disā̃-śī   dhākᵃlyā   sōkᵃryān   tyā-chyā
the-wealth *was-divided.* *Then*   *a-few*   *days-by*   *the-younger* *son-by*   *him-of*

vā̃ṭyā-lā   dzavᵃrã   ālatã   tavᵃrã   dzakᵃlã   kavᵃlilã,   ān   dūr
share-to   *what-much*   *had-come*   *that-much* *all*   *was-collected,* *and*   *far*

bijã   gãvā   jēlā.   Ăn   taṭē   rēlā,   na   tyā-tsē-mērē   dzavᵃrã
another   *to-village* *he-went.*   *And*   *there*   *lived,*   *and*   *him-of-near*   *whatever*

hōtã-nōtã   tavᵃrã   dzakᵃlã   udᵃlilã.   Yā-tsē-mērē   ardi   pun
was-and-was-not *that-much* *all*   *was-squandered.* *This-of-near*   *a-pie*   *even*

nōtī.   Nī   tyā   gā̃vã̃t   mōṭā   dukāl   āyᵃlā,   nī   taɖã   tyā-tō
was-not.   *And*   *that*   *into-village* *great*   *famine*   *came,*   *and*   *then*   *to-him*

khāvā-tsē   hāl   hōvã   lāgᵃlē.   Mag-śī   tō   tantsē-ts   ēkā
eating-of   *distress* *to-be*   *began.*   *Afterwards* *he*   *that-very-place-of* *one*

sāvᵃkārā-tsē   gharā   jēlā,   na   tyā-tsē-dzaval   rhālā.   Tadã   tyā   sāvᵃkārān
rich-man-of   *to-house*   *went,*   *and*   *him-of-near*   *lived.*   *Then*   *that*   *rich-man-by*

tyā-lā   dhārᵃlan   śētā-var   dukᵃrã   tsārāvā-lā.   Dukᵃrã-lā   jī   bhuśī
him-to   *it-was-sent*   *a-field-in*   *swine*   *to-graze.*   *The-swine-to*   *which*   *husk*

lābhē   tyā-man-chī   tyān   khuśī-śĩ   khāvᵃn   pōṭ   bharᵃlã   astã.
was-got   *that-in-from*   *him-by*   *gladly*   *having-eaten* *belly*   *filled*   *would-have-been.*

Pan   tyā-lā   kōn   dēvā-lā   nāy.   Tadã   tyā-tsē   ɖōlē   ugharᵃlē.   Tadã
But   *him-to*   *anyone*   *give-to*   *was-not.*   *Then*   *his*   *eyes*   *opened.*   *Then*

tō   dzāpitē,   ' mādzhē   bāpās-tsē   gharā   kavᵃrē   tsākᵃrā-lā   pōṭ-bhar   rōṭī
he   *says,*   *' my*   *father-of*   *at-house*   *how-many*   *servants-to*   *belly-full*   *bread*

lābhᵃtē,   na   mī   aṭē   in-rōṭī   marᵃtãy.   Ātã   mī   aṭē-śĩ   uṭᵃtãy
i s-got,   *and*   *I*   *here*   *without-bread* *die.*   *Now*   *I*   *from-here* *rise*

na bāpās-tsē gharā dzātãy na tyā-lā nimᵃgitãy, "rōy bāpus, mīn
and father-of to-house go and him-to I-say, " O father, by-me

Parᵃmēsᵃrā-tsã tudz dēkat pāp kēlãy. Tavã ādz-śĩ mā-nā
God-of thy in-sight sin is-made. Therefore to-day-from me-to

tudzā sōkᵃrā nay bōlava-yē. Pan mā-nā tũ ādz-śĩ tsākar
thy son not to-call-is-proper. But me-to thou to-day-from a-servant

lēkh." Avᵃrã dzāpun-śī tō tyā-tsē bāpās-tsē gharā jēlā. Dzadã
consider." Thus having-said he his father-of to-house went. When

tyā-tsē bāpās-dzūn lāmb-śĩ bagilã, 'madzhā sōkᵃrā yētē,' tadã tō
his father-by from-distance it-was-seen, 'my son comes,' then he

dhãvat jēlā na sōkᵃryā-lā ãṭī mārᵃlī. Tadã sōkᵃrā bōlᵃtē,
running went and son-to embracing was-struck. Then the-son speaks,

'rōy bāpus, mīn tudzē dēkhat Parᵃmesᵃrā-tsã pāp kēlã, na ādz-śĩ
'O father, me-by thy in-sight God-of sin made-is, and to-day-from

mā-nā tudzā sōkᵃrā nay bōlava-yē.' Tyā-tsē bāpās-dzūn tsākᵃrã-lā
me-to thy son not to-call-is-proper.' His father-by servants-to

sãngitᵃlã, 'yā-lā ãngān ghālāvā ēk ãngarᵃkhā hānā nī dyās, tyā-tsē
it-was-told, 'this-to on-body to-put-on one coat bring and give, his

hātān ãngutᵃlī na pāyān dzōrē ghālāvās dyās. Mag-śĩ āpun jēvā-tsã
on-hand a-ring and on-feet shoes to-put give. Then we dining-of

māṇḍu, nī madzā karũ. Mādzā sōkᵃrā mēlatā, tō bidzun
shall-begin, and merry shall-make. My son was-dead, he again

jitā dzhāyᵃlā; na tō nāy-dzhālatā, mā-nā lābᵃlā.' Tadã tē
alive has-become; and he was-lost, me-to was-obtained.' Then they

dzakᵃlē nāchāvā lāgᵃlē.
all to-dance began.

Tē vakᵃtā-lā tyā-tsā mōṭā sōkᵃrā śētā-var jēlatā; tō gharā
That time-at his elder son the-field-in had-gone; he to-house

āyᵃlā. Tō gharā-mērē pōtsᵃlā tadã tyā-nã bagilã, 'lōk nāchᵃtān
came. He house-near reached then him-by it-was-seen, 'people dance

vādzavitān kanā-lā!' Tyā-nã ēk tsākᵃrā-lā mērē vāratᵃlã na
play why!' Him-by one servant-to near it-was-called and

nimᵃgilã, 'balā, yē̃ kā?' Tadã tō tsākar dzāpilā, 'tudzā bhāv
asked, 'O, this what?' Then that servant said, 'thy brother

āyᵃlāy, nī tudzē bāpās-lā tō bidzun lābᵃlāy tadã lōkã-lā
has-come, and thy father-to he again is-obtained therefore people-to

jēvan māṇḍᵃlāy.' Avᵃrã aikilā na tyā-lā rāg āyᵃlā, na tō
a-feast is-spread.' This-much was-heard and him-to anger came, and he

gharãt dzāy-nā. Tyā-tō tyā-tsā bāpus bēnā āyᵃlā, na tyā-chī
into-house did-not-go. Therefore his father out came, and his

samᵃjī karāvā lāgᵃlā. Tadã̄ tŏ bāpās-lā bŏlᵃtē, 'bagũ, gā bāpus,
entreaty to-make began. Then he father-to says, 'see, O father,

mi-na avᵃrĩ varᵃsã̄ tsākᵃrī kēlī, tudzā sabad kadun nay mŏrᵃlā ;
me-by so-many years service was-done, thy word ever not was-broken ;

tarī-pan tũ mā-nā kadun-tarī bhāgyã̄-saṅga baisun khuśi-śĩ
still (by-)thee me-to ever-even friends-with having-sat pleasure-with

bŏkar khāvā-lā nay dilās ; na jyā tujyā sŏkᵃryān tudzã̄ dhan
a-goat to-eat not was-given ; and which thy son-by thy wealth

nāśilã̄ tŏ gharā āyᵃlā tyā-tŏ tũ avᵃrã̄ mŏtã̄ jēvan karᵃtēs.'
was-wasted he to-house came therefore thou so great a-feast makest.'

Tadã̄ bāpus dzāpᵃlā, 'rŏy, aṭē bag, tũ dzakᵃlā ṭēp mādzē-mērē
Then the-father said, 'O, here look, thou all time of-me-with

asᵃtēs ; tadã̄ mājhyā-mērē hāy tẽ tudzã̄-ts. Pan tudzā bhāus
art ; then of-me-with is that thine-alone. But thy brother

mēlatā, tŏ bidzun jitā dzhāyᵃlā ; na bhāsᵃlātā, tŏ lābᵃlā.
was-dead, he again alive became ; and was-lost, he was-obtained.

Tyā-tŏ ādz haus na maudz karāvā-chī.'
Therefore to-day gaiety and merriment is-to-be-made.'

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KŌḶĪ DIALECT. (STATE JANJIRA.)

SPECIMEN II.

एक कुलबी आपल्या मरनाचे येली आपल्या समद्या सोकऱ्यास जवल वारून त्यास बोलली, बालानो, मांजे जवल तुमाला देयाला मांच्या सेता-सिवाय बिसरे काय नाय । आनी त्या सेताचे मिनी तुमाना सगल्याना सारकं वारस कीले ह्यातीन । मांजे जवली जी काय संपाती ह्याय ती सगली मिनी त्या सेतात पुरलेली ह्याय । ती खनली ते तुमाला गवेल । असा बोललो आनी त्यानी आपला परान सोरला । मंग ते सोकरे पावडी कुद्ली झेऊन त्या सेतातला धावत जेले, आन दरबे करता सेत खनायला लागले । त्यानसी ते सगला सेत खनला । त्यातला त्याला दरबे कयाँच गवला नाय । तवा त्याना वाईट वाटला आन ते घरा जेले । मंग त्यानी त्या सेतातला भात पेरला । तवाँ ती जमीन चकोट खनल्या-मुले त्या वरसी त्या सेतातला वरसा पत्ती भात मोप ऐला । तवाँ ते सोकरे बोलले, आपल्या बाबानी सेतातला दरबे पुरुन ठेवला ह्याय ते आपून त्याची चकोट मेनत करावी म्हनून श्यानी सांगला आसवा, व त्या परमान आपल्यास त्याच फळ गावला ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KŌḶĪ DIALECT. (STATE JANJIRA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ĕk	kulˑbī	āpˑlyā	marˑnā-<u>ts</u>ē	yēlī	āpˑlyā	samˑdyā	sōkˑryās
One	*husbandman*	*his-own*	*death-of*	*at-time*	*his-own*	*all*	*sons*

dzaval	vārūn	tyās	bōlˑlō,	' bālānō,	māndzē-dzaval	tumā-lā	dĕyā-lā
near	*having-called*	*to-them*	*said,*	*' O-sons,*	*me-of-near*	*you-to*	*give-to*

māñjyā	sētā-sivāy	bisˑrē	kāy	nāy.	Āni	tyā	sētā-<u>ts</u>ē	mi-nī
my	*farm-except*	*another*	*anything*	*is-not.*	*And*	*that*	*farm-of*	*me-by*

tumā-nā	sagˑlyā-nā	sārˑkē	vāras	kēlē-hātīn.	Māndzē-dzavˑli	jī	kāy
you-to	*all-to*	*equal*	*heirs*	*made-are.*	*Of-me-near*	*which*	*any*

sampātī	hāy	tī	sagˑlī	mi-nī	tyā	sētāt	purˑlēlī-hāy.	Tī
wealth	*is*	*that*	*all*	*me-by*	*that*	*in-farm*	*buried-is.*	*That (wealth)*

khanˑlī,	tē	tumā-lā	gavēl.'	Asā	bōlˑlō,	āni	tyā-nī	āpˑlā
if-dug,	*then*	*you-to*	*will-be-found.'*	*So*	*he-spoke,*	*and*	*him-by*	*his-own*

parān	sōrˑlā.	Maṅg	tē	sōkˑrē	pāvˑdi	‡kudˑlī	jhēūn	tyā
life	*was-left.*	*Then*	*those*	*sons*	*spades*	*pickaxes*	*having-taken*	*that*

sētāt-lā	dhāvat	jēlē,	ān	darˑbē-karˑtā	sēt	khanāy-lā	lāgˑlē.
farm-to	*running*	*went,*	*and*	*wealth-for*	*the-farm*	*dig-to*	*they-began.*

Tyān-sī	tē	sagˑlā	sēt	khanˑlā.	Tyāt-lā	tyā-lā	darˑbē	kayā̃-<u>ts</u>
Them-by	*that*	*whole*	*farm*	*was-dug.*	*In-that*	*them-to*	*wealth*	*anywhere*

gavˑlā	nāy.	Tavā	tyā-nā	vāiṭ	vāṭˑlā	ān	tē	gharā
was-found	*not.*	*Then*	*them-to*	*dejection*	*occurred*	*and*	*they*	*to-home*

jēlē.	Maṅg	tyā-nī	tyā	sētāt-lā	bhāt	pērˑla.	Tavā̃	tī
went.	*Then*	*them-by*	*that*	*in-the-farm*	*rice*	*was-sown.*	*Then*	*that*

dzamīn	tsakōṭ	khanˑlyā-mulē	tyā	varˑsī	tyā	sētāt-lā	varsā
land	*well*	*by-being-dug*	*that*	*in-year*	*that*	*in-the-farm*	*(preceding) years*

pakshī	bhāt	mōp	ailā.	Tavā̃	tē	sōkˑrē	bōlˑlē,	' āpˑlyā
than	*rice-crop*	*much*	*came.*	*Then*	*those*	*sons*	*said,*	*' our-own*

bābā-nī	sētāt-lā	darˑbē	puruṇ	thēvˑlā-hāy	tē	āpūn
father-by	*in-the-farm*	*wealth*	*having-buried*	*kept-is*	*that*	*by-us*

tyā-chī	tsakōṭ	mēnat	karāvī	mhanūn-śānī	sāṅg'lā-ās'vā,	va
that-of	*good*	*labour*	*should-be-made*	*therefore*	*told-might-have-been,*	*and*

tyā-par'mān	āp'lyās	tyā-tsa	phal	gāv'lā.'
accordingly	*to-us*	*that-of*	*fruit*	*is-got.'*

FREE TRANSLATION OF THE FOREGOING.

A certain husbandman at the time of his death called all his sons to his death-bed and thus addressed them :—' Dear sons, I have nothing to give you except my farm, of which I have made you all joint heirs. Whatever money I had I have buried in the farm, and if you will dig for it you will have it.' With this he breathed his last. Afterwards his sons went to the farm in the hope of getting the buried treasure. They in this way dug up the whole farm, but did not discover the treasure anywhere. After-wards they sowed corn in the farm, and as the earth was well turned up, the crops that year were very prosperous and far surpassed those of the preceding years. The sons then said among themselves, ' Our father must have told us that his treasure was buried in the field simply in order that we should labour hard in it, and accordingly we have reaped the fruit.'

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

SPECIMEN III.

From Francisco Vas de Guimaraens' Purāṇ.

Aikilī	vārtā	missā-chī		
(If-)was-heard	*word*	*mass-of*		
Kã	barã	kar*tē	āmān-<u>ts</u>ē	gar<u>dz</u>ē ?
What	*good*	*does*	*our*	*to-need ?*
Tyā-tō	Par*mēśor	sarau	dētē.	
That-for	*God*	*all*	*gives.*	
Tumī	missa	aikā,	Par*mēśor	pāv*tīl.
You	*mass*	*hear,*	*God*	*will-be-found.*

Ēkē	nag*rā-na	hōtē	dōn	dōsata ;
One	*town-in*	*were*	*two*	*friends ;*
Ēka	missa	aikē	sadã,	
One	*mass*	*heard*	*always,*	
Bi<u>dz</u>ā	naiśē	karīta	missā-chī	paruā.
The-other	*not-was*	*doing*	*mass-of*	*care.*
Bagā	tyā-lā	kā	vi<u>ts</u>alã(?).	
See	*him-to*	*what*	*happened.*	

Dōganay	sadã	<u>dz</u>āta	hāsata	pār*dē.
Both	*always*	*going*	*were*	*to-hunting.*
Ēkē	disā	gēlē	ranāna.	
One	*day*	*they-went*	*to-the-wood.*	
Taĩ	bagā	kā	vi<u>ts</u>alã	tyā-nã.
Then	*see*	*what*	*happened*	*them-to.*
Aikūn		hōāl	hairān.	
Having-heard	*you-will-become*	*amazed.*		

Ranān	pāun	<u>dz</u>ailyā	hōtyā	nau	garyā.
In-the-wood	*having-arrived*	*become*	*had*	*nine*	*ghaḍis.*
Ṭhēpa	gimā-<u>ts</u>ã	hōtã.			
Season	*summer-of*	*was.*			
<u>Dz</u>aulã	dhāũ	lāgalĩ	tadānā,		
Clouds	*to-fly*	*began*	*then,*		
Vin<u>dz</u>a	vārā	gurgurāṭha	ānĩ	mēṭha	par*lã.
Lightning	*wind*	*thunder*	*and*	*darkness*	*fell.*

Ēkā-ēkā	vin<u>dz</u>a	<u>dz</u>alkalī	<u>dz</u>ōrā-s̃ī,		
One-by-one	*lightning*	*flashed*	*force-with,*		
Gurgurāṭha	mōṭhā	<u>dz</u>ailā,			
Thundering	*big*	*became,*			
Ābā-var-s̃ī	aisā	bōl	aikilā,		
Sky-in-from	*such*	*word*	*was-heard,*		
Mār,	mār	turuta	<u>dz</u>ō	missa	aikē	nāy.
Kill,	*kill*	*quickly*	*who*	*mass*	*heard*	*not.*

Tyā	garē	vin<u>dz</u>a	par⁰lī	jyā-var	
That	*moment*	*lightning*	*fell*	*whom-on*	
Missa	naśē	aikata,	tyā-chī	kēlī	rākarī.
Mass	*not-was*	*hearing,*	*him-of*	*were-made*	*ashes.*
Magatūn	vin<u>dz</u>a	<u>dz</u>alkalī,	tarī		
Again	*lightning*	*flashed,*	*but*		
Bōlī	bijī	aikilī	barī.		
Word	*other*	*was-heard*	*mighty.*		

Mārũ	nokō	<u>dz</u>ō	missa	aikatē,
To-kill	*not-proper*	*who*	*mass*	*hears,*
Bachāsa	tyā-lā.	Kā ?	Kuśī	kar⁰tē
Spare	*him.*	*Why ?*	*Will*	*does*
Par⁰mēśorā-chī	ānĩ	mānitē		
God-of	*and*	*obeys*		
Sudēt̲sarā-s̃ī(?).				
Properly.				

FREE TRANSLATION OF THE FOREGOING.

What good will it do us in our want to hear the mass ? On that account God will give us all. Therefore, hear the mass and you will find God.

In one town there lived two friends. One of them always heard the mass, but the other did not care for it. See what happened to him.

Both were wont to go out to hunt. One day they had gone to the wood. See what befell them. When you hear it you will be amazed.

Nine *ghaḍis* had elapsed since they came to the forest. It was the season of summer. Clouds then began to fly ; lightning, wind, thunder and darkness came on.

Flash after flash blazed with force, and the thunder became mighty. Then a voice was heard from the sky saying, ' Kill, kill quickly him who does not hear the mass.'

That instant the lightning struck him who was not wont to hear the mass. Again there was a flash of lightning, but another mighty voice was heard :—

' Do not kill him who hears the mass. Spare him, because he performs the will of God and obeys it properly.'

The specimens printed above illustrate the chief peculiarities of the Konkan Standard of Marāṭhī. It has already been stated that the language of all the coast districts from Daman to Rajapur is essentially the same, the Western Ghats separating this form of speech from the Marāṭhī of the Dekhan. It will now be necessary to examine all the so-called dialects of the coast districts, in order to show that they are in reality only local forms of the Konkan Standard.

KŌLĪ.

Two specimens of the so-called Kōlī dialect have been printed above. The first is a specimen of the dialect as spoken on the coast of Thana and in Kolaba; the second has been received from Janjira.

Two other specimens representing the dialect of various classes of Kōlīs, have been received from Thana. The first has been taken down among the so-called Machhīmārī, *i.e.*, fisher, Kōlīs on the coast. The second is in the dialect of the so-called Mahādēv Kōlīs, a sub-division of the hill Kōlīs.

The dialect of the Machhīmārī Kōlīs is, in all essential points, identical with that illustrated in the preceding pages.

There is a very strong tendency towards a nasal pronunciation of vowels, just as is the case in Kōṅkaṇī. Thus we find *tõ* and *tō*, he; *tẽ* and *tē*, they; *hũtā*, he was.

Ŭ and *ũ* are often substituted for *ō* and *õ*; thus, *hũtũ*, I was.

L and *n* are interchangeable. Thus, *nāmb*, far; *nāgᵘlā*, he began.

N is substituted for *r* in *nōṭī*, bread; *nāg*, anger.

There is only one s-sound, the dental *s* being used instead of the palatal and cerebral ones. Thus, *dēs*, country; *dzã̄v-sī*, having gone. The latter form corresponds to Standard *dzāūn-sī*. Compare also *dzã̄n* instead of *dzāīn*, I shall go.

Note finally forms such as *mī*, *mē*, and *mẽ*, I, by me; *tŭ*, thou, by thee; *hã̄tā*, they are, etc.

For further details the specimen which follows should be consulted.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

MACHHĪMĀRĪ KŌḶĪ DIALECT. (DISTRICT THANA.)

Kōnē-ēkē mānˢsā-lā dōn sōkˢrē hŭtē. Tyān-tsā dhākˢlā sōkˢrā
Some-one   man-to   two   sons   were.   Them-of   the-younger   son

bāpās-lā bōlŭ̃ nāgˢlā, 'bāpā, dzō mālˢmattē-tsā vã̄ṭā ma-nā dēvā-
the-father-to   to-say   began, 'father,   which   property-of   share   me-to   giving-

tsā tō dē.' Maṅg tyā-nã apˢlī sampattī vāṭūn dīllī. Maṅg
of   that   give.'   Then   him-by   his   property   having-divided   was-given.   Then

thōryā disā-nī dhākˢlā sōkˢrā sagˢlī jamˢvūn dusˢrē dēsā-lā
few   days-in   the-younger   son   all   having-gathered   another   country-to

gēlā. Anī tãthẽ udˢlay karūn apˢlī davˢlat udaīlī.
went.   And   there   riotousness   having-made   his   property   was-squandered.

Maṅg tyā-nã tãthẽ sagˢlā kharchīlyā-var tãthẽ mhōṭā dukāl parˢlā. Tãva
Then   him-by   there   all   squandered-on   there   big   famine   arose.   Then

tyā-lā arˢtsan parŭ̃ nāgˢlī. Tãva tō tyā dēsān-tsē ēkā mānˢsā-tsē
him-to   difficulty   to-fall   began.   Then   he   that   country-of   one   man-of

mērē dzã̄v-sī hŭtā. Tyā-nã tyā-lā dukˢrā tsarˢvāvā apˢlē sētã̃n
near   having-gone   stayed.   Him-by   him-to   swine   to-feed   his   in-field

pāṭaīlã. Tãva dukˢrā jĩ ṭarˢphal khāt hŭtĩ, tyā-var apˢla pōṭ
it-was-sent.   Then   swine   which   husks   eating   were,   that-on   his   belly

bharāvã asã tyā-lā vāṭˢlã. Anī tyā-lā kōnī kāy
should-be-filled   so   him-to   it-appeared.   And   him-to   by-anybody   anything

dīllã nãy. Maṅg tō sudī-var ayˢlā, anī bōlŭ̃ nāgˢlā, 'mādzhē bāpā-
was-given   not.   Then   he   sense-on   came,   and   to-say   began,   'my   father-

tsē kavˢrē tsākˢrā-nã khūb nōṭī hāy, anī mẽ bhukē-nẽ marˢtãy.
of   how-many   servants-to   much   bread   is,   and   I   hunger-with   am-dying.

Mẽ utūn māndzē bāpā-tsē ayē dzã̄n anī tyā-lā bōlēn, "yē
I   having-arisen   my   father-of   near   will-go   and   him-to   will-say,   "O

bāpā, mī dēvā-tsē virūdã ani tudzhē purã pāp
father,   by-me   God-of   against   and   thy   before   sin

kēlã hāy. Atã pāsūn tudzhã pōr mhanāyās mẽ yōgẽ nãy. Apˢlē ēkē
done   is.   Now   from   thy   child   to-say   I   worthy   not.   Your   one

mōlãkaryā-sārˢkhã ma-nā thēv." ' Maṅg tō uthūn apˢlē bāpā-tsē
servant-like   me   keep." '   Then   he   having-arisen   his   father-of

ãyē gēlā. Tāva tō dūr hāy, avaryā-nã tyā-tsā bāpūs tyā-lā baghūn
near went. Then he far is, that-much-in his father him-to having-seen

kalᵃvallā, anī tyā-nã dhā̃un tyā-tsē galyān mithī ghātᵃlī anī
was-moved, and him-by having-run his neck-on embracing was-put and

tyā-tsa chumban ghētᵃlã. Mag-sī pōrā-nã tyā-lā bōlᵃlã, ' bāpā,
his kiss was-taken. Afterwards the-son-by him-to it-was-said, 'father,

Dēvā-chyā virūdã anī tudzē̃ purã mī pāp kēlã hāy. Anī atã
God-of against and thy before by-me sin done is. And now

pāsūn tudzã sōkᵃrā mhanāyās mī yōgē̃ nãy.' Pan bāpā-nã tsākᵃrã̃s
from thy child to-say I fit not.' But the-father-by to-servants

sāṅgītᵃlã, 'phakkar dzhagā ānūn yā-lā ghāl, anī tyā-tsē
it-was-said, 'good cloth having-brought this-to put, and his

hātã̃t āṅgᵃṭī anī pāyã̃t dzōrē̃ ghāl. Mag-sī apū̃ khāũn hars
hand-on ring and foot-on shoes put. Afterwards we having-eaten joy

karū̃. Kāran hā mādzhā sōkᵃrā mēlā hũtā, tō phīrūn jīvant
let-make. Reason this my son dead was, he again alive

dzhayᵃlā; anī gamāvᵃlā hũtā, tō millā hāy.' Tãva tē hars karū̃
became; and lost was, he found is.' Then they joy to-make

lāgᵃlē.
began.

Tãva tyā-tsā mōṭhā sōkᵃrā sētã̃n hũtā. Tō yēun gharā-tsē
Then his big son in-field was. He having-come house-of

mērē pōtsalyā-var tyā-nã vādē va nã̃ts aikīlã. Tãva tsākᵃrã̃tīl
near coming-on him-by music and dancing was-heard. Then servants-in-from

ēkᵃlyā-lā vhārūn nīmᵃgīlã, ' yē̃ kāy?' Tyā-nã tyā-lā sāṅgītᵃlã
one-to having-called it-was-asked, ' this what?' Him-by him-to it-was-said

kĩ, 'tudzhā bhāūs ayᵃlā hāy. Anī tō tudzhē bāpās-lā millā, maṅgūn
that, ' thy brother come is. And he thy father-to was-met, therefore

tyā-nã mōṭhã jēvan kēlã̃y.' Tãva tyā-lā nāg yēun ã̃t
him-by big feast is-made.' Then him-to anger having-come inside

dzãy-nã. Maṅgūn tyā-tsā bāpūs bhār yēun tyãs samᵃdzāvū̃
would-not-go. Therefore his father outside having-come him to-entreat

nāgᵃlā. Pan tyā-nã bāpās-lā uttar dīlla kĩ, ' bagay, avᵃrĩ
began. But him-by the-father-to answer was-given that, ' lo, so-many

varsã tujī tsākᵃrĩ karᵃtã̃y, anī tujī adnyā mē̃ kãvā-hī mōrᵃlī
years thy service I-am-doing, and thy order by-me ever-even was-broken

nãy. Tari mē̃ āpᵃlē mītrã-barōbar khusālī karāvī maṅgūn
not. Still by-me my friends-with merriment should-be-made therefore

tũ ma-nã kãvā-hī karᵃdũ dīllãs nãy. Anī jyā-nã tujī
by-thee me-to ever-even a-kid was-given-by-thee not. And whom-by thy

sampattī kasᵃbīnī barōbar khãv-sī ṭākᵃlī, tō tudzã sōkᵃrā ayᵃlā,
property harlots with having-eaten was-thrown, he thy son came,

tãva	tũ	tyā-tsē	karᵃtã	mōthã	jēvan	kēlãs	hãs.'	Tãva
then	*by-thee*	*his*	*sake-for*	*big*	*feast*	*made-by-thee*	*is-by-thee.'*	*Then*

tyā-nã	tyā-lā	sāṅgitᵃlã,	'pōrā,	tũ	jyārī	mān<u>dz</u>ē	mērē	hãs,	anī	mājī
him-by	*him-to*	*it-was-said,*	'*son,*	*thou*	*always*	*my*	*near*	*art,*	*and*	*my*

sagᵃlī	mālᵃmattā	tujī-<u>ts</u>	hāy.	Pan	hars	anī	ānand	karāvā,	hẽ
all	*property*	*thine-only*	*is.*	*But*	*joy*	*and*	*happiness*	*should-be-made,*	*this*

yōgẽ	hŭta.	Kāran	kĩ	hā	tu<u>dz</u>ā	bhãŭs	mēlā	hũtā,	tō	phīrūn	jīvant
proper	*was.*	*Reason*	*that*	*this*	*thy*	*brother*	*dead*	*was,*	*he*	*again*	*alive*

<u>dz</u>hayᵃlā	hāy;	anī	gamāvᵃlā	hũtā,	tō	mīllā	hāy.'
become	*is;*	*and*	*lost*	*was,*	*he*	*found*	*is.'*

The dialect of the Mahādēv Kōḷis is, like other dialects spoken in the eastern part of Thana, more closely related to the Marāṭhī of the Dekhan than is the case on the coast. Thus the cerebral *ḍ* and the cerebral *ḷ* are used as in the Dekhan. Compare *paḍᵈlā*, fell; *dukāḷ*, famine. The present tense is also formed as in the Dekhan; thus, *mī marᵈtō*, I die. Characteristic forms are *māhā*, my; *tuhā*, thy; *tyāsā*, oblique *tyāsā*, his. The form *dōghā-lī*, to both, contains a dative suffix *lī* which corresponds to *lē* in Khāndēśī. The usual suffix is, however, *lā*; thus, *manukshā-lā*, to a man. In most particulars this dialect is the same as that illustrated in the preceding pages, as will be seen from the short specimen which follows.

[No. 12.]

INDO-ARYAN FAMILY.　　　SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

MAHĀDĒV KŌḶĪ DIALECT.　　　　　　　　　(DISTRICT THANA.)

Kōnā	yōkā	manukshā-lā	dōn	lyōk	vhata.	Tyātᵃlā	dhākᵃṭā	lyōk
Some	*one*	*man-to*	*two*	*sons*	*were.*	*Them-among*	*the-younger*	*son*

mhaṅgālā,	'bā,	<u>dz</u>ō	ishṭakī-<u>ts</u>ā	hisā	mā-lā	yāy-<u>ts</u>ā	tō	māhā
said,	'*father,*	*which*	*property-of*	*share*	*me-to*	*is-to-come*	*that*	*mine*

mā-lā	dē.'	Maṅg	tyāsā	bā-nā	tyēn-lā	dōghā-lī	samᵃda	dīrīb
me-to	*give.'*	*Then*	*his*	*father-by*	*them-to*	*both-to*	*all*	*wealth*

vāṭūn	dila.	Maṅg	thōdyā-<u>ts</u>	disāt	dhākᵃlā	putur	samᵃda
having-divided	*was-given.*	*Then*	*few*	*in-days*	*the-younger*	*son*	*all*

gōlā	karūn	lāmb	mulᵏkāt	gyēlā,	ān	titha	udhaḷyāpanān
together	*having-made*	*far*	*to-country*	*went,*	*and*	*there*	*riotousness-with*

vāgūn	āpᵃlī	samᵃdī	daulat	gamāvᵃlī.	Maṅg	tyā-nā	avᵃgha
having-behaved	*his*	*all*	*property*	*was-spent.*	*Then*	*him-by*	*all*

M

kharas⁰lyā-var   tyā   mul⁰kāt   mōṭhā   dukāḷ   paḍ⁰lā.   Tyā-muḷa   tyā-lā
being-spent-after   that   in-country   great   famine   fell.   Therefore   him-to

laī   āḍ⁰tsan   paḍū   lāg⁰lī.   Tavā   tō   tyā   mul⁰kāt   yōkā   girastā-dzavaḷ
great   distress   to-fall   began.   Then   he   that   in-country   one   householder-near

dzāūn   rāy⁰lā.   Tyā-nā   tyā-lā   śēr⁰da   tsārāy-lā   rānāt   lāv⁰la.
having-gone   stayed.   Him-by   him   goats   to-tend   in-wood   it-was-applied.

Tavā   śēr⁰da   dzhāḍ-pālā   khāt   tō-ts   khāūn   āpun   dis
Then   goats   husks   used-to-eat   that-even   having-eaten   himself-by   days

kāḍhāva,   asa   tyā-lā   vāt⁰la.
should-be-passed,   so   him-to   it-appeared.

DIALECT OF THE KŌṄKAṆĪ MUSALMĀNS OF THANA.

Kōṅkaṇī Musalmāns are residents of the larger villages of all talukas in Thana, but · chiefly of Salsette, Kalyan, and Bhiwndi. No estimates are available regarding their number.

Their dialect contains a considerable amount of Hindōstānī words. Thus, *āsmān*, heaven; *baiṭh*, sit; *bachyā*, a child; *mil⁰kat*, property, etc. The masculine and neuter genders are often confounded; compare *sag⁰lā*, all. In all essentials, however, it closely agrees with the current language of the district, as will be seen from the beginning of the Parable of the Prodigal Son which follows.

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KŌṄKANĪ MUHAMMADAN DIALECT.   (DISTRICT THANA.)

Kan^achyā	ēkā	mān^asā-lā	dōn	sōk^arē	hōtē.	Tyān-śī	dhāk^alā
Some	*one*	*man-to*	*two*	*sons*	*were.*	*Them-from*	*the-younger*

bāpās-lā   bōl^alā,   ' bābā,   <u>d</u>zō   mil^akatī-<u>ts</u>ā   vānṭā   ma-nā   yēvā-<u>ts</u>ā   tō
the-father-to   *said,*   *' father,*   *what*   *property-of*   *share*   *me-to*   *to-come*   *that*

dē.'   Maṅg   tyā-nī   tyā-lā   mil^akat   vānṭūn   dillī.
give.'   *Then*   *him-by*   *him-to*   *the-property*   *having-divided*   *was-given.*

Maṅg   thōryā   disā-śī   dhāk^alā   sōk^arā   sag^alā   jamā   karūn
Then   *a-few*   *days-after*   *the-younger*   *son*   *all*   *together*   *having-made*

lāmb^achyā   mul^akhā-lā   gēlā,   ānī   tavār   udh^aḷēpanā-śī   <u>ts</u>ālūn   āp^alī
distant   *country-to*   *went,*   *and*   *there*   *riotousness-with*   *having-lived*   *his-own*

mil^akat   urav^alī.   Maṅg   tyā-nīn   sag^alā   kara<u>ts</u>^alē-var   tyā
property   *was-squandered.*   *Then*   *him-by*   *all*   *spent-was-after*   *that*

mul^akhāt   mōṭhā   dukāl   paḍ^alā.   Tyā-sabab   tyā-lā   ar^atsan   parā-lī
in-country   *great*   *famine*   *fell.*   *That-reason*   *him-to*   *difficulty*   *to-fall*

lāg^alī.   Tavān   tō   tyā   mul^akhān   ēkā   mān^asā-chyā   najīk   <u>d</u>zāūn
began.   *Then*   *he*   *that*   *in-country*   *one*   *man-of*   *near*   *having-gone*

rhēlā.   Tyā-nī   tavā   tyā-lā   ḍuk^arān   <u>ts</u>ārā-lā   āp^alyā   mul^akhā-lā   dhār^alā.
lived.   *Him-by*   *then*   *him*   *swine*   *to-feed*   *his-own*   *country-to*   *was-sent.*

Tāvān   ḍuk^arān   jī   ṭar^aphalā   khāt   asat,   tyā-var   tyān-nīn   āp^alā
Then   *swine*   *what*   *husks*   *eating*   *are,*   *that-on*   *him-by*   *his-own*

pōṭ   bharāvī,   aisā   tyā-chyā   dilān   ailā.   Ānī   konī
belly   *should-be-filled,*   *thus*   *his*   *in-mind*   *came.*   *And*   *by-anybody*

tyā-lā   kai   dillā   nāy.
him-to   *anything*   *was-given*   *not.*

KIRISTĀ̃V.

The dialect of the native Catholic Christians of Thana is usually called Kiristā̃v by the Hindūs and Musalmāns. It has adopted some Portuguese words, such as *pāy*, father; *māy*, mother; *mis*, mass; *īgār*, vicar; *padrōn*, god-father; *madrōn*, god-mother. Note also the use of the English word *isṭēṭ*, estate. The cerebral *ṇ* is often written as in the Dekhan; thus, *māṇ^asā-<u>ts</u>ē*, of a man; but also *mānus*, a man. Note also forms such as *bōt^alā*, he said; *aikat^alã*, it was heard, which are not, however, unknown in the other dialects of the district.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that Kiristãv is nothing else than the usual Marāṭhī of the district. It has not been thought necessary to add an interlinear translation.

[No. 14.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KIRISTÃV DIALECT.   (DISTRICT THANA.)

Ēkē mãṇ*sā-tsē dōn sōkrē hōtē. Tyā-man-tsā dhāk*lā āp*lē bāpās-lā bōt*lā, 'pāy, is*ṭēṭīn-tsā dzō hī̃sā māndzhē vāṇṭyā-lā yēl, tō mā-lā dyā.' Maṅgã tyādzūn āp*lē sag*lē is*ṭēṭī-tsā va daulatī-tsā vãṇṭā karūn dilā. Maṅgã thōrē disā-s̃ī dhāk*lā sōkrā sag*lã̃ dzamā karūn lāmb bēn-tsē gã̃vān gēlā.

KUṆ^BĪ.

It has already been stated that the Kuṇ*bīs everywhere speak the language of their neighbours. Specimens have been received from Bombay, Thana, Janjira, and Poona. The specimens received from Bombay and Janjira do not call for any remark. They closely agree with the current language of the district. The same is the case with the Thana specimen. The present tense is here, however, formed as in the Dekhan. Thus, *mĩ mār*tō*, I strike. The verb substantive is written *hãyē*, he is, and so on. This is probably only another way of spelling the common form *hãy*.

The Poona specimen also represents the same form of speech. There are, however, some traces of the influence of the current Marāṭhī of Poona. Thus, *ḍ* is preserved after vowels, and the cerebral *ḷ* is of frequent occurrence. Compare *ghōḍā*, a horse; *ḍvāḷā*, an eye. The present tense is formed as in the Dekhan; thus, *mĩ dzātō*, I go; *tũ dzātōs*, thou goest, and so on. The base of the dialect is, however, clearly of the same kind as the Marāṭhī of the Konkan.

The specimens which follow will be sufficient to show that Kuṇ*bī is not a separate dialect, but merely the usual Konkan Standard, with local variations.

[No. 15.]

INDO-ARYAN FAMILY.　　　SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUNᴬBĪ DIALECT.　　　　　　　　　　　　　　(BOMBAY.)

SPECIMEN I.

येकि मानसाला दोन पूत होते । त्यानचा धाकला पूत आपले पायसला बोतला, पाय मजा धनाचा वाँटा माना द्यास । तवाँ त्याच्या पायसजून धन वाँटिलँ । तवाँ थोख्या टेंपाश्रीं धाकल्या पुतान त्याचे वाँख्याला जवरँ आलँ-तँ तवरँ जकलँ येँगालिलँ न गाँवाच्या गेला न तयँ रेला, न त्याचे मेरे जवरँ होतँ नोतँ तवरँ जकलँ भासविलँ । थोख्या टेंपाश्रीं त्या गाँवास मोटा दुकाल परला । त्याचे मेरे अर्दीं पुन नोती, नी त्या तो खावाचे हाल होंव लागले । संगश्री तो तनचेच एकि सावकाराचे घरा गेला त्याजून त्याचे पाय घेले । तवाँ त्या सावकारान च्याला श्रितान डुकराँ चारावा धारलँ । डुकराँना जी भुश्री खावाला मिले त्यामनची त्यानँ मोख्या खुश्रीश्री खालली असती पुन त्याला कोन काय देयना । तवाँ त्याला सुद आयली ॥

INDO-ARYAN FAMILY. ## Southern Group.

MARĀṬHĪ.

Konkan Standard.

Kuṇ᾿bī Dialect. (Bombay.)

Specimen I.

TRANSLITERATION AND TRANSLATION.

Yēkē   mān᾿sā-lā   dōn   pūt   hōtē.   Tyān-tsā   dhāk᾿lā   pūt   āp᾿lē
A-certain   man-to   two   sons   were.   Them-of   the-younger   son   his-own

pāyas-lā   bōt᾿lā,   'pāy,   mādzā   dhanā-tsā   vā̃ṭā   mā-nā   dyās.'   Tavā̃   tyā-chyā
father-to   spoke,   'father,   my   wealth-of   share   me-to   give.'   Then   his

pāyas-dzūn   dhan   vā̃ṭilā̃.   Tavā̃   thōryā   ṭēmpā-śĩ   dhāk᾿lyā
father-by   the-wealth   was-divided.   Then   a-little   time-after   the-younger

putān,   tyā-tsē   vā̃ṭyā-lā   dzav᾿rā   ālā-tā̃,   tav᾿rā   dzak᾿lā̃   yēṅgālilā̃
son-by,   his   share-to   whatever   had-come,   that   all   was-collected-together

na   gā̃vātryā   gēlā   na   tayā̃   rēlā,   na   tyā-tsē   mērē
and   to-another-village   went   and   there   remained,   and   him-of   near

dzav᾿rā   hōtā-nōtā   tav᾿rā   dzak᾿lā   bhās᾿vilā̃.   Thōryā   ṭēmpā-śĩ
whatever   was-and-was-not   that   all   was-squandered.   A-little   time-after

tyā   gā̃vās   mōṭā   dukāl   par᾿lā.   Tyā-tsē   mērē   ardī-pun   nōtī,   nī
that   to-village   a-great   famine   fell.   Him-of   with   a-pie-even   was-not,   and

tyā-tō   khāvā-tsē   hāl   hõva   lāg᾿lē.   Maṅg-śī   tō   tan-tsē-ts
therefore   (his)-eating-of   trouble   to-be   began.   Then   he   of-the-same-place

ēkē   sāv᾿kārā-tsē   gharā   gēlā,   tyā-dzūn   tyā-tsē   pāy   dhēlē.   Tavā̃   tyā
one   rich-man-of   to-the-house   went,   him-by   his   feet   were-held.   Then   that

sāv᾿kārān   hyā-lā   śētān   duk᾿rā̃   tsārāvā   dhār᾿lā̃.   Duk᾿rā̃-nā
rich-man-by   this-to   in-the-field   swine   to-graze   it-was-sent.   The-swine-to

jī   bhuśī   khāvā-lā   milē   tyā-man-chī   tyā-nā̃   mōtyā   khuśī-śī   khāl᾿lī
which   husk   to-eat   was-got   that-in-of   him-by   great   delight-with   eaten

as᾿tī,   pun   tyā-lā   kōn   kāy   dēy-nā.   Tavā̃   tyā-lā
would-have-been,   but   him-to   anybody   anything   would-not-give.   Then   him-to

sud   āy᾿lī.
sense   came.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUṆᴬBĪ DIALECT. (DISTRICT THANA.)

SPECIMEN II.

कोनी येका गिरस्ताला दोन सोकरे होते। त्यामनचा धाकला बापसाला बोतला, बा जो काय इष्टकिचा वाटा मला दियाचा तो दे। मंग त्या गिरस्तानीं आपली इष्टक वाटून दिली। मोर थोरक्या दिसांनीं धाकल्या पोरांनीं जकलँ जमवून मोप टूरच्या देशाला जीला, आन तिकारँ उधलपना करून आपली जकली इष्टक खपवली। पर त्यानँ समद खरचल्या-वर त्या मुलखाला मोटा दुकोल परला। तवा त्याला भारी फिकीर परली। तवा तो त्या मुलखाच्या येका गिरस्ता-करँ जाऊन रेला। त्यानीं तर त्याला डुकरँ चरायला भेऊन आपल्या सेता-वर धारलँ॥

TRANSLITERATION AND TRANSLATION.

Kōnī   yēkā   girastā-lā   dōn   sōkᵃrē   hōtē.   Tyā-man-tsā   dhākᵃlā
Certain   one   householder-to   two   sons   were.   Them-from-of   the-younger

bāpᵃsā-lā   bōtᵃlā,   'bā,   <u>dzō</u>-kāy   ishṭaki-tsā   vāṭā   ma-lā   diyātsā
the-father-to   said,   'father,   whatever   the-estate-of   share   me-to   to-be-given

tō   dē.'   Maṅg   tyā   girastā̃-nī   āpᵃlī   ishṭak   vāṭūn   dilī.
that   give.'   Then   that   householder-by   his-own   estate   having-divided   was-given.

Mōra   thōrᵃkyā-disā̃-nī   dhākᵃlyā   pōrā̃-nī   <u>dz</u>akᵃlā̃   <u>dz</u>amᵃvūn   mōp
Then   after-a-few-days   the-younger   son-by   all   having-gathered   very

dūrᵃchyā   dēśā-lā   jēlā,   ān   tikᵃrā̃   udhalpanā-karūn   āpᵃlī
distant   country-to   went,   and   there   spendthriftness-through   his-own

<u>dz</u>akᵃlī   ishṭak   khapavᵃlī.   Par   tyā-nã   samᵃda   kharat<u>s</u>ᵃlyā-var   tyā
all   estate   was-squandered.   Then   him-by   all   being-spent-after   that

mulᵃkhā-lā   mōṭā   dukōl   parᵃlā.   Tavā   tyā-lā   bhārī   phikīr   parᵃlī.   Tavā   tō
country-to   great   famine   fell.   Then   him-to   great   anxiety   fell.   Then   he

tyā   mulᵃkhā-chyā   yēkā   girastā-karã   <u>dz</u>āūn   rēlā.   Tyā-nĩ   tar
that   country-of   one   householder-to   having-gone   stayed.   Him-by   then

tyā-lā   ḍukᵃrã   <u>ts</u>arāy-lā   <u>dz</u>hēūn   āpᵃlyā   sētā-var   dhārᵃlã.
him-to   swine   to-graze   having-taken   his-own   field-to (on)   it-was-sent.

[No. 17.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUṆʻBĪ DIALECT.   (JANJIRA STATE.)

SPECIMEN III.

A FOLK-TALE.

एक रांड-मुंडचा पोर होता, त्याला एक बय होती। ती राज्या-कर दला कांडा कराया जात आस। ततना ती कोंडा-मुंडा घेऊन ये। तवाँ त्या रांड मुंडच्या पोराच्या दोन गाया होत्या। तवाँ एक तला होता। त्या तल्या-वर तो गाया चरवीत आस। तवाँ त्याची बय त्या तल्या-वर भाकर तुकडा त्या पोरा-साटना घेऊन ये। तवाँ त्या पोराच्या राखनात राजान आपली गाय देली। तवाँ तो पोर तल्याच्या पारी-वर आपली भाकरी बसून खाताय तवाँ एक नांगीन आनि एक आरदल्या या दोगाचा मेळ लागला। तवाँ त्या पोरान त्या आरदल्या-वर काठी टाकलान। तवाँ काठी टाकल्या-बरोबर नांगीन पातालांत गेली। ती पातालांत गेल्या-बरोबर तिचा बाप पातालांत ह्ता। तवाँ ती त्यास आसी सांगताय, रांड-मुंडच्या पोरान मांभे-वर काठी टाकलान। तवाँ नांग दुसऱ्या सापास ह्ंत, तुमी रांड-मुंडच्या पोरास डसायला जा। तवाँ थीतना च्यार साप निंगाल आनि जित पोर ह्ता तिथ आल, आनि त्याच्या वाटल भाल। तवाँ त्या पोरान च्यार पानाच च्यार दुरून लावलान आन एक गाय च्यार दुरना-मंदी पाजलान। आन ते च्यार दुरून च्यार सापाच्या तोंडांत वतलान। तवाँ साप त्याला सांगतात, तुला नांगानी बोलवना केलाय। तू गेल्या-बरोबर नांग तुला हाटकील की, नागनीनी कसी-काय येवस्ता केली, ताँ सांग। तो तुला धन दौलत देल। तवाँ तू म्हन, मना तुमची धन दौलत नको। तुमच्या हाती आंगठी हाय ती मना दा। मंग त्या नांगान त्या लेकीचा सात पाट काडून भुंड्या गाडवा-वर बसवलान, आनि तिची धींड गावातना काडलान आनि तिला हाकलून लावलान ॥

[No. 17.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUṆ̆BĪ DIALECT. (JANJIRA STATE.)

SPECIMEN III.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Ēk rāṇḍa-muṇḍa-tsā pōr hōtā, tyā-lā ēk bay hōtī. Tī rājyā-kara
One poor-widow-of son was, him-to one mother was. She a-king-to

dalā kāṇḍā karāyā dzāt āsa. Tat-nā tī kōṇḍā-muṇḍā
grinding husking to-make going was. From-there she husk-etc.,

ghēūn yē. Tavā̃ tyā rāṇḍa-muṇḍa-chyā pōrā-chyā dōn
having-taken used-to-come. Then that poor-widow-of the-boy-of two

gāyā hōtyā. Tavā̃ ēk talā hōtā. Tyā talyā-var tō gāyā tsarᵃvīt
cows were. Then one tank there-was. That tank-on he cows grazing

āsa. Tavā̃ tyā-chī bay tyā talyā-var bhākar-tukᵃḍā tyā pōrā-sāṭᵃnā
was. Then his mother that tank-on bread-(of-)piece that boy-for

ghēūn yē. Tavā̃ tyā pōrā-chyā rākhᵃnāt rājān āpᵃlī
having-taken used-to-come. Then that boy-of in-keeping the-king-by his-own

gāy delī. Tavā̃ tō pōr talyā-chyā pārī-var āpᵃlī . bhākᵃrī
cow was-given. Then that boy the-tank-of the-bank-on his-own bread

basūn khātāy tavā̃ ēk nāṅgin āni ēk ārᵃdalyā, yā dōgā-tsā
sitting is-eating then one she-cobra and one ardala, these both-of

mēl lāgᵃlā. Tavā̃ tyā pōrān tyā ārᵃdalyā-var kāṭhī ṭākᵃlān.
union began. Then that boy-by that ardala-on stick was-thrown.

Tavā̃ kāṭhī ṭākᵃlyā-barōbar nāṅgin pātālā̃t gēlī.
Then stick being-thrown-immediately-after the-she-cobra the-nether-region-in went.

Tī pātālā̃t gēlyā-barōbar ti-tsā bāp pātālā̃t
She the-nether-region-in went-immediately-after her father the-nether-region-in

vhatā. Tavā̃ tī tyās āsī sāṅgᵃtāy, 'rāṇḍa-muṇḍa-chyā pōrā-na māndzhē-var
was. Then she to-him so tells, 'the-poor-widow-of boy-by me-on

kāṭhī ṭākᵃlān. Tavā̃ nāṅg dusᵃryā sāpās mhanta, 'tumī
a-stick was-thrown. Then the-cobra other to-serpents says, 'you

rāṇḍa-muṇḍa-chyā pōrās ḍasāy-lā dzā.' Tavā̃ thīt-nā chyār sāp
the-poor-widow-of to-the-son bite-to go.' Then there-from four serpents

N

ningāla	āni	jita	pōr	vhatā	titha	āla,	āni	tyā-chyā	vātala
set-out	*and*	*where*	*the-boy*	*was*	*there*	*came,*	*and*	*him-of*	*around*

dzhāla.	Tavā̃	tyā	pōrān	chyār	pānā-tsa	chyār	durūn	lāvᵃlān	ān
became.	*Then*	*that*	*boy-by*	*four*	*leaves-of*	*four*	*cups*	*were-made*	*and*

ēk	gāy	chyār	durᵃnā-mandī	pādzᵃlān	ān	tē	chyār	durūn	chyār
one	*cow*	*four*	*cups-in*	*was-milked*	*and*	*those*	*four*	*cups*	*four*

sāpā-chyā	tōṇḍāt	vatᵃlān.	Tavā̃	sāp	tyā-lā	sāṅgᵃtāt,
serpents-of	*in-the-mouths*	*were-poured.*	*Then*	*the-serpents*	*him-to*	*tell,*

' tu-lā	nāṅgā-nī	bōlavᵃnā	kēlāy.	Tū	gēlyā-barōbar	nāṅg
' thee-to	*the-cobra-by*	*invitation*	*is-made.*	*Thou*	*going-immediately-after*	*the-cobra*

tu-lā	hātᵃkīl	kī,	" nāṅgᵃnī-nī	kasī-kāy	yēvastā	kēlī ? "
thee-to	*will-ask*	*that,*	*" the-she-cobra-by*	*how-what*	*arrangement*	*was-made ?."*

tā̃	sāṅg.	Tō	tu-lā	dhan-daulat	dēl.	Tavā̃	tū	mhan,	" ma-nā
that	*tell.*	*He*	*thee-to*	*wealth-riches*	*will-give.*	*Then*	*thou*	*say,*	*" to-me*

tum-chī	dhan-daulat	na-kō.	Tum-chyā	hātī	āṅgᵃthī	hāy
your	*wealth-riches*	*are-not-wanted.*	*Your*	*on-the-hand*	*a-ring*	*is*

tī	ma-nā	dyā." '	Maṅg	tyā	nāṅgān	tvā	lēkī-tsā	sāt	pāṭ
that	*me-to*	*give." '*	*Then*	*that*	*by-the-cobra*	*that*	*daughter-of*	*seven*	*lines*

kāḍūn	bhuṇḍyā	gāḍᵃvā-var	basavᵃlān,	āni	ti-chī	dhiṇḍ
having-drawn	*shorn (of-its-ears)*	*an-ass-on*	*was-seated,*	*and*	*her*	*procession*

gāvāt-nā	kāḍᵃlān,	āni	ti-lā	hākᵃlūn	lāvᵃlān.
through-the-village	*was-drawn,*	*and*	*her-to*	*having-driven*	*it-was-sent.*

FREE TRANSLATION OF THE FOREGOING.

A poor widow had a son. She used to go to the king for husking and grinding corn, and thence she used to bring home husks and such other things. Her son had two cows. There was a tank, and by its bank he used to graze his cows; and his mother used to bring him a loaf of bread to the tank. And the king had put his cow in his charge. Once when the boy was sitting on the bank of the tank eating his bread, he happened to see the union of a she-cobra and an ardala (a kind of serpent). The boy struck the ardala with his stick and in a moment the cobra went down to the nether world. There she approached her father and complained to him that the widow's son had used his stick against her. Then her father ordered other serpents to go and bite the widow's son. Then four of them went where the boy was and encircled him. Then the boy prepared four leaf-cups and milking a cow, took the milk in four cups and emptied them in the jaws of the four serpents. At that time the serpents said to him, 'the serpent king has called you, when you go there the serpent king will ask what his daughter was about. Tell him so, and he will give you much wealth. Then you should say, "I do not want your wealth, but give me your finger ring." ' Thereupon the serpent king disfigured the head of his daughter by shaving it in seven places. Then he put her upon an ass shorn of its ears, and taking her all over the town at last sent her into exile.

[No. 18.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUṆᴬBĪ DIALECT. (DISTRICT POONA.)

SPECIMEN IV.

कोना एका मनुक्शाला दोन मुलग व्हत। त्यातला धाकला बापासनी म्हंगाला, बाबा, जो जिनगानीचा वाटा माला यायचा त्यो दे। मंग त्यानी त्याला जिनगानी वाटुन-शानी दिली। मंग थोड्या दिसानी धाकला मुलगा सर्वं जमा करुन शानी टूर देश-मंदी गेला, आन तिथ उधळपनानी राहून आपली जिनगानी उडवली। मंग त्यानी समद खरचल्या-वर त्या देश-मंदी मोठा काळ पडला। त्या-मुळ त्याला आडचन पडू लागली। तव्हा त्यो त्या देश-मंदील एका गिरस्ता-प जाउन-शानी राह्यला। त्यानी तर त्याला डुकर चाराया आपल्या शेता-मंदी पाठवल। तव्हा डुकर जी टरफल खात त्या-वर त्यानी आपल पोट भराव आस त्याला वाटल, आन कुनी त्याला काई बी दिल नाही॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUN'BĪ DIALECT.   (DISTRICT POONA.)

SPECIMEN IV.

TRANSLITERATION AND TRANSLATION.

Kōnā-ēkā   manukśā-lā   dōn   mul°ga   vhata.   Tyāt°lā   dhāk°lā
Certain-a   man-to   two   sons   were.   Them-in-from   the-younger

bāpās-nī   mhaṅgālā,   'bābā,   dzō   jin°gānī-tsā   vāṭā   mā-lā   yāy-tsā   tyō
to-the-father   said,   'father,   what   property-of   share   me-to   to-come   that

dē.'   Maṅg   tyā-nī   tyā-lā   jin°gānī   vāṭun-śānī   dilī.   Maṅg
you-give.'   Then   him-by   him-to   the-property   having-divided   was-given.   Then

thōḍyā   disā-nī   dhāk°lā   mul°gā   sarvē   dzamā   karun-śānī   dūr
a-few   days-after   the-younger   son   the-whole   together   having-made   far

dēśā-mandī   gēlā,   ān   titha   udhaḷ°panā-nī   rāhūn   āp°lī   jin°gānī
country-into   went,   and   there   riotousness-with   having-lived   his-own   property

uḍav°lī.   Maṅg   tyā-nī   sam°da   kharats°lyā-var   tyā   dēśā-mandī   mōṭhā
was-squandered.   Then   him-by   all   was-spent-after   that   country-in   great

kāḷ   paḍ°lā.   Tyā-muḷa   tyā-lā   ād°tsan   paḍū   lāg°lī;   tavhā   tyō
famine   fell.   On-that-account   him-to   difficulty   to-fall   began;   then   he

tyā   dēśā-mandīl   ēkā   girastā-pa   dzāun-śānī   rāhy°lā.   Tyā-nī   tar   tyā-lā
that   country-in-of   one   householder-to   having-gone   lived.   Him-by   then   him-to

duk°ra   tsārāyā   āp°lyā   śētā-mandī   pāthav°la.   Tavhā   duk°ra   jī   tar°phala
swine   to-feed   his-own   field-in   it-was-sent.   Then   the-swine   which   husks

khāt   tyā-var   tyā-nī   āp°la   pōṭ   bharāva   āsa   tyā-lā
used-to-eat   upon-that   him-by   his-own   belly   should-be-filled   so   him-to

vāt°la,   ān   kunī   tyā-lā   kāī-bī   dila   nāhī.
thought,   and   anyone(-by)   him-to   anything   was-given   not.

PAR^BHĪ.

The dialect of the Prabhus has been returned under different names, such as Par^bhī, Kāyasthī, Damaṇī, and the Bombay Dialect. The beginning of the Parable of the Prodigal Son, which will be found below, has come from Daman and illustrates the common dialect of that district.

It will be seen that *ṇ*, *l*, and *ḍ* are used as in the Dekhan. Thus, *thōḍē̃ disān*, in a few days; *phār dukāḷ paḍ^lā*, a great hunger arose. The present tense is formed as in the Dekhan; thus, *mī mār^tō* or *mār^tāv*, I strike. The same is the case with the future in the first conjugation. Thus, *mī sāṅgēṇ*, I shall say.

In most particulars, however, the dialect of Daman agrees with that spoken in the south of Thana.

The dialect is said to use a great proportion of Gujarātī words, especially in the orth. The specimen is, however, relatively free from such admixture. Note the form *dilhī*, was given. Compare Gujarātī *dik^lī* and old Marāṭhī *didh^lī*.

[No. 19.]

INDO-ARYAN FAMILY. Southern Group.

MARĀṬHĪ.

KONKAN STANDARD.

PAR^BHĪ DIALECT. (DAMAN, DISTRICT THANA.)

कोणी·एक माणसाला दोन पोर होती । त्यानचा लाना बापाला बोलला ।
बाबा, जो दौलतीचा भाग माला येयाचा तो दे । मग व्याजून त्याला
दौलत वाटून दिल्ही । मग थोडें दिसान धाकटा पोर अक्क गोळा करून
टूर देसाला गेला, न तिकडे उधळपट्टी-करून अक्की दौलत घालवली । मग
व्याजून अक्क खरचल्या-वर ते देसान फार टुकाळ पडला । त्यासाठी त्याला
अडचण पडव्या लागली । तव तो ते देसानचे एके माणसा-जवळ जावून रायला ।
त्याजून ते त्याला डुकर चारव्याला त्याचे शेतान धाडला । तव डुकर जी
टरफल खात-असत त्याचे-वर त्याजून आपल पोट भरवें अस त्याला वाटलें, न
कोणी त्याला काय दिल्ल नय ॥

TRANSLITERATION AND TRANSLATION.

Kōṇi-ēk	mān^sā-lā	dōn	pōr	hōtī.	Tyān-tsā	lānā	bāpā-lā
Some-one	*man-to*	*two*	*children*	*were.*	*Them-of*	*the-younger*	*father-to*

bōl^lā,	'bābā,	dzō	daulatī-tsā	bhāg	mā-lā	yēyā-tsā,	tō	dē.'	Mag
said,	*'father,*	*which*	*property-of*	*part*	*me-to*	*coming-of,*	*that*	*give.'*	*Then*

tyā-<u>dz</u>ūn   tyā-lā   daulat   vāṭūn   dilhī.   Mag   thōḍẽ   disān
him-by   him-to   property   having-divided   was-given.   Then   few   in-days

dhăkᵃṭā   pōr   aska   gōḷā   karūn   dūr   dēsā-lā   gēlā,   na
the-younger   son   all   together   having-made   far   country-to   went,   and

tikᵃḍē   udhaḷᵃpaṭṭī   karūn   askī   daulat   ghālavᵃlī.   Mag   tyā-<u>dz</u>ūn
there   spendthriftness   having-done   all   property   was-squandered.   Then   him-by

aska   khara<u>ts</u>ᵃlyā-var   tē   dēsān   phār   dukāḷ   paḍᵃlā.   Tyāsāṭhī   tyā-lā
all   spent-after   that   in-country   great   famine   fell.   Therefore   him-to

aḍᵃ<u>ts</u>aṇ   paḍᵃvyā   lāgᵃlī.   Tava   tō   tē   dēsān-<u>ts</u>ē   ēkē   māṇᵃsā-<u>dz</u>avaḷ
difficulty   to-fall   began.   Then   he   that   in-country-of   one   man-near

<u>dz</u>āvūn   rāyᵃlā.   Tyā-<u>dz</u>ūn   tē   tyā-lā   ḍukᵃra   <u>ts</u>ārᵃvyā-lā   tyā-<u>ts</u>ē   śētān
having-gone   stayed.   Him-by   then   him   swine   feed-to   his   in-field

dhāḍᵃlā.   Tava   dukar   jī   ṭarᵃphal   khāt-asat,   tyā-<u>ts</u>ē-var   tyā-<u>dz</u>ūn   āpᵃla
was-sent.   Then   swine   what   husks   eating-were,   them-on   him-by   his

pōṭ   bharavã   asa   tyā-lā   vāṭᵃlã,   na   kōṇī   ·   tyā-lā
belly   should-be-filled   thus   him-to   it-appeared,   and   (by-)anybody   him-to

kāy   dilla   nay.
anything   was-given   not.

ĀGᵃRĪ.

Āgᵃrī has only been returned as a separate dialect from Kolaba. It is said to have differed much from Standard Marāṭhī in former times. The short specimen which follows will show that it is in reality the common Konkan Standard of the language. We may only note that the cerebral *l* is often written as in the Dekhan, and that several Dekhan forms also occur in the specimen. Thus, *sagᵃḷā*, all; but *dukāl*, famine; *marᵃtō*, I die, etc.

[No. 20.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

Āgᵃrī DIALECT.   (DISTRICT KOLABA.)

येका गिरिस्ताला दोन सोकरे हुते । त्यातचा धाकटा बापासला बोलला, बाबा, जो इस्टकाचा वाटा मना येयाचा तो देस । मंग त्यानी दरव्या त्याला वाटून देला । मंग थोरक्या दिसानी धाकटा पुतुस सगळा कवळून दूर मुलुकास जेला। आन तयाँ उद्‍लेपना करून आपली दवलत उरड्ली । फुरे त्यानी सगळे उरड्ल्या-वर त्या देसान मोटा दुकाल परला । त्यासाठीं त्याला अरचन पराय लागली । तवा ती तेथल्या येका सावकारा-कड रेला । त्यानी त्याला आपल्या सितान डुकराँ चरयाला धारला। जी सालाँ डुकराँ खात त्यानच्या-वर त्यानी आपलाँ पोट भराँवा असा त्याचे मनात आयला ॥

TRANSLITERATION AND TRANSLATION.

Yēkā	giristā-lā	dōn	sōkᵃrē hutē.	Tyāt-tsā		dhākᵃṭā	bāpās-lā
One	*householder-to*	*two*	*sons were.*	*Them-among-of*		*the-younger*	*the-father-to*
bōlᵃlā,	' bābā,	dzō	istakā-tsā	vāṭā	ma-nā yēyā-tsā	tō	dēs.'	Maṅg
said,	*' father,*	*which*	*estate-of*	*share*	*me-to is-to-come*	*that*	*give.'*	*Then*
tyā-nī	daravyā	tyā-lā	vāṭūn		dēlā.	Maṅg	thōrᵃkyā	disā-nī
him-by	*money*	*him-to*	*having-divided*		*was-given.*	*Then*		*few*	*days-in*
dhākᵃṭā	putus	sagᵃḷā	kavᵃḷūn	dūr		mulukās	jēlā.	Ān	tayā̃
the-younger	*son*	*all*	*having-collected*	*far*		*to-country*	*went.*	*And*	*there*
udᵃlēpanā		karūn	āpᵃlī	davᵃlat		uraïlī.		Phurē
spendthriftness		*having-done*	*his*	*property*		*was-squandered.*		*Afterwards*

tyā-ni	sagᵃḷē	uraïlyā-var	tyâ	dēsān	mōṭā	dukāl	parᵃla ;	tyāsāṭhĭ
him-by	*all*	*spent-being-after*	*that*	*in-country*	*great*	*famine*	*fell ;*	*that-for*
tyā-lā	arᵃt̲san	parāy	lāgᵃlĭ.	Tavā	tō	tēthalyā	yēkā	sāvᵃkārā-kaḍa
him-to	*difficulty*	*to-fall*	*began.*	*Then*	*he*	*there-of*	*one*	*rich-man-with*
rēlā.	Tyā-ni	tyā-lā	āpᵃlyā	sētān	dukᵃrã̄	t̲sarᵃyā-lā	dhārᵃlā.
stayed.	*Him-by*	*him*	*his*	*in-field*	*swine*	*to-graze*	*was-sent.*

Jī	sālã̄	dukᵃrã̄	khāt	tyān-chyā-var	tyā-nī	āpᵃlã̄	pōṭ
Which	*husks*	*the-swine*	*used-to-eat*	*them-upon*	*him-by*	*his*	*belly*

	bharã̄vā	asā	tyā-chē	manāt	āyᵃlā.
	should-be-filled	*thus*	*his*	*in-mind*	*came.*

DHANᴬGARĪ.

As has already been stated Dhanᵃgarī, or the language of the shepherds, has been returned as a separate dialect from Thana, the Jawhar State, Janjira, and Belgaum.

In Thana the Dhanᵃgars are chiefly found in the Murbad Taluka. In Janjira they are said to have come from the Dekhan and the Karnatik. They are not very numerous, and most of them are found in Mhasla. In Belgaum Dhanᵃgarī has been returned from the south-east corner, on the frontier towards Sawantwadi.

No specimens have been received from Jawhar. The Dhanᵃgarī of Thana has preserved the cerebral *ḍ* after vowels, and also the cerebral *ḷ*; thus, *thōḍā*, small; *sagᵃḷā*, all. The present tense is formed as in the Dekhan; thus, *mī marᵃtō*, I die; *tū dētōs*, thou givest. In most respects, however, the Dhanᵃgarī of Thana agrees with the current language of the district. Note the frequent insertion of a *y* before vowels; thus, *vyāṭā*, share; *tyō*, that, etc.

The dialect of the Dhanᵃgars of Janjira has a similar character. It mainly agrees with the Konkan Standard of Marāṭhī. Thus, the past tense of transitive verbs agrees with an inflected object; we find the third person singular of the past tense in *ān*, and so on. Compare *dhanyān ma-lā* (fem.) *lāvᵃlī*, the master applied me; *bā-na sāṅgitᵃlān*, the father said. On the other hand, *ḍ* is used after vowels, and the present tense is formed as in the Dekhan. Thus, *ghōḍā*, a horse; *mī khātō*, I eat; *tū khātōs*, thou eatest; *tō mhāṅgᵃtō*, he says; *tī mhanᵃtē*, she says.

In Belgaum, where Dhanᵃgarī has been returned from the south-east corner on the frontier towards Sawantwadi, the dialect is also closely related to the usual Marāṭhī of the Konkan. *Ḍ*, *ḷ*, and usually also *ṇ* are, however, used as in the Dekhan; thus, *ghōḍa*, a horse; *ḍōḷ*, an eye; *āṇi*, and.

Characteristic of the dialect is a tendency to drop final vowels; thus, *sōn*, for *sōnã*, gold; *ghōḍ* and *ghōḍa*, a horse; *vāsar*, for *vāsᵃrã*, calves; *tuḏz nāv*, thy name, and so on.

In other respects we find the usual Konkan peculiarities. Compare forms such as *yāk* and *yōk*, one; *dyōn*, two; *īs*, twenty; *hã*, I am; *hãs*, thou art; *hã*, he is; *hãv*, we are, etc.

The present tense is formed as in the Dekhan; thus, *mī myārᵃtō*, I strike.`

The short specimens which follow will show that Dhanᵃgarī is no separate dialect. Like all eastern dialects of the Konkan it in some characteristics agrees with the Marāṭhī of the Dekhan, but is, on the whole, only the current Konkan Standard. It must be borne in mind that the south-eastern part of Belgaum belongs linguistically rather to the Konkan than to the Dekhan.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

DHANᴬGARĪ DIALECT.

(DISTRICT THANA.)

SPECIMEN I.

कुन्या एका मानसाला दोन ल्योक हुत। त्यातला ध्याकला आपल्या बाला म्हनला। बा मना मालमतेचा की व्याटा देतोस तै दे मना। बान ती संपदा त्येला वाटून दिली । मंग थोड्या दिसानी त्यो ध्याकला ल्योक समद जमा-करून टूर देशाला ग्येला; आन तिथ ज्याऊन जी संपदा व्हती ती उधळपनान सगळी उधळली। मंग त्यान अवघ खरचल त्या साली त्या मुलखात मोठा दुष्टकाळ पडला। त्या-मुळ त्येला अडचन पडू लागली । तेव्हा तो त्या मुलखात एका गिरिस्ता-जवळ ज्याऊन राहिला। त्यान त्याला आपल्या म्हशी वळाया ल्यावल । तिथ म्हशी जो गवत-पाला खात तोच खाऊन पोट भराव असा त्यानी इच्चार केला । आन कुनी त्याला काय दिल नाही ॥
_____

TRANSLITERATION AND TRANSLATION.

Kunyā   ēkā   mānᵃsā-lā   dōn   lyōk   huta.   Tyātᵃlā   dhyākᵃlā   āpᵃlyā
Some   one   man-to   two   sons   were.   Them-among   the-younger   his

bā-lā   mhanᵃlā,   ' bā,   ma-nā   mālᵃmatē-tsā   kē   vyāṭā   dētōs,   tē
father-to   said,   'father,   me-to   property-of   what   share   thou-givest,   that

dē   ma-nā.'   Bā-na   tī   sampadā   tyē-lā   vāṭūn   dilī.
give   me-to.'   Father-by   that   property   him-to   having-divided   was-given.

Maṅg   thōḍyā   disā-nī   tyō   dhyākᵃlā   lyōk   samᵃda   dzamā   karūn   dūr
Then   few   days-in   that   younger   son   all   together   having-made   far

dēśā-lā   gyēlā,   ān   titha   jyāūn   jī   sampadā   vhatī   tī   udhaḷapanā-na
country-to   went,   and there   having-gone   what   wealth   was   that   spendthriftness-with

sagᵃlī   udhaḷᵃlī.   Maṅg   tyā-na   avᵃgha   kharatsᵃla   tyā   sālī   tyā
all   was-squandered.   Then   him-by   all   was-spent   that   in-year   that

mulᵃkhāt   mōṭhā   dushṭa-kāḷ   paḍᵃlā.   Tyā-muḷa   tyē-lā   aḍᵃtsan   paḍū
in-country   big   bad-time   fell.   Therefore   him-to   difficulty   to-arise

lāgᵃlī.   Tēvhā   tō   tyā   mulᵃkhāt   ēkā   giristā-dzaval   jyāūn   rāhilā.
began.   Then   he   that   in-country   one   householder-near   having-gone   stayed.

Tyā-na   tyā-lā   āpᵃlyā   mhaśī   vaḷāyā   lyāvᵃla.   Titha   mhaśī
Him-by   him-to   his   buffaloes to-watch   it-was-applied. There   buffaloes

dzō   gavat-pālā   khāt   tō-ts   khāūn   pōṭ   bharāva
what   grass-leaves   were-eating that-even having-eaten belly   should-be-filled

asā   tyā-nī   ichyār   kēlā.   Ān   kunī   tyā-lā   kāy   dila
such   him-by   reflection was-made. And   (by-)anybody him-to   anything was-given

nāhī.
not.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

DHAN⁺GARĪ DIALECT. (JANJIRA STATE.)

SPECIMEN II.

बिरामन जाता कासी आन वगृ पडला व्हता फासी । तवाँ बिरा-
मनला वगृ म्हंगला, मना फासातना काड मनजे तुला कासी चांगली घडल ।
तवाँ विरामनला मया आली आन त्यान वगृाला फासातना काडला ।
तवाँ वगृ म्हंगतो, तुला मी आता खातो । तवाँ बिरामन म्हंगला, मंगासी तू
म्हंगलास खात नाय आन आता कसा खातोस । तर आता म्हसी-जवल न्याय कर-
न्यास जाव चल । आस म्हंगून ते तिथ गील । तवाँ बिरामन म्हसीला म्हंगला,
माजा आन वगृाचा न्याय कर । तवाँ बिरामन म्हंगला च्यो वग्राला मी फासातना
काडला आन आता वगृ मना म्हंगतो, मी तुला खातो । तवाँ म्हईस बिरामनास
म्हनते, माज्या आंगात जवा सत्त ह्रोत्या आनि मी जवा दूद देत व्हते तवा माजा
धनी माजी जतन करीत व्हता । आन आता मी म्हातारी जाले तवा धन्यान मला
च्यारळी उपटाया लावली । तवा ह्रित कश्राची न्याय आल्य । तवा वगृ म्हंगतो,
बिरामना, न्याय झाला । आता तुला मी खातो । तवा बिरामन म्हंगला, खा ।
इतक्यात बिरामनाच्या कोला नजर पडला । तवाँ त्याला बिरामनान हाक
मारली । तवाँ तो तिथ उवा झायला आन म्हंगाला, काय बोलन आसल ते
तिथनच बोल । तवाँ बिरामनान आपली ह्राकीकत सांगितली । तवाँ कोलोबा
म्हंगला, वगृ जिथ फासात आडकला ह्रोता तिथ मना ने मंग काय त्या सांगन । आस
म्हनून वगृ वामन आन कोला आस तिथ गील । आन वगृ कसा फासात
आडकला व्हता तो मना पाऊँ दे । आस म्हनल्या-वर वगृ त्यास दाखविन्या करता
फासा मंदी सिरला । तवा तो फासात आडकला । तवाँ कोला बिरामनास
म्हंगला तू आता कासीला जा । तवा वामन चालता झाला, आन वग्राला कोलच्यान
खाल्ला ॥

INDO-ARYAN FAMILY.　　SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

DHAN'GARĪ DIALECT.　　　　　　　　　　　　　　　　　(JANJIRA STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Birāman　　dzātā　　Kāsī　　āna　　vagra　　paḍalā-vhatā　　phāsī.
A-brāhmaṇ　was-going　to-Kāśi　and　a-tiger　had-fallen　in-a-trap.

Tavā̃　birāman-lā　vagra　mhaṅg°lā,　' ma-nā　phāsāt-nā　　kāḍ　man°jē
Then　brāhmaṇ-to　the-tiger　said,　' me-to　the-trap-from　take-out　then

tu-lā　Kāsī　tsāṅg°lī　ghaḍal.'　Tavā̃　birāman-lā　mayā　ālī　ān
thee-to　Kāśi　well　will-happen.'　Then　the-brāhmaṇ-to　pity　came　and

tyā-na　vagrā-lā　phāsāt-nā　　kāḍ°lā.　Tavā̃　vagra　mhaṅg°tō,
him-by　to-the-tiger　in-the-trap-from　was-taken-out.　Then　the-tiger　says,

' tu-lā　mī　ātā　khātō.'　Tavā̃　birāman　mhaṅg°lā,　' maṅgāsī　　tū
' thee　I　now　eat.'　Then　the-brāhmaṇ　said,　' before-a-while　thou

mhaṅg°lās　khāt-nāy　ān　ātā　kasā　khātōs ?　Tar　ātā
didst-say　(I-)do-not-eat　and　now　how　(thou-)eatest ?　Therefore　now

mhasī-dzaval　nyāy　kar°nyās　dzāv-tsal.'　Āsa　mhaṅgūn　tē　titha
to-a-she-buffalo　justice　to-make　let(-us)-go.'　So　having-said　they　there

gēla.　Tavā̃　birāman　mhasī-lā　mhaṅg°lā,　' mādzā　ān　vagrā-tsā
went.　Then　the-brāhmaṇ　the-she-buffalo-to　said,　' my　and　the-tiger-of

nyāy　kar.'　Tavā̃　birāman　mhaṅg°lā,　' hyō　vagrā-lā　mī　phāsāt-nā
justice　do.'　Then the-brāhmaṇ　said,　' this　tiger-to　(by-)me　in-the-trap-from

kāḍ°lā　　ān　ātā　vagra　ma-nā　mhaṅg°tō,　" mī　tu-lā　khātō." '
was-taken-out　and　now　tiger　me-to　says,　" I　thee　eat." '

Tavā̃　mhaīs　birāmanās　mhan°tē,　' mājyā　āṅgāt　dzavā
Then　the-she-buffalo　to-the-brāhmaṇ　says,　' my　in-body　when

sakta　hōtyā　āni　mī　dzavā　dūd　dēt-vhatē　tavā　mādzā　dhanī　mājī
strengths　were　and　I　when　milk　giving-was　then　my　master　my

dzatan　karīt-vhatā,　ān　ātā　mī　mhātārī　dzālē,　tavā　dhanyān　ma-lā
care　doing-was,　and　now　I　old　became,　then　by-my-master　me-to

hār°lī　up°ṭāyā　lāv°lī.　Tavā　hita　kaśā-chī　nyāy　ālay.'　Tavā
grass　to-uproot　am-applied.　Then　here　of-what　justice　is-come.'　Then

vagra　mhaṅg°to,　' birāmanā,　nyāy　dzhālā.　Ātā　tu-lā　mī　khātō.'　Tavā
tiger　says,　' O-brāhmaṇ,　justice　is-done.　Now　thee　I　eat.'　Then

birāman   mhangªlā,   ' khā.'   Itªkyāt   birāmanā-chyā   kōlā
brāhmaṇ   *said,*   *' eat.'*   *In-the-meantime*   *the-brāhmaṇ-of*   *a-jackal*

naḍzar   paḍªlā.   Tavā̃   tyā-lā   birāmªnā-na   hāk   mārªlī.   Tavā̃   tō
in-the-sight   *fell.*   *Then*   *him-to*   *the-brāhmaṇ-by*   *calling*   *was-struck.*   *Then*   *he*

titha   ubā-rhāyªlā   ān   mhangālā,   ' kāy   bōlªna   āsal   tē   titha-na-ts
there   *stood*   *and*   *said,*   *' what*   *to-say*   *will-be*   *that*   *from-there-only*

bōl.'   Tavā̃   birāmªnā-na   āpªlī   hākīkat   sāṅgitªlī.   Tavā̃   kōlō-bā
speak.'   *Then*   *the-brāhmaṇ-by*   *his-own*   *account*   *was-told.*   *Then*   *the-jackal*

mhangªlā,   ' vagra   jitha   phāsāt   āḍakªlā-hōtā   titha   ma-nā   nē,   maṅg
said,   *' the-tiger*   *where*   *in-the-trap*   *caught-was*   *there*   *me*   *take,*   *then*

kāy   tyā   sāṅgan.'   Āsa   mhanūn   vagra,   bāman,   ān
what   *that*   *I-will-tell.'*   *So*   *having-said*   *the-tiger,*   *the-brāhmaṇ,*   *and*

kōlā   āsa   titha   gēla.   Ān,   ' vagra   kasā   phāsāt   āḍakªlā-vhatā
the-jackal   *such*   *there*   *went.*   *And,*   *' the-tiger*   *how*   *in-the-trap*   *caught-was*

tō   ma-nā   pāũ-dē.'   Āsa   mhanªlyā-var   vagra   tyās   dākhavinyā-karªtā
that   *me-to*   *see-let.'*   *So*   *on-having-said*   *the-tiger*   *to-him*   *to-show-in-order*

phāsā-mandī   sirªlā.   Tavā   tō   phāsāt   āḍakªlā.   Tavā̃   kōlā
in-the-trap   *entered.*   *Then*   *he*   *in-the-trap*   *was-caught.*   *Then*   *the-jackal*

birāmanās   mhangªlā,   ' tū   ātā   Kāsī-lā   dzā.'   Tavā   bāman   tsālªtā
to-the-brāhmaṇ   *said,*   *' thou*   *now*   *Kāśi-to*   *go.'*   *Then*   *the-brāhmaṇ*   *going*

dzhālā,   ān   vagrā-lā   kōlhyān   khāllā.
became,   *and*   *the-tiger-to*   *the-jackal-by*   *was-eaten.*

FREE TRANSLATION OF THE FOREGOING.

A Brāhmaṇ pilgrim was going to Kāśī when a tiger was caught in a trap.

Then the tiger said to the Brāhmaṇ ' release me from the trap and then you will perform your pilgrimage to Kāśī successfully.' The Brāhmaṇ was moved with pity and released the tiger from the trap. Then the tiger said, ' I shall now eat you.' Then the Brāhmaṇ argued, ' a short time before, you said that you would not eat me, and how is it that you are prepared to eat me now ? Let us go to the she-buffalo for decision.' Accordingly they went there, and the Brāhmaṇ asked the she-buffalo to decide their dispute. The Brāhmaṇ said, ' I released this tiger from the trap and now he says he will devour me.' Then the buffalo said to the Brāhmaṇ, ' my master took care of me when I was strong and was giving him milk ; but now I am grown old, and so my master has made me graze upon the rough grass. Then what room is left for justice here ?' The tiger said, ' well Brāhmaṇ, the decision is given. Now I devour you.' Then the Brāhmaṇ said helplessly, ' devour.' Presently the Brāhmaṇ chanced to see a jackal and called to him loudly and the jackal stopped, saying, ' say what you have to say keeping at a distance.' Then the Brāhmaṇ told him his story. The jackal said, ' take me to the place where the tiger was entrapped, and then I will give my decision.' After this the tiger, the Brāhmaṇ, and the jackal all three went there. Then the jackal said, ' let me see how the tiger was entrapped.' The tiger, in order to show that, put himself in the trap, and when he was caught in it, the jackal said to the Brāhmaṇ, ' now go your way to Kāśī.' Immediately the Brāhmaṇ set off. And the jackal fed upon the tiger.

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

DHAN'GARĪ DIALECT.   (DISTRICT BELGAUM.)

SPECIMEN III.

सकाळ पासून संध्याकाळ पर्यंतच काम । सकाळचा उठल्या वरोबर वासर सोडली । वासर सोडून मसीची वार राहिल्या त्या बद्दल दोन गडी पाठवून वश्रीट आनल । ते वश्रीट दोन तीन वश्रीट मिळवून मशीस घातल । तिथून पुढ ताक ढवळल । तिथून पुढ बाकरी खाऊन सात आठ आळाची लोक बलिवली । आळाची लोक वलवून कामास लाऊन बाकरी खाऊन गोरा-कडे गिलो पुना गोरा-कड जाऊन मस पाड्रली । मस पाड्रली तर निकाल ठकली । तिथून पुना ही मरते समजून काची-तरी वश्रीट बगाव म्हणून दुर्गास गिलो । पुना मट्कोपास गिलो, नागुरड्यास गिलो । अवश्रीट घेऊन तीन तास रात्रीस गरास गिलो । तिथून पुढे जेभरून ते वखाट मशीस पाजिवल । तुकडा खाऊन जरा पडलो । दोन तास रात्र असताना गोर सोडली । तिथून गरास आनून वासर सोडली । वासर सोडून हाता-वर बेघी बेघी बाकरी घेऊन लवकर तीर्थकुंडीस आलो । तिथून कचेरीस आलो ॥

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INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

DHAN°GARĪ DIALECT. (DISTRICT BELGAUM.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Sakāḷ-pāsūn sandhyā-kāḷ-paryant-tsa kām. Sakāḷ-tsā uth°lyā
Morning-from *evening-time-until-of* *work.* *In-the-morning* *rising*

barōbar vāsar sōḍ°lī. Vāsar
on *young-ones-of-buffaloes* *were-loosened.* *The-young-ones*

sōḍūn masī-chī vār rāhilyā tyā-baddal dōn
having-let-loose *she-buffalo-of* *afterbirth* *remained* *that-for* *two*

gaḍī pâth°vūn vaśīd ān°la. Tē vaśīd dōn tīn
servants *having-sent* *medicine* *was-brought.* *That* *medicine* *two* *three*

vaśīd miḷ°vūn maśis ghāt°la. Tithūn-puḍha
medicines *having-mixed* *to-the-she-buffalo* *were-administered.* *Thence-further*

tāk ḍhavaḷ°la. Tithūn-puḍha bāk°rī khāūn sāt āṭh
butter-milk *was-churned.* *After-that* *bread* *having-eaten* *seven* *eight*

āḷā-chī lōk baliv°lī. Aḷā-chī lōk bal°vūn kāmās
lane-of *people* *were-called.* *Lane-of* *people* *having-called* *to-work*

lāūn bāk°rī khāūn gōrā-kaḍē gēlō. Punā gōrā-
having-applied *bread* *having-eaten* *cattle-towards* *I-went.* *Again* *cattle-*

kaḍa dzāūn mas pāilī; mas pāilī tar nikāl
towards *having-gone* *she-buffalo* *was-seen;* *she-buffalo* *was-seen* *then* *very*

thak°lī. Tithūn punā, 'hī mar°tē,' sam°dzūn kāhī-tarī vaśīd
was-exhausted. *Thence* *again,* *'this* *dies,'* *considering* *something* *medicine*

bagāva, mhaṇūn Durgās gēlō. Punā Mad°kōpās gēlō,
should-be-found, *therefore* *to-Durga* *I-went.* *Again* *to-Madkōpa* *I-went,*

Nāgur°ḍyās gēlō, av°śīd ghēūn tīn tās rātris garās
to-Nagurḍa *I-went,* *medicine* *having-taken* *three* *hours* *at-night* *to-home*

gēlō. Tithūn puḍhē jēdzh°rūn tē vakhād
went. *Thence* *afterwards* *having-pounded (the-medicine)* *that* *medicine*

maśis pājiv°la. Tuk°ḍā khāūn
to-the-she-buffalo *was-caused-to-be-drunk.* *A-piece-(of-bread)* *having-eaten*

dzarā pad°lō. Dōn tās rātr as°tānā gōr
for-a-while *I-laid-(myself).* *Two* *hours* *night* *while-remained* *cattle*

sōd⁴li.	Tithūn	garās	ānūn	vâsar	sōd⁴li.
was-let-loose.	*Thence*	*to-house*	*having-brought*	*the-young-ones*	*were-loosened.*

Vāsar	sōḍūn	hātā-var	bēghī-bēghī	bāk⁴rī	ghēūn
The-young-ones	*having-loosed*	*on-the-hand*	*quick-quick*	*bread*	*having-taken*

lav⁴kar	Tīrth⁴kuṇḍēs	ālō,	tithūn	kachērīs	ālō.
soon	*to-Tirthakund*	*I-came,*	*thence*	*to-the-court*	*I-came.*

FREE TRANSLATION OF THE FOREGOING.

I had something to do from morning till night. As soon as I got up in the morning the young buffaloes were let loose. Then a she-buffalo had a miscarriage. Therefore two servants were sent for medicine. I mixed two or three different drugs and administered the mixture to the she-buffalo. Then I had to churn buttermilk, and then I had something to eat. Then I called seven or eight neighbours and set them to work. Then I ate some bread and went to look after the cattle. I saw that the she-buffalo was much exhausted. I feared lest she might be dying and therefore went to Durga to fetch some medicine, and thereafter I went to Madkopa and Nagurda. I came home with the medicine about three o'clock at night, mixed the medicine, and gave it to the she-buffalo. Then I ate a piece of bread and went to sleep for a moment. When two hours were left of the night I let the cattle loose. Then I brought the young buffaloes to the house and let them loose. Then I took some bread in my hand and quickly went to Tirthakund and thence to the court.

BHAṆḌĀRĪ.

Bhaṇḍārī is the dialect of the Bhaṇḍārīs, or palm-juice drawers. It has been reported as a separate dialect from Kolaba and Janjira. It is nothing but the current language of the districts. The cerebral *ḍ* is usually written as in the Dekhan; thus, *paḍ°lā,* fell. It is, however, often changed to *r* after vowels, as is usually the case in the Northern Konkan; thus, *tudzā sabda mī kadī-bī mōr°lā nāy,* thy word by-me at-any-time-even was-broken not. The writing of *ḍ* in such cases is, therefore, probably due to the influence of the written language.

A specimen of Bhaṇḍārī has also been forwarded from Ratnagiri. Like the specimens of Saṅgamēśvarī received from the same district, it is written in the usual Marāṭhī of the Dekhan, and it has not, therefore, been reproduced.

The beginning of the Parable of the Prodigal Son in the Bhaṇḍārī of Janjira will be sufficient to show that this form of speech differs in no essential points from the usual Konkan Standard of Marāṭhī.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

BHAṆḌĀRĪ DIALECT. (STATE JANJIRA.)

कोनी एका मनुच्यास दोन सोकर होत । त्यातना धाकला बाबाला म्हतला, बाबा, इष्टकीचा जो वाटा मना यायचा हाय तो दे । मंग त्यान त्यास माल जिनगी वाटून दिली । मंग थोडक्या दिसानी धाकला मुलगा आपल समट जमा करून दूरच्या मुलखात गेला, आनि घत उदलपानाने वागून आपली सर्व संपता उधलली । मंग सगली संपता उधलल्या-वर त्या मुलखात मोठा दुकाल पडला । त्या-मुल त्याला गरिबी आली । तवाँ तो त्या मुलका-मद्दील एका गिरिस्ता-जवल झाला । त्यानी त्याला ग्रितात डुकर चरवायला पाठविला । तवाँ डुकर कोंडा खातात, त्या-वर त्यानी आपला पोट भरावाँ असा वाटलाँ आनि कोनी-बी त्याला काही दोत नायसा झाला । मंग तो सुद्दी-वर येऊन बोलला , माझ्या बाबाच्या कितीक चाकरास म्होप भाकरी हाय, आनि मी भुक मरताँ । मी उटून आपल्या बाबा-कड जाईन आनि त्याला म्हनन बाबा, मिनी देवा-इकड ना तुझ्या-इकड पाप केल हाय । आता या घडीशी तुजा मुलगा मी न्हव, असा माझ्या मनाला आला । तू आपल्या एकाद्या चाकरा परमान मला वागव । मंग तो उटून-ग्रेनी आपल्या बाबा-कड गेला ॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

BHAṆḌĀRĪ DIALECT.   (STATE JANJIRA.)

TRANSLITERATION AND TRANSLATION.

Kŏnī-ēkā   manukshās   dŏn   sŏkˢra   hŏta.   Tyāt-nā   dhākˢlā
Certain   to-a-man   two   sons   were.   Them-in-from   the-younger

bābā-lā   mhatˢlā, 'bābā,   ishṭakī-tsā   dzŏ   vātā   ma-nā   yāyˢtsā   hāy
the-father-to said, 'father, the-estate-of what share me-to to-come is

tŏ   dē.'   Maṅg   tyā-na   tyās   māl-jinˢgī   vāṭūn   dilī.   Maṅg
that give.' Then   him-by   to-him   property   having-divided was-given.   Then

thŏdˢkyā   disā-nī   dhākˢlā   mulˢgā   āpˢla   samˢda   dzamā   karūn
a-few   days-after the-younger   son   his-own   all   together having-made

dūrˢchyā   mulˢkhāt   gēlā,   āni   thata   udalˢpanā-nē   vāgūn
distant   into-country   went,   and   there   prodigality-with   having-behaved

āpˢlī sarv sampatā   udhalˢlī.   Maṅg   sagˢli   sampatā   udhalˢlyā-var
his-own all property was-squandered.   Then   all   property   having-squandered-after

tyā   mulˢkhāt   mŏthā   dukāl   paḍˢlā.   Tyā-mula   tyā-lā   garibī   ālī.
that   into-country   great   famine   fell.   Therefore   him-to   poverty   came.

Tavã   tŏ   tyā   mulˢkhā-madīl   ēkā   giristā-dzaval   rhālā.   Tyā-nī   tyā-lā
Then   he   that   country-in-from   one   householder-near   lived.   Him-by   him-to

śētāt   ḍukˢra   tsarˢvāy-lā   pāṭhˢvilā.   Tavã   ḍukˢra   kŏṇḍā   khātāt   tyā-var
in-a-field swine   to-graze   was-sent.   Then   swine   husk   eat   that-on

tyā-nī   āpˢlā   pŏṭ   bharāvã   asã   vāṭˢlã,   āni   kŏnī-bī   tyā-lā
him-by   his   belly   should-be-filled   so   it-appeared,   and   anyone-even   him-to

kāhī   dyēt   nāyˢsā   dzhālā.   Maṅg   tŏ   suddī-var   yēūn   bŏlˢlā,
anything giving not-so became.   Then   he   senses-on having-come said,

'mājyā   bābā-chyā   kitīk   tsākˢrās   mhŏp   bhākˢrī   hāy,   āni   mī
'my   father-of   how-many   servants-to   much   bread   is,   and   I

bhuka   marˢtã.   Mī   uṭūn   āpˢlyā   bābā-kaḍa   dzāīn   āni   tyā-lā
by-hunger die.   I   having-arisen   my   father-to   will-go   and   him-to

mhanan, "bābā, mi-nī   dēvā-ikˢda   nā   tujyā-ikˢda   pāp   kēla   hāy.   Ātā
will-say, "father, me-by   God-against and   thee-against sin   done   is.   Now

yā   ghaḍī-śī   tudzā   mulˢgā   mī   nhava,   asā   mājyā   manā-lā   ālā.   Tū
this   time-from   thy   son   I   am-not,   so   my   mind-to   came.   Thou

āpˢlyā   ēkādyā   tsākˢrā   parˢmān   ma-lā   vāgav."'   Maṅg   tŏ   uṭūn-śēnī
thy   one   servant   like   me   treat."'   Then   he   having-arisen

āpˢlyā   bābā-kaḍa   gēlā.
his   father-to   went.

ṬHĀKᴬRĪ.

Ṭhākᵃrī has been reported as a separate dialect from Kolaba and Nasik, and specimens have also been received from Thana. The speakers are everywhere found in the neighbourhood of the Dekhan, and their dialect is, accordingly, a kind of connecting link between the two slightly differing forms of Marāṭhī current in the Dekhan and the Konkan respectively. The dialect of the Ṭhākurs of Kolaba has, like the other forms of speech in that district, been largely influenced by the form of Marāṭhī current in the Dekhan. Thus, cerebral *l* and *ṇ* are usually distinguished from the corresponding dental sounds, and *ḍ* has been preserved after vowels. Compare words such as *dukāl*, famine ; *mānᵉsā-lā*, to a man ; *paḍᵉlā*, he fell. The pronunciation of *ṇ* is, however, probably that of a dental *n*, for we find both *ṇ* and *n* constantly written in the same words, and there are sufficient other traces to show that the dialect is only an adulterated form of the common language of the Central and Northern Konkan. A few lines of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.

INDO-ARYAN FAMILY.　　SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

ṬHĀKꞋRĪ DIALECT.　　　　　　　　　　　　　　(DISTRICT KOLABA.)

कुना माणसाला टोन मुलग होत । व्यातला धाकटा मुलगा बाबाला
म्हनायला, बाबा, जो काय इष्टकीचा वाटा असेल तो माझ्ा दे । मंग बापाने
वांटा दिला । तो समदा पैसा गुंडाकून टूर देशांत गेला । तिकड जाऊन
समदा पैसा उधकून टाकला । मग व्या देशांत दुकाळ पडला । तवा खरचाची
अडचण पडली । मग तिथ सावकारा-कड चाकरीस राहिला । सावकारान
व्याला डुकर चारावयाला शेतांत पाठविला । डुकर खाऊन टरफल टाकत
व्या-वर पोट भरीन । व्याला कोणी काइ दिल नाहीं ॥

TRANSLITERATION AND TRANSLATION.

Kunā　　mānꞋsā-lā　　dōn　　mulꞋga　　hōta.　　TyātꞋlā　　　dhākꞌṭā　　mulꞋgā
Certain　*man-to*　*two*　*sons*　*were.*　*Them-among*　*the-younger*　*son*

bābā-lā　　mhanāyꞋlā,　　' bābā,　　dzō-kāy　　ishṭaki-tsā　　vāṭā　　asēl　　tō
the-father-to　*said,*　*' father',*　*whatever*　*estate-of*　*share*　*will-be*　*that*

māḏzhā　dē.'　　Maṅg　　bāpā-nē　　vāṭā　　dilā.　　Tō　　samꞋdā　　paisā
mine　*give.'*　*Then*　*the-father-by*　*share*　*was-given.*　*He*　*all*　*money*

guṇḍāḷūn　　dūr　　desāt　　gēlā.　　TikꞋḍa　　dzāūn　　samꞋdā　　paisā
having-gathered　*far*　*to-country*　*went.*　*There*　*having-gone*　*all*　*money*

udhꞋḷūn　　ṭākꞋlā.　　Mag　　tyā　　dēsāt　　dukāḷ　　paḍꞋlā.　　Tavā
having-wasted　*was-thrown.*　*Then*　*that*　*in-country*　*famine*　*arose.*　*Then*

kharꞋtsā-chī　　aḍꞋtsaṇ　　paḍꞋlī.　　Mag　　titha　　sāvꞋkārā-kaḍa　　tsākꞋrīs　　rāhilā.
expenditure-of　*difficulty*　*arose.*　*Then*　*there*　*rich-man-with*　*for-service*　*stayed.*

SāvꞋkārān　　tyā-lā　　ḍukꞋra　　tsārāvꞋyā-lā　　śetāt　　pāṭhavilā.　　ḌukꞋra　　khāūn
The-man-by　*him*　*swine*　*feeding-for*　*in-field*　*was-sent.*　*Swine*　*having-eaten*

tarꞋphala　　ṭākat,　　tyā-var　　pōṭ　　bharīn.　　Tyā-lā　　kōṇī
husks　*used-to-throw,*　*that-on*　*belly*　*(I-)shall-fill.*　*Him-to*　*(by-)anyone*

kāi　　dila　　nāhī.
anything　*was-given*　*not.*

The Ṭhāk'rī dialect of Nasik is also closely related to the current Marāṭhī of the Dekhan. Thus, the cerebral *ḍ* and *ḷ* are both retained; compare *ghōḍā*, a horse; *paḷ*, run. The cerebral *ṇ* is occasionally changed to *n*; thus, *pānī*, water. Usually, however, we find forms such as *kōṇ*, who? The inflection of verbs is the same as in the Dekhan. On the other hand, we find characteristic Konkan forms, such as *istav*, fire; *yēḷ*, time; *tyā-na*, by him; *ḍuk'ra*, swine; *asan*, I shall be; *jyēlā*, he went. In *tī ḍuk'ra khāt hōtē*, those swine were eating, the verb *hōtē* has the form of the masculine plural, though the subject is neuter. This is probably due to the influence of the neighbouring Gujarātī.

On the whole, the Ṭhāk'rī of Nasik shares the characteristic features of other border dialects between the Dekhan and the Konkan, as will be seen from the beginning of the Parable of the Prodigal Son which follows :—

[No. 26.]

INDO-ARYAN FAMILY.　　Southern Group.

MARĀṬHĪ.

Konkan Standard.

Ṭhāk'rī Dialect.　　　　　　　　　　　　　(District Nasik.)

कोण्या एका माणसाला दोन मुल व्हती । आणि त्याच्या पैकी नव-
तरणा व्हता त्यानी बापाला सांगितल की माझा हिसा मला द्यावा । आणि
ती संपता वाटून देली । मग थोडक्या दिवसात धाकटा मुलगा व्हता, तो सर्व जमा
करून भेजन जीला । आणि तेथे उधळपणे वागून आपली संपता उडविली ।
मग ती दवलत उडवून दिली, भिकारी झाला, म्हणजे त्या देशात दुस्काळ पडला ।
त्या मुळाना त्याला मोठी अडचण पडू लागली । तेव्हा मग तो त्या देसातील एका
गरस्ता-जवळ जाऊन राहिला । त्यान डुकर चारायला शेतात पाठविला । ती डुकर
जी टरफल खात होते त्या-वर पोट भरावे असि वाटले । आणि त्याला कोण्ह कांहीं
दिल नाहीं । मग तो सुद्धी-वर येऊन सांगल, माझ्या बापाच्या किती मोलकऱ्यांस
भरपुर भाकर आहे; आणि मी भुकन मरतो । म्या उठून आपल्या वापा-कडे जाईन
व त्याला म्हणन, व्हो बापा, मी देवा-समोर व तुझ्या समोर पाप कील आहे ॥

[No. 26.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

ṬHĀK'RĪ DIALECT. (DISTRICT NASIK.)

TRANSLITERATION AND TRANSLATION.

Kōṇyā-ēkā māṇ°sā-lā dōn mula vhatī. Āṇi tyā-chyā-paikī nava-
A-certain man-to two children were. And them-of-from-among fresh-and-

tar°ṇā vhatā tyā-nī bāpā-lā sāṅgit°la kī, 'mādzhā hisā ma-lā
young (who-)was him-by father-to it-was-told that, ' my share me-to

dyāvā.' Āṇi tī sampatā vāṭūn dēlī. Mag thōḍ°kyā
should-be-given.' And that property having-divided was-given. Then a-few

div°sāt dhāk°ṭā mul°gā vhatā, tō sarv dzamā karūn jhēūn
in-days the-younger son was, he all together having-done having-taken

jēlā. Āṇi tēthē udhaḷ°paṇē vāgūn āp°lī sampatā udavilī.
went. And there with-extravagance having-lived his-own property was-squandered.

Mag tī dav°lat uḍ°vūn dilī, bhikārī dzhālā, mhaṇ°jē tyā
Then that property having-wasted was-given, poor (he-)became, that-is that

dēśāt duskāḷ paḍ°lā. Tyā mulā-nā tyā-lā mōṭhī aḍ°tsaṇ paḍū
in-country famine fell. That on-account-of him-to great difficulty to-fall

lāg°lī. Tēvhā mag tō tyā dēsātīl ēkā garastā dzavaḷ dzāūn
began. Then after he that country-in one householder near having-gone

rāhilā. Tyā-na ḍuk°ra tsārāy°lā śētāt pāṭhavilā. Tī ḍuk°ra jī
remained. Him-by swine to-graze in-the-field he-was-sent. Those swine which

tar°phala khāt hōtē, tyā-var pōṭ bharāvē asē vāṭ°le. Āṇi
husks eating were, that-upon belly should-be-filled so it-appeared-(to-him). And

tyā-lā kōṇha kāhī dila nāhī. Mag tō suddhī-var yēūn sāṅg°la,
him-to anyone anything was-given not. Then he senses-on having-come said,

' mājhyā bāpā-chyā kitī mōl°karyās bhar-pur bhākar āhē; āṇi mī
' my father's how-many to-labourers sufficient bread is; and I

bhuka-na mar°tō. Myā uṭhūn āp°lyā bāpā-kaḍē dzāīn va tyā-lā
hunger-with am-dying. I having-arisen my-own father-to will-go and him-to

mhaṇan, "hyē bāpā, mī Dēvā-samōr va tujhyā samōr pāp kēla āhē." '
will-say, " O father, by-me God-before and of-thee before sin done is." '

In Thana, Ṭhākurs are chiefly found in the hilly country in the south-east and south. Their dialect is of the kind usual in all districts between the Konkan and the Dekhan. There is, besides, a slight admixture of Gujarātī. Compare forms such as *dēĭ-dẕō*, give; *bhuka*, with hunger; *ākhōn*, at last. The termination of the dative is usually *l*; thus, *ābbāl*, to the father; *māl*, to me; *tyādẕhal*, to him. The case of the agent of personal pronouns ends in *hān*; thus, *mahān*, by me; *tuhān*, by thee. Compare the dialectical forms *mahā*, my; *tuhā*, thy. Note the use of the particle *karī*, how? why? which corresponds to *ki nāi*, why not? namely, in colloquial Marāṭhī.

The general agreement of the dialect with other forms of speech current in the same localities will be seen from a perusal of the short specimen which follows.

[No. 27.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

ṬHĀK'RĪ DIALECT.   (DISTRICT THANA.)

एका मानसाला करी दोन ल्योक हुत । धाकटा ल्योक आब्बाला
म्हनिला, आब्बा, माल माझ्या इष्टकाची वाँटणी वाटून देई जो । आब्बान त्याभल
त्याचा वाटा वाटून देला । मग उल्हे रोजान तो धाकटा ल्योक आपला वाटा
भेजन दूर मुलखात परागंदा भाला । तेँठ उधळापणान वागून सगळाँ इष्टक
बोडसयिलाँ । तेँठ अवघा खसून टाकिल्या-वर त्या मुलखात बहूँच टुकोळ पडिला ।
मन्हून तो बहूँच भुक मरू लागला । तद्दँ तो त्या मुलखात एका गरस्ताच्या घरी
जाऊन रच्चिला । त्येन त्याजला शेरड चाराया शेतात धाडिला । तेँठ शेरड
भाडपाला खात तसच आपुन खाव न रहावँ अस त्याचे मनात वाटलँ । त्याजला
करी कोनीच अन्नाचा नख-परी देला नाहीं । आखो तो सुद्धी-वर येऊन म्हनिला,
माझ्या अब्बाच्या घरी कवठक तरी मंजरेच गडी पोट-भ पोटाल आन खातान, आन
मा करी इकडँ भुक मरतो । इठून मा माझ्या आब्बाक जाईन आन त्याभल जाऊन
सांगन, आब्बा, महान देवाचा आन तुझा बह्रुच पाप केला । ते अवढा दी महान
फेडिला । आता पुन माल करी ल्योक सांगू नको । जस तुझ च्यार चाकार
आहांत तसा माल ठेई जो । आखोनती आपल्या आब्बा-कड आल ॥

[No. 27.]

INDO-ARYAN FAMILY.

Southern Group.

MARĀṬHĪ.

Konkan Standard.

Ṭhāk'rī Dialect.   (District Thana.)

TRANSLITERATION AND TRANSLATION.

Ēkā   mān°sā-lā   karī   dōn   lyōk   huta.   Dhāk°ṭā   lyōk   ābbā-lā   mhanilā,
One   man-to   namely   two   sons   were.   The-younger   son   father-to   said,

'ābbā,   māl   mājhyā   ishṭakā-chī   vāṭ°nī   vātūn   dēi-dzō.'   Ābbān
'father,   me-to   my   property-of   share   having-divided   give.'   The-father-by

tyādzhal   tyā-tsā   vāṭā   vātūn   dēlā.   Mag   ulhē   rōdzān   tō   dhāk°ṭā
him-to   his   share   having-divided   was-given.   Then   few   days-in   that   younger

lyōk   āp°lā   vāṭā   jhēun   dūr   mul°khāt   parāgandā   dzhālā.   Tĕ̃tha
son   his   share   having-taken   far   to-country   migrating   became.   There

udhaḷāpaṇān   vāgūn   sag°lā̃   ishṭāk   bōḍ°sayilā̃.   Tĕ̃tha   av°ghā
riotousness-with   having-behaved   all   property   was-squandered.   There   all

kharsūn   ṭākilyā-var   tyā   mul°khāt   bahū̃-ts   dukōḷ   paḍilā.   Manhūn
having-spent   throwing-after   that   in-country   mighty   famine   arose.   Therefore

tō   bahū̃-ts   bhuka   marū   lāg°lā.   Taĩ   tō   tyā   mul°khāt   ēkā   garastā-chyā
he   very-much   with-hunger   to-die   began.   Then   he   that   in-country   one   householder-of

gharī   dzāun   rahilā.   Tyēn   tyādz-lā   śēr°da   tsārāyā   śētāt   dhāḍilā.
in-house   having-gone   stayed.   Him-by   him   goats   to-tend   in-field   was-sent.

Tĕthā̃   śēr°da   dzhāḍ°pālā   khāt   tasa-ts   āpun   khāva   na
There   goats   tree-leaves   ate   thus   himself-by   it-should-be-eaten   and

rahāvā̃   asa   tyā-tsē   manāt   vāṭ°lă.   Tyādz-lā   karī   kōnī-ts
it-should-be-lived   thus   his   in-mind   it-appeared.   Him-to   namely   (by-)anyone-even

annā-tsā   nakh-parī   dēlā   nāhī̃.   Ākhō   tō   suddhī-var   yēun   mhanilā,
food-of   a-nail-even   was-given   not.   At-last   he   senses-on   having-come   said,

'mājhyā   ābbā-chyā   gharī   kav°ḍhak   tarī   mañj°rē-tsa   gaḍī   pōṭ-bha
'my   father's   in-house   how-many   indeed   hired   servants   belly-full

pōṭāl   ān   khātān,   ān   mā   karī   ik°ḍā̃   bhuka   mar°tō.   Iṭhūn   mā   mājhyā
belly-for   food   eat,   and   I   namely   here   with-hunger   die.   From-here   I   my

ābbāk   dzāīn   ān   tyādzhal   dzāūn   sāṅgan,   "ābbā,   mahān   Dēvā-tsa   ān
to-father   will-go   and   him-to   having-gone   will-say,   "father,   by-me   God-of   and

tudzhā   bahū̃-ts   pāp   kēlā.   Tē   av°ḍhā-dī   mahān   phēḍilā.   Ātā
thy   great-indeed   sin   is-done.   That   so-many-days   by-me   was-expiated.   Now

pun   māl   karī   lyōk   sāṅgū   na-kō.   Dzasa   tudzha   chyār   tsākār
again   me-to   indeed   son   to-say   not-proper-is.   As   thy   four   servants

āhã̄t,   tasā   māl   ṭhēī-dzō."'   Ākhōn   tō   āp°lyā   ābbā-kaḍa   ālā.
are,   so   me   keep."'   Lastly   he   his   father-near   came.

KARHĀḌĪ.

Karhāḍī is the language of the Karhāḍā Brāhmaṇs. Their name is said to be derived from Karhad in Satara, and their original country is said to stretch along the Krishna, from its meeting with the Koyna on the north to the Varna on the south. They are now found in small numbers all over Ratnagiri and Sawantwadi, and also in Bombay Town and Island.

A specimen of Karhāḍī has been forwarded from Bombay. It shows that the dialect is closely connected with the form of speech current in the Central and Northern Konkan. In some points, however, it agrees with the Marāṭhī spoken in Satara. Cerebral *ṇ* and cerebral *ḷ* are distinguished from the corresponding dental sounds; *ḍ* is not changed to *r* after vowels; and the present tense of finite verbs is formed as in the Dekhan. Thus, *mhaṇālā*, he said; *dukaḷ*, famine; *ghōḍā*, a horse; *tũ mārⁿtōs*, thou strikest, and so on.

It is possible that Karhāḍī was originally a dialect of the Marāṭhī spoken in Satara. At the present day, however, it belongs to the Konkan group. We find characteristic Konkan forms such as *bāpus*, oblique *bāpāśī*, a father; *āus*, a mother; *tsēḍũ*, oblique *tsēḍⁿvā*, a daughter. The verb substantive is *hãy*, I am; *hãs*, thou art; *hãy*, he is, and so on. Note also the substitution of the class nasal for the Anunāsika in forms such as *tēntlā*, among them; and the use of the cerebral *ṇ* in forms such as *tē-ṇā*, by him.

One of the forms of the dative is characteristic of the dialect, the final *s* having developed to a visarga; thus, *mãⁿsāḥ*, to a man. Besides, we also find forms such as *āpⁿṇās*, to himself; *tēs*, to him, etc.

The general agreement with the other dialects of the neighbourhood will easily be seen from the specimen which follows.

[No. 28.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KARHĀḌĪ DIALECT.   (BOMBAY TOWN.)

एका मानसा: दोन मुलगे होते । तेंतला धाकटा मूळ बापाश्री: म्हणाला, तुजे कडेन जाँ काय डबोलाँ हाय तेंतला जाँ काय मज येताँ ताँ मज दे । मग बापाश्रीन आपले बोनवेचे वाँटे करून तेंस दिले । थोड्याच दिसाँत धाकऱ्या मुलान जाँ काय आपणास आङ्लाँ ताँ एकठय कीलान नी तो मग घरानु भाइर जाऊन लांबच्या एका गाँवास झायला । आणी तेंत तेणा जाँ काय होताँ त्याची वाट लावलीन । मग जेधवाँ तेंचे कडे काय नायसाँ झालाँ तेधवाँ त्या गाँवाँत मोठा टुकळ पडला आणि तेस खावेस जेह्वेस मिळे-ना-साँ झालाँ । तेधवाँ तो त्या गाँवाँतल्या एका सावकाराचे हीं झायला । तेणा तेस आपले मळेंत डुकराँ राखास धाडलान । तेधवाँ डुकराँ जो कुंडा

खाईत तो सुद्धाँ खाऊन ती पोट भरास वघी पण तेस कोणी काय दिलाँ नाय । तेवाँ तेंचे डोळे उघडले आणि तेस वाटलाँ माझे बापाश्रीचे ईं कितकी मानायाः पोटभर खाऊन उरे इतकी भाकरी मिळते आणि मी असा उपाशी मरतोँ । मी आताँ उठून बापाश्री-कडे जाईन नी बापाश्रीः सांगिन कीँ मी देवाची चूक केली हाय नी ती तुजे समोर । तेवाँ तुझा मुल म्हणास मज योग्यता नाईँ । तर आताँ तूँ मज मानाया सारखा घराँत थिव । मग तो तेथन उठून बापाश्रीचे ईं आला । बापाश्रीन येताना तेस दुरनु अद्दतला नी तेस तेची दया आली नी तेणा धावत जाऊन तेच्या गळेस वेंग मारलीन नी त्याचा मुका घेतलान । तेव्हाँ मुलान बापाश्रीः म्हटलान कीँ मी तुज्या समोर देवाचा अपराध कीलाय आणि तुझा मूल म्हणून घेवेची योग्यता मज झायली नाईँ । तर तूँ आताँ मज आपला मानाया सारखा थिव । मग बापाश्रीन मानायाः साद घातलान नी सांगितलान एक चकोटसा पोशाख आणा नी ह्येस घाला, आणि ह्येचे हाताँत घालास एक मुदी नी पायाँत घा-लास जुताँ द्या । आणि आमी जेवुयाँ आणि मग मौज मारयाँ । कारण हा माझा मूल मेलला तो आज जिवा झालाय आणि नायसा झालला तो आज मज गावला ॥

[No. 28.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KARHĀḌĪ DIALECT. (BOMBAY TOWN.)

TRANSLITERATION AND TRANSLATION.

Ēkā māṇᵃsāḥ dōn mulᵃgē hōtē. Tēntᵃlā dhākᵃṭā mūl bāpāśīḥ
One man-to two sons were. Them-in-from younger son father-to

mhaṇālā, ' tujē kaḍēn dzā̃-kāy ḍabōlā̃ hāy, tēntᵃlā dzā̃-kāy madz
said, 'of-thee at whatever property is, that-in-from whatever me-to

yētā̃ tā̃ madz dē.' Mag bāpāśin āpᵃlē bōnāvē-tsē vā̃ṭē
comes that me-to give.' Then the-father-by his-own property-of divisions

karūn tēs dilē. Thōḍyā-ts disāt dhākᵃṭyā mulān
having-made to-them were-given. A-few-only in-days the-younger son-by

dzā̃-kāy āpᵃṇās āllā̃ tā̃ ēkᵃṭhãy kēlān nī tō mag gharān-nu
whatever to-him came that together was-made and he then house-from

bhāir dzāūn lāmbᵃchyā ēkā gā̃vās rhāyᵃlā. Āṇi tēnta tē-ṇā
out having-gone distant one to-village lived. And there him-by

dzā̃-kāy hōtā̃ tyā-chī vāṭ-lāvᵃlīn. Mag dzēdhᵃvā̃ tē-tsē-kaḍē kāy
whatever was that-of was-squandered. Then when him-of-with anything

nāyᵃsā̃ dzhālā̃ tēdhᵃvā̃ tyā gā̃vāt mōṭhā dukaḷ paḍᵃlā, āṇi tēs khāvēs
not-as became then that into-village great famine fell, and to-him to-eat

dzēvhēs miḷē-nā-sā̃ dzhālā̃. Tēdhᵃvā̃ tō tyā gā̃vātᵃlyā ēkā sāvᵃkārā-tsē
to-dine was-not-got-so became. Then he that village-in-of one rich-man-of

rhī̃ rhāyᵃlā. Tē-ṇā tēs āpᵃle malēt dukᵃrā rākhās dhāḍᵃlān.
in-house lived. Him-by to-him his-own into-field swine to-tend it-was-sent.

Tēdhᵃvā̃ ḍukᵃrā̃ dzō kuṇḍā khāit tō suddhā̃ khāūn tō pōṭ bharās
Then the-swine which husks ate that even having-eaten he belly to-fill

baghī, paṇ tēs kōṇī kāy dilā̃ nāy. Tēvā̃ tē-tsē ḍōḷē
would-see, but to-him (by-)anyone anything was-given not. Then his eyes

ughaḍᵃlē, āṇi tēs vāṭᵃlā̃, ' mādzhē bāpāśī-tsē rhī̃ kitᵃkē
opened, and to-him it-appeared, ' my father-of in-house how-many

mānāyā̃ḥ pōṭ-bhar khāūn urē itᵃkī bhākᵃrī milᵃtē, āṇi
to-servants belly-full having-eaten would-be-spared so-much bread is-got, and

mī asā upāśī marᵃtõ. Mī ātā̃ uthūn bāpāśī-kaḍē dzāīn
I thus without-food die. I now having-risen father-to will-go

nī bāpāśīḥ sāṅgēn kī̃, " mī Dēvā-chī tsūk kēlī hāy, nī tī
and father-to will-tell that, " by-me God-of fault made is, and that

tudzē   samōr,   tēvã   tudzhā   mul   mhaṇās   madz   yōgy*tā   nāĩ.   Tar
of-thee   before,   then   thy   son   to-be-called   me-to   fitness   is-not.   Then

ātã   tũ   madz   manāyā   sār*khā   gharãt   thēv." '   Mag   tō   tēth*na
now   thou   me-to   a-servant   like   into-house   keep." '   Then   he   from-there

uṭhūn   bāpāśī-tsē   rhĩ   ālā.   Bāpāśīn   yētā-nā   tēs
having-risen   father-of   to-house   came.   The-father-by   while-coming   to-him

dur-nu   baït*lā,   nī   tēs   tē-chī   dayā   ālī,   nī   tē-ṇā
from-a-distance   was-seen,   and   to-him   his   compassion   came,   and   him-by

dhāvat   dzāūn   tē-chyā   gaḷēs   vēṅg   mār*līn,   nī   tyā-tsā   mukā
running   having-gone   of-him   to-neck   embracing   was-struck,   and   his   kiss

ghēt*lān.   Tēvhã   mulān   bāpāśīḥ   mhaṭ*lān   kĩ,   'mī   tujyā
was-taken.   Then   the-son-by   the-father-to   it-was-said   that,   '(by-)me   of-thee

samōr   Dēvā-tsā   ap*rādh   kēlāy,   āṇi   tudzhā   mūl   mhaṇūn   ghēvē-chī
before   God-of   sin   done-is,   and   thy   son   having-said   taking-of

yōgy*tā   madz   rhāy*lī   nāĩ.   Tār   tũ   ātã   madz   āp*lā   mānāyā
fitness   me-to   remained   not.   Then   thou   now   me-to   thy-own   a-servant

sār*khā   thēv.'   Mag   bāpāśīn   mānāyãḥ   sād   ghāt*lān   nī   sāṅgit*lān,
like   keep.'   Then   the-father-by   servants-to   word   was-put   and   it-was-told,

'ēk   tsakōṭ-sā   pōśākh   āṇā   nī   hyēs   ghālā,   āṇi   hyē-tsē   hātãt   ghālās
'one   excellent   dress   bring   and   to-this   put,   and   of-this   on-the-hand   to-put

ēk   mudī   nī   pāyãt   ghālās   dzutã   dyā.   Āṇi   āmī   jēvuyã   āṇi   mag
one   ring   and   on-the-feet   to-put   shoes   give.   And   we   let-dine   and   then

maudz   mār*yã.   Kāraṇ   hā   madzhā   mūl   mēl*lā,   tō   ādz   jivā
merry   let-make.   Because   this   my   son   was-dead,   he   to-day   alive

dzhālāy;   āṇi   nāy*sā   dzhāl*lā,   tō   ādz   madz   gāv*lā.'
has-become;   and   lost   had-become,   he   to-day   me-to   was-found.'

GHĀṬĪ.

Ghāṭī is the dialect spoken in the Western Ghats between Kolaba and the Bhor State. Like other dialects in the territory bordering on the Dekhan, it shares some of the characteristics of the Marāṭhī of that area. Thus, the cerebral *ḍ* is preserved after vowels, and the cerebral *ḷ* is not always changed to *l* ; compare *ghōḍā*, a horse; *ḍōḷā*, an eye. The present tense of finite verbs has the same form as in the Dekhan. Thus, *mĩ dẕātō*, I go ; *tū dẕātōs*, thou goest.

The verb substantive forms its present tense as in the Konkan ; thus, singular, 1, *hāy ;* 2, *hais ;* 3, *hāy ;* plural, 1, *hāū ;* 2, *hāyʳsā ;* 3, *hāyʳtī.* The form *hāyʳsā* is peculiar, and no instances of its use are available. The verb substantive is probably also contained in forms such as *dẕātōyā*, he goes ; *dyētōyās*, thou art giving ; *kēlāyā*, it is done, etc.

In most respects, however, the short specimen which follows will show that Ghāṭī is simply a form of the Konkan Standard of Marāṭhī.

[No. 29.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

GHĀṬĪ DIALECT.   (DISTRICT KOLABA.)

यका मानसाला दोन ल्याक व्हत । आन धाकला ल्याक बाला म्हनाला, बाबा, माझ्या वाटनीची जिनगानी माला दे । आन वान आपली जिनगानी त्येसनी वाटून-शानी दिली । आन लै दीस काढ़ जाल नाहीती इकल्या मंदी धाकल्या ल्याकान समद यका जागी गोळा क्येल आन यका टूर देसाला निघून-शानी ग्येला, आन तथ आपली जिनगानी समद्री व्हाटल तस खर्च करून गमावली । आन समद्री खर्चल्या-वर त्या देसा-मंदी दांडगा दुकळ पडला, आन ब्येची उपास-मार चांलली । आन त्यो मंग त्या देसच्या यका पांढरपेशा-कड जाऊन चाकरी झायला । आन त्येन त्येला आपल्या श्रेता-मंदी डुकर पोसाया लावला । आन डुकर टरपाल खात ती खुशाल खाऊन त्येन आपल प्वाट भरून घेतल असत । का म्हनाल, तर त्येला कोनी-बी कायी दोई-ना । आन मग त्येला सूट आली आन म्हनाला माझ्या बाच्या रोजगाऱ्या-मंदी कैकानाला प्वाट भरून उर इकती भाकर मिलतीया, आन मी भुका मरतोया । मी आता उटून-शानी बा-कड जाऊन त्येला म्हनन, बाबा देवाचा मी गुना आन तुझ्या म्होर क्येला, आन तुजा ल्याक म्हनून घ्याया सारखा बी मी नाही । तर तू सला रोजगाऱ्या सारखा ठेव । आन त्यो उटन आपल्या बा जवल आला ॥

INDO-ARYAN FAMILY.　　　SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

GHĀṬĪ DIALECT.　　　　　　　　　　　　　(DISTRICT KOLABA.)

TRANSLITERATION AND TRANSLATION.

Yakā　　mānᵃsā-lā　dŏn　lyāk　vhata.　Ān　　dhākᵃlā　lyāk　bā-lā
One　　man-to　　two　sons　were.　And　the-younger　son　father-to

mhanālā,　'bābā,　mājyā　vāṭᵃnī-chī　jinᵃgānī　mā-lā　dyē.'　Ān
said,　'father,　my　share-of　property　me-to　give.'　And

bān　　āpᵃlī　jinᵃgānī　tyēs-nī　vāṭūn-śānī　dilī.　Ān　lai
the-father-by　his-own　property　them-to　having-divided　was-given.　And　many

dĭs　kāī　dẕāla　nahītī　ikᵃtyā　mandī　dhākᵃlyā　lyākān　samᵃda
days　some　became　not　that-much　in　the-younger　son-by　all

yakā　dẕāgī　gŏḷā　kyēla　ān　yakā　dūr　dēsā-lā
one　in-place　collected　was-made　and　one　far　country-to

nighūn-śānī　gyēlā.　Ān　tatha　āpᵃlī　jinᵃgānī　samᵃdī
having-departed　he-went.　And　there　his-own　property　all

vhāṭᵃla　tasa　khartẕ　karūn　gamāvᵃlī.　Ān
it-seemed-(to-him)　thus　spending　having-made　was-squandered.　And

samᵃdī　khartẕᵃlyā-var　tyā　dēsā-mandī　dāṇḍagā　dukal　padᵃlā,
all　spending-after　that　country-in　mighty　famine　fell,

ān　tyē-chī　upās-mār　tsālᵃlī.　Ān　tyŏ　maṅg　tyā　dēsᵃchyā
and　his　starvation　began.　And　he　then　that　country-of

yakā　pāṇḍhar-pēśā-kaḍa　dẕāūn　tsākᵃrī　rhāyᵃlā,　ān　tyēn
one　citizen-near　having-gone　in-service　remained,　and　him-by

tyē-lā　āpᵃlyā　śētā-mandī　ḍukᵃra　pōsāyā　lāvᵃlā.　Ān
him　his　fields-in　swine　to-feed　was-employed.　And

ḍukᵃra　ṭarᵃpāl　khāt　tī　khuśāl　khāūn　tyēn　āpᵃla
swine　husks　were-eating　those　gladly　having-eaten　him-by　his

pvāṭ　bharūn　ghētᵃla　asᵃta ;　kā,　mhanāl,
belly　having-filled　taken　would-have-been ;　why,　(if-)you-will-say,

tar　tyē-lā　kŏnī-bī　kāī　dyēī-nā.　Ān　mag
then　him-to　anyone-even　anything　would-not-give.　And　then

tyē-lā　sūd　ālī,　ān　mhanālā,　' mājyā　bā-chyā　rŏdẕ-gāryā-mandī
him-to　sense　came,　and　he-said,　' my　father-of　servants-among

kaikānā-lā pvāṭ bharūn ura ik'tī bhākar mil'tīyā,
several-to *belly* *having-filled* *might-be-spared* *so-much* *bread* *is-got,*

ān mī bhukā mar'tōyā. Mī ātā uṭūn-śānī bā-kaḍa dzāūn
and *I* *hungry* *am-dying.* *I* *now* *having-arisen* *father-to* *having-gone*

tyē-lā mhanan, "bābā, Dēvā-tsā mī gunā ān tujyā mhōr
him-to *will-say,* *"father,* *God-of* *by-me* *sin* *and* *thee* *before*

kyēlā. Ān tudzā lyāk mhanūn ghyāyā sār'khā bī mī nāhī.
was-done. *And* *thy* *son* *having-said* *to-take* *worthy* *even* *I* *am-not.*

Tar tū ma-lā rōdz-gāryā sār'khā ṭhēv."' Ān tyō uṭūn
Then *thou* *me* *servant* *like* *keep."'* *And* *he* *having-arisen*

āp'lyā bā dzaval ālā.
his *father* *near* *came.*

R

SAṄGAMĒŚVARĪ.

Saṅgamēśvarī is the language of Sangameshvar, in the Devrukh Taluka of Ratnagiri. It has already been stated that the name is often used to denote the current language from Bombay to Rajapur, where it meets with Kuḍāḷī, the northernmost dialect of Kōṅkaṇī.

Specimens of Saṅgamēśvarī have been received from Ratnagiri, Janjira, Kolaba, and Bombay. The specimens forwarded from Ratnagiri, Janjira, and Kolaba, and professing to be written in Saṅgamēśvarī, have proved to be ordinary specimens of the common Marāṭhī of the Dekhan, and this latter form of speech seems to be used by the educated classes. The specimens received from Kolaba, however, contain occasional slips, which show that some form of the Konkan Standard must be current in that district. Thus, we find *pāṇī sirᵃlã*, the water entered, where *sirᵃlã* is the Konkan form corresponding to *śirᵃlẽ* in the Dekhan.

It is not, however, possible to decide how many of the inhabitants of Ratnagiri, Janjira, and Kolaba speak the Dekhan form of Marāṭhī, and the estimates of the numbers of speakers forwarded for the use of this survey have, therefore, been put down as they have been received. See above pp. 33 and 64.

For our knowledge of Saṅgamēśvarī we are thus reduced to the specimen received from Bombay Town, which has been printed below. It represents a form of speech which is, in all essentials, the Konkan Standard of Marāṭhī. In some details, however, it agrees with the dialects spoken to the south of Rajapur.

E and *o* are apparently both long and short, as is the case in Kōṅkaṇī. The short pronunciation must be inferred from writings such as *dikīl*, for *dēkīl*, even ; *hutā*, for *hōtā*, was.

Cerebral *ḍ* after vowels remains, as is also the case in Kōṅkaṇī; thus, *ghōḍā*, a horse.

The nominative singular masculine of demonstrative and relative pronouns ends in *ā* ; thus, *hā*, this ; *tā*, that ; *dzā*, who.

The verb substantive forms its present as follows,—singular, 1, *hãy* ; 2, *hãyᵃs* ; 3, *hãy* ; plural, 1, *hãv*, 2, *hãv* ; 3, *hãīt*. Similarly the present tense of finite verbs is *mī mārᵃtã̃(y)*, I strike ; 2, *mārᵃtãyᵃs* ; 3, *mārᵃtãy* ; plural, 1, *mārᵃtãv* ; 2, *mārᵃtãv* ; 3, *mārᵃtãyᵃt*, and *mārᵃtāt*.

In these forms, as in all other essential points, Saṅgamēśvarī closely agrees with the Konkan Standard of Marāṭhī, as will be seen from the specimen which follows.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

SAṄGAMĒŚVARĪ DIALECT. (BOMBAY TOWN.)

एका मनुष्यास दोन लेक व्हते । आनी त्यांतला धाकटा आपल्या बापास
म्हनाला, बाबा तुझ्या जिनगीचा जा हिसा माझ्या वाँटणीस येल ता मला देस ।
मग त्यान त्याँसनी आपल्या जिनगीची वाँटणी करून दिली । आनी मग थोड्याच
दिसाँत धाकल्या लेकान आपला सगला पैसा अडका गोला केलान नी परागंदा
झाला । तिकड त्यान आपला सगला पैसा अडका ख्यालगिरी करून घालवलान ।
आनी जवाँ तिरक्रीस म्हाग झाला तवाँ त्या देसाँत मोटा दुकल पडला नी च्यास
उपास पडूँ लागल । मग त्या गाँवाँतल्या एका समरत गिरेस्ता जवल गेला नी
त्या गिरेस्तान च्यास डुकरँ चारायास शेता-वर धाडलान, नीं डुकरँ जा कुंडा
खायत ता खाउन दिकील ह्यान्यास ता राजी झाला पन त्यास कोन काय
देय-ना । जवाँ सुदी-वर आला तवाँ ता बोलला माझ्या बाबाच्या घराँत किती
कामकरी पोट-भर खातायत नी दुसऱ्याँस घालतायत नी मी हतँ भुकन मरताँ ।
मी उठून बापसा-कडे जायन नी त्यास म्हनन बाबा तुझ्या डोळ्याँ समुर मी परमेसराचँ
पाप केलँ नी लोकाँनीं मला तुजा लेक म्हनावँ अशी काय आताँ माजी लायकी नाय ।
तवाँ आताँ मला घराँत कामकऱ्या सारखा रावायस ठेव। असँ म्हनून ता ततन उठला
नी बापसा-कडे आला । त्याच्या बापसान त्यास लांब असताँना पाह्यलान नी
त्यास दया आली नी धाँवला नी त्यास मिटी मारलान नी त्याचा मुका घेतलान ।
मग लेकान बापास साँगितलान बाबा तुझ्या देकत मी परमेसराचँ पाप केलँ ।
तवाँ आताँ मला तुजा लेक म्हनून घ्यायची सरम वाटते । पन बापसान गड्यास-
नी साँगितलान अरे च्यास चांगल्याँत चांगली-सीं कापडेँ ह्येसायास देसा नी च्याच्या
हाताँत आंगठी घाला नी पायाँत घालायस पायतन देसा नी पोटभर खावन पिवन
आजचा वकत मजा मारा । कारन हा माजा लेक मेला व्हता ता आज जिता
झाला साँडला व्हता ता आज मला गवसला । तवाँ ते आनंदाँत गरक झाले ॥

त्याचा थोरला लेक मळ्येँत व्हता । ता घरा जवल जवाँ येतोय तवाँ
त्यास गानँ नाचनँ ऐकायस आलँ । तवाँ त्यान एका गड्यास साद घातलान नी

हैं काय म्हनून इचारलान । तवाँ त्या गड्यान सांगितलान तुजा भाव आलाय नी ता कुशाल परत आलाय म्हनून ह्या सन तुज्या बापसान केलान । तवाँ ल्यास कोप आला नी ता घराँत काय जायना म्हनून बापूस भायर आला नी ल्याच्या इनवन्या करायस लागला । लेकान बापसास परत बोलनँ केलान बाबा आज इतकीं वसँ मी तुज्या कड खपतोँ नी तुजा हुकूम कद्दी मोडला नाय । असँ असून तूँ मला सोबत्याँ-बरोबर बसून पोस करायस एक ग्रेडडुँ सुद्धाँ दिलँस नायस। नी ज्यानँ तुजा सगला पैका रांड-मंदीं घालवलान ता हा तुजा लेक आल्या-बराबर ल्याच्या नावान सन करतोस । ल्या-वर बापूस लेकास बोलला तूँ माझे जवल रोजचा असतोस नी जँ काय माजँ तेँ तुजँच । पन आपुन सर्वांनी आनन करावा हैं चांगलँ ह्राय । कारन ह्या तुजा भाव मेलला ह्रता ता जिता झाला नी जा सांडला ह्रता ता पुना गावला ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

Saṅgamēśvarī Dialect.   (Bombay Town.)

TRANSLITERATION AND TRANSLATION.

Ēkā manushyās dōn lēk vhatē. Ānī tyã^alā dhāk^aṭā
Certain to-a-man two sons were. And them-in-from the-younger

āp^alyā bāpās mhanālā, 'bābā, tujhyā jin^agī-tsā dzā hisā
his-own to-father said, 'father, thy property-of which share

mājhyā vã̄ṭ^anīs yēl tā ma-lā dēs.' Mag tyā-na tyās-nī āp^alyā
my to-share will-come that me-to give.' Then him-by to-them his-own

jin^agī-chī vã̄ṭ^anī karūn dilī. Ānī mag thōḍyā-ts disã̄t
property-of division having-made was-given. And then a-few-only in-days

dhāk^aṭyā lēkān āp^alā sag^alā paisā-aḍ^akā gōlā kēlān
the-younger by-son his-own entire money-and-other-things together was-made

nī parāgandā dzhālā. Tik^aḍa tyā-na āp^alā sag^alā paisā-aḍ^akā
and vagrant he-became. There him-by his-own entire money-and-other-things

khyāl-girī karūn ghālav^alān; ānī dzavã̄ tir^akīs mhāg
licentiousness having-done was-squandered; and when to-a-pie wanting

dzhālā tavã̄ tyā dēsã̄t mōṭā dukal paḍ^alā nī hyās upās
he-became then that in-country great famine fell and to-this fasting

paḍũ lāg^ala. Mag tyā gã̄vã̄t^alyā ēkā sam^arat girēstā-dzaval
to-fall began. Then that village-in-from one rich householder-near

gēlā; nī tyā girēstān hyās ḍuk^arã̄ tsārāyās śētā-var dhāḍ^alān;
went; and that by-householder to-this swine to-graze the-field-to it-was-sent;

nī ḍuk^arã̄ dzā kuṇḍā khāy^at tā khāūn dikīl rhānyās tā rājī
and swine which husks ate that having-eaten even to-live he ready

dzhālā, pan tyās kōn kāy dēy-nā. Dzavã̄ sudī-var
became, but to-him anyone anything would-give-not. When senses-on

ālā tavã̄ tā bōl^alā, 'mājhyā bābā-chyā gharã̄t kitī kām-karī pōṭ-bhar
came then he said, 'my father's house-in how-many workers belly-full

khātāy^at nī dus^aryās ghāl^atāy^at, nī mī hatã̄ bhukan mar^atã̄. Mī
eat and to-others give, and I here by-hunger die. I

uṭhūn bāp^asā-kaḍē dzāy^an nī tyās mhanan, "bābā, tujyā ḍōlyã̄
having-arisen father-to will-go and to-him will-say, "father, thy eyes

samur   mī   Parᵃmēsᵃrā-tsã̄   pāp   kēlã̄   nī   lōkã̄-nĩ   ma-lā   tudzã̄
before   by-me   God-of   sin   was-done   and   the-people-by   me-to   thy

lēk   mhanāvã̄   aśī   kāy   ātã̄   mājī   lāyᵃkī   nāy.   Tavã̄   ātã̄   ma-lā
son   it-should-be-said   such   what   now   my   fitness   is-not.   Then   now   me-to

gharã̄t   kām-karyā   sārᵃkhā   rābāyᵃs   ṭhēv." '   Asã̄   mhanūn   tā   tata-na
in-the-house   a-worker   like   to-labour   keep." '   So   saying   he   from-there

uṭhᵃlā   nī   bāpᵃsā-kaḍē   ālā.   Tyā-chyā   bāpᵃsān   tyās   lāmb   asᵃtã̄-nā
arose   and   father-to   came.   His   father-by   him   distant   while-he-was

pāhyᵃlān   nī   tyās ·   dayā   ālī   nī   dhã̄vᵃlā   nī   tyās   miṭī
it-was-seen   and   to-him   pity   came   and   he-ran   and   to-him   embracing

mārᵃlān   nī   tyā-tsā   mukā .   ghētᵃlān.   Mag   lēkān   bāpās
was-struck   and   his   kiss   was-taken.   Then   by-the-son   to-the-father

sāṅgitᵃlān,   'bābā,   tujyā   dēkat   mī   Parᵃmēsᵃrā-tsã̄   pāp   kēlã̄.
it-was-said,   'father,   thy   in-presence   by-me   God-of   sin   was-done.

Tavã̄   ātã̄   ma-lā   tudzã̄   lēk   mhanūn   ghyāy-chī   saram   vāṭᵃtē.'   Pan
Then   now   me-to   thy   son   having-said   taking-of   shame   appears.'   But

bāpᵃsān   gaḍyās-nī   sāṅgitᵃlān,   'arē,   hyās   tsāṅgᵃlyã̄t   tsāṅgᵃlĩ-sĩ
by-the-father   to-the-servants   it-was-told,   'O,   to-this   good-among   good-such

kāpᵃḍē   nhēsāyās   dēsā ;   nī   hyā-chyā   hātã̄t   āṅgᵃṭhī   gālā   nī   pāyã̄t
clothes   to-wear   give ;   and   of-this   in-hand   a-ring   put   and   on-feet

ghālāyᵃs   pāyᵃtana   dēsā ;   nī   pōṭ-bhar   khāvᵃn-pivᵃn   ādz-tsā
to-put   sandals   give ;   and   belly-full   having-eaten-and-drunk   to-day-of

vakat   madzā   mārā.   Kāran,   hā   mādzā   lēk   mēlā   vhatā,   tā   ādz
time   merriment   make.   Because,   this   my   son   dead   was,   he   to-day

jitā   dzhālā ;   sāndᵃlā   hutā,   tā   ādz   ma-lā   gavasᵃlā.'   Tavã̄   tē   ānandã̄t
alive   became ;   lost   was,   he   to-day   me-to   is-found.'   Then   they   in-joy

garak   dzhālē.
absorbed   became.

Tyā-tsā   thōrᵃlā   lēk   malyẽt   vhatā ;   tā   gharā-dzaval   dzavã̄   yētōv
His   eldest   son   in-the-field   was ;   he   house-near   when   came

tavã̄   tyās   gānã̄   nātsᵃnã̄   aikāyᵃs   ālā.   Tavã̄   tyā-na   ēkā   gaḍyās
then   to-him   singing   dancing   to-hear   came.   Then   him-by   one   to-servant

sād   ghātᵃlān   nī,   'hẽ   kāy ? '   mhanūn   itsārᵃlān.   Tavã̄   tyā
word   was-put   and,   'this   what ? '   saying   it-was-asked.   Then   that

gaḍyān   sāṅgitᵃlān,   'tudzā   bhāv   ālāy,   nī   tā   kuśāl   parat   ālāy
by-servant   it-was-told,   'thy   brother   is-come,   and   he   safe   back   is-come

mhanūn   hā   san   tujyā   bāpᵃsān   kēlān.'   Tavã̄   tyās   kōp   ālā,
therefore   this   festival   thy   father-by   is-made.'   Then   to-him   anger   came,

nī   tā   gharã̄t   kāy   dzāy-nā.   Mhanūn   bāpūs   bhāyᵃr   ālā
and   he   in-the-house   at-all   would-not-go.   Therefore   the-father   out   came

nī   tyā-chyā   inavᵃnyā   karāyᵃs   lāgᵃlā.   Lēkān   bāpˢsās   parat
and   *him-of*   *entreaties*   *to-make*   *began.*   *The-son-by*   *to-the-father*   *in-return*

bōlᵃnã   kēlān,   'bābā,   ādz   itᵃkĩ   varsã   mī   tujyā-kaḍa   khapᵃtõ   nī
speech   *was-made,*   'father,   *to-day*   *so-many*   *years*   *I*   *of-thee-near*   *labour*   *and*

tudzā   hukūm   kaddī   mōḍᵃlā   nāy.   Asã   asūn   tũ   ma-lā
thy   *order*   *ever*   *was-broken*   *not.*   *This*   *being*   *by-thee*   *me-to*

sōbᵃtyã-barōbar   basūn   pōst   karāyᵃs   ēk   śēlᵃḍũ   suddã   dilãs
friends-with   *sitting*   *a-feast*   *to-make*   *one*   *small-goat*   *even*   *was-given-by-thee*

nāyᵃs.   Nī   jyā-nã   tudzā   sagᵃlā   paikā   rāṇḍ-mandĩ   ghālavᵃlān   tā
not.   *And*   *whom-by*   *thy*   *all*   *money*   *harlots-among*   *has-been-spent*   *that*

hā   tudzā   lēk   ālyā-barābar   tyā-chyā   nāvān   san   karᵃtōs.'
this   *thy*   *son*   *came-as-soon-as*   *of-him*   *in-the-name*   *a-festival*   *makest.'*

Tyā-var   bāpūs   lēkās   bōlᵃlā,   'tũ   mādzē-dzaval   rōdz-tsā   asᵃtōs
Upon-that   *the-father*   *to-the-son*   *said,*   'thou   *me-with*   *always*   *art*

nī   dzã-kāy   mādzã   tẽ   tudzã-ts.   Pan   āpun   sarvã-nī   ānan
and   *whatever*   *mine-(is)*   *that*   *thine-alone-(is).*   *But*   *us*   *all-by*   *joy*

karāvā   hẽ   tsāṅgᵃlã   hāy.   Kāran,   hā   tudzā   bhāv   mēlᵃlā   vhatā,
should-be-made   *this*   *good*   *is.*   *Because,*   *this*   *thy*   *brother*   *dead*   *was,*

tā   jitā   dzhālā;   nī   dzā   sāṇḍᵃlā   vhatā,   tā   punā   gāvᵃlā.'
he   *alive*   *has-become;*   *and*   *who*   *lost*   *was,*   *he*   *again*   *is-found.'*

BĀNKŌṬĪ.

The variety of Saṅgamēśvarī spoken by Muhammadans is usually called Bānkōṭī, *i.e.*, strictly speaking, the dialect of Bankot, in the Mandangad Taluka of Ratnagiri. It closely agrees with Saṅgamēśvarī. The pronouns 'that' and 'who' are, however, *tō* and *dẓō*, respectively, and the present tense of finite verbs is formed as in the Dekhan; thus, *mī mārⁿtõ*, I strike.

The Hindōstānī suffix *vālā* is used to form nouns of agency; thus, *sētⁿvālā*, a cultivator; *dukānⁿvālā*, a shopkeeper.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show the general character of the dialect.

[No. 31.]

INDO-ARYAN FAMILY.   Southern Group.

MARĀṬHĪ.

Konkan Standard.

Bānkōṭī Dialect.   (Mandangad, District Ratnagiri.)

कोन एका मानसास दोन मुलग होते । आनि त्या-पैकीं धाकटा आपल्या
बापास म्हतला, बाबा, आमच्या मालमत्त्या-पैकीं जो हिसा माझ्या वाट्याचा आसल
तो मला द्यावा । आनि त्यान आपली मालमत्ता त्यांजला वाटून-शान दिली ।
फुडे थोड्या दिसांनीं त्या धाकल्या मुलाची जी काय दृष्टक होती ती सगली गोला
करून-शानि तो एका दूर द्यासा-मर्दीं गेला । थिते चैनी-बाजी-मर्दीं सगली
आपली दौलत घालवली । जवाँ आपली सगली दौलत त्यान घालवली, तवाँ त्या
द्यासात मोटा दुकल पडला । आनि तो भिकारी झाल्या-मुले त्यास खाया-पिया
मिले-नाय-साँ झालाँ । आनि त्या द्यासा-मर्दीं याका झारात जाऊन-शानि एक्या
गिरस्ता-कडे तो चाकरीस झाला । त्या गिरस्तान आपली डुकराँ राखाय त्याला
आपल्या झाता-मर्दौं धाडला । आनि ते येळस डुकराँ जाँ भुसकाट खात होतीं
ताँ जरी त्याला कोनी दिलँ असताँ तरी ताँ खान्यास तो तयार होता ॥

[No. 31.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

BĀNKŌṬĪ DIALECT.   (MANDANGAD, DISTRICT RATNAGIRI.)

TRANSLITERATION AND TRANSLATION.

Kŏn   ēkā   mānᵃsās   dŏn   mulᵃga   hōtē.   Āni   tyā-paikĩ
Certain   one   to-man   two   sons   were.   And   them-from-among

dhākᵃṭā   āpᵃlyā   bāpās   mhatᵃlā,   ' bābā,   ām-chyā   mālᵃmattyā-paikĩ
the-younger   his-own   to-father   said,   'father,   our   property-from-among

dzō   hisā   mājyā   vātyā-tsā   āsal   tō   ma-lā   dyāvā.'   Āni
what   share   my   share-of   may-be   that   me-to   should-be-given.'   And

tyān   āpᵃlī   mālᵃmattā   tyã͞dz-lā   vāṭūn-śān   dilī.   Phuḍē
by-him   his-own   property   them-to   having-divided   was-given.   Afterwards

thōḍyā   disã-nĩ   tyā   dhākᵃtyā   mulā-chī   jī-kāy   ishṭak   hōtī   tī   sagᵃlī
a-few   days-in   that   younger   son-of   whatever   estate   was   that   all

gōlā   karūn-śāni   tō   ēkā   dūr   dyāsā-madĩ   gēlā.   Thitē
together   having-made   he   one   distant   country-into   went.   There

chainī-bājī-madĩ   sagᵃlī   āpᵃlī   daulat   ghālavᵃlī.   Dzavã   āpᵃlī   sagᵃlī
luxurious-living-in   all   his-own   property   was-wasted.   When   his-own   all

daulat   tyān   ghālavᵃlī,   tavã   tyā   dyāsāt   mōṭā   dukal   paḍᵃlā ;   āni
property   by-him   was-wasted,   then   that   country-in   great   famine   fell ;   and

tō   bhikārī   dzhālyā-mulē   tyās   khāyā-piyā   milē-nāy-sã
he   beggar   having-become-owing-to   to-him   to-eat-and-to-drink   was-got-not-thus

dzhālã.   Āni   tyā   dyāsā-madĩ   yākā   śārāt   dzāūn-śāni   ēkyā
it-became.   And   that   country-into   one   in-town   having-gone   one

girastā-kaḍē   tō   tsākᵃrīs   rhālā.   Tyā   girastān   āpᵃlī   dukᵃrã
householder-near   he   for-service   remained.   That   householder-by   his-own   swine

rākhāy   tyā-lā   āpᵃlyā   śātā-madĩ   dhāḍᵃlā.   Āni   tē-yēlas   dukᵃrã
to-keep   him-to   his-own   field-into   was-sent.   And   at-that-time   the-swine

dzã   bhusᵃkāṭ   khāt   hōtĩ   tã   dzarī   tyā-lā   kōnī   dilã   asᵃtã
which   husks   eating   were   that   even-if   him-to   (by-)anybody   given   had-been

tarī   tã   khānyās   tō   tayār   hōtā.
still   that   to-eat   he   ready   was.

BROKEN DIALECTS OF THANA AND THE KONKAN.

The various forms of speech dealt with in the preceding pages represent one and the same main dialect, with slight local variations. There are, besides, a few dialects spoken in Thana and neighbourhood which are of a more mixed nature.

To these belong Kātkarī or Kāthōḍī, which is originally a Bhīl dialect closely related to Khāndēśī, but has now been so much influenced by Marāṭhī that it can conveniently be classed as a dialect of that form of speech.

Another dialect of a similar kind is Vārlī. The Vārlīs, as also the Kātkarīs, are said to be more like the Bhīls than the Kōḷīs. Their dialect is still more influenced by Marāṭhī than Kātkarī.

Lastly there are three small dialects in Thana, *viz.*, Vāḍ^aval, Phuḍ^agī, and Sāmvēdī, which still have preserved many of the characteristic features of Gujarātī Bhīlī.

KĀTHŌḌĪ OR KĀTKARĪ.

The Kātkarīs are a forest tribe inhabiting the mountain fastnesses in the Konkan and the Sahyadri Hills. Their name is usually derived from *kath*, catechu, which they extract from the terra japonica, or *khair* tree. Their dialect is sometimes called Kātkarī and sometimes Kāthōḍī or Kātvaḍī. The numbers of speakers which have been returned for the use of the Linguistic Survey are as follows,—

Khandesh	110
Thana	44,500
Jawhar State	450
Janjira State	700
Kolaba	30,940
Total	76,700

No specimens have been received from Khandesh and Jawhar. The dialect spoken in Thana, Janjira, and Kolaba is not everywhere the same. The base is, however, identical throughout, and Kāthōḍī must be derived from a form of speech closely related to Khāndēśī. The influence of the surrounding Marāṭhī dialects has, on the other hand, been so strong that the speech of the Kātkarīs all over the Konkan now looks like a form of Marāṭhī. Their dialect is, accordingly, no more pure.

The suffix of the genitive is *nā*; thus, *bāhās-nā*, of a father. Here the oblique form *bāhās* corresponds to *bāpās* in the Marāṭhī of the Konkan, while the suffix agrees with Khāndēśī and Gujarātī. The Marāṭhī form in *tsā* is also used; thus, *mājyā bā-chyā tsāk^arā-lā*, to the servants of my father. Similarly we find *gharā-mā* and *gharāt*, in the house; *sōh^arā* and *sōh^arē*, sons; *mā-nā*, my; *tu-nā*, thy; and *tujhyā samōr*, before thee; *tō*, that, and *yē(ghōḍā)*, this (horse).

The verb substantive forms its present tense as follows,—

Singular, 1, *āhã̄*; 2, *āhã̄s*; 3, *āhã̄*; plural, 1, *āhã̄v*; 2, *āhã̄*; 3, *āhāt* and *āhã̄t*. The past tense is 1, *hat(ā)*; 2, *hatā(s)*; 3, *hatā*; plural, 1, *hatāv*; 2, *hatā*; 3, *hatāt* or *hutāt*. Another base *hi* occurs in forms such as *hinā*, he was; *hināt*, they were; *hi-hina* and *hin*, having been. Besides, we often meet with Marāṭhī forms such as *hōtā*, he was.

The verb substantive is very commonly added to the base or the present participle in order to form a periphrastic present; thus, *mā dẕāhā̃*, or *dẕātā-hā̃*, I go; *mā marā-hā̃*, I die; *tē khapahant*, they work. This seems to be the regular present tense. Other forms are *kuṭhas*, thou beatest; *rahas*, thou livest, he lives; *yēha* and *yēhē*, he comes, *vāṭēha*, it appears. Compare Khāndēśī *maras*, present singular of *mar-na*, to die.

The past tense is formed as in Khāndēśī; thus, *gyā*, he went; *ānā*, he came; *rahᵃnā*, and *rahᵃnā-hā*, he lived; *aḍᵃtsan paḍ-nī*, difficulty arose; *yē kōnā-pasūn ikat lidās*, from whom did you buy this? *mā pāp karā-hā̃*, I have sinned. The subject is, as the last instance shows, often put in the nominative when the verb agrees with the object.

Instances of the conjunctive participle are *khāi-nā̃*, having eaten; *vāṭīhĭn*, having divided; *ihĭn*, having come; *mālᵃmatā sōpī ṭākī*, the property having squandered was thrown, the property was squandered away.

The specimens which follow will show that the appearance of Kāthō̆ḍī is now, to a great extent, that of a Marāṭhī dialect, but that the originally different character is still easily recognised.

[No. 32.]

INDO-ARYAN FAMILY.   Southern Group.

MARĀṬHĪ.

Kāthōḍī Dialect.   (District Kolaba.)

Specimen I.

एकि बाह्मासला दोन सोह्मरा ह्मतात । व्याँतला लह्मान सोह्मरा बाह्मासला इसा
आख, बा आपला काय आह्माँ व्याँतला वाटा माला दो । मंग व्यानी वाटीह्मीन
दिना । मंग तो पैसा लीह्मीन दूर मुलुखाँत ग्या । व्यानी तिकडे जाह्मीन सारा
पैसा उडवा । आनि तठ दुकळ पडना । तठ व्यानी अडचन पडनी । तधवाँ
व्या-पा काँह्मीं नाह्मीं । मंग तो सवकारा-कड चाकरी रह्माना । व्यान इसा आखाँ
डुकराँ चारुला ज । तठ खावला काय नाह्मीं । तवाँ डुकराँ खाद्नाँ टाकत तो
फोल मा खाद्र रह्माँ, इस व्यानी मनात आनँ । व्याला कोनी काह्मी ओपेलँ नाह्मीं ।
मंग तो शुद्धि-वर आना । मानि बासने घर बह्मु गडी खपह्मंत, व्याँला पीटभर
भाकर मिळह्म । मा भुकिने मराह्माँ । मा उटीन बाह्माँस-कड जाईन बाह्माँस मा
आखीन बा मा बाह्मासनी देखत देवानी उलट पाप कराह्माँ । आता-पसून तुना
सोह्मरा मा नाह्मीं । माला गद्या-सारा ठ्येव । इसा म्हणून तो व्यान बाह्मास-कडे ग्या ।
तो दूर ह्मता ते व्याला बासनी ह्मेरा । व्यानी मनाँत वाइट वाटना । तो धावडी
ग्या आनी व्यानी बगडीला मिठी मारी बाह्मासनी व्याला गुळा दिना । मंग बाह्मास-
ला सोह्मरा आख, बा मातुभ्या-समूर देवानी उलट पाप कराह्माँ । आताँ मानि
बाह्मासना माला नाव आखुला लाज वाटेह्म । बा गद्याला म्हने, ज नी मानि
सोह्मराला चकोट अंगरखा घाल । व्यान ह्मताँत आंगुठली घाल, आनि व्यानी
पायमाँ जोडा घाल । मंग आपण सगळे जण खाँव नी सण करूँ । कारण
माना सोह्मरा मरनेल तो जिवा थीना; तो गयेल तो आना । मंग ते सण करूँ
लागनात ॥

ओव्याँत वडील सोह्मरा शेताँत ह्मता । तो आपले घर आना तो ह्मेरे गाना
नी नाच ह्मता । व्यान गद्याला बाह्मरा आनि गद्याला सोद ह्मता, ईं काय । मंग
गडी आँख तुना भाऊस आना, आनि बासला व्येस रीतिन मेटना, म्हणून तठ
मोठी जेवणावळ घालीह्मी । तो रागीना घराँत जा नाही । व्याना बास बाह्मेर
ईह्मीन व्याला समजवला लागना । मोठ्या सोह्मच्यानी बाह्मासला आँखाँ, ईं ह्मेर,

ओढा वर्सां तुनी चाकरी करी, तुनी गोष्ट मा कदी मोडेल नाहीं । तरी माने मैतरा बरोबर मयी खुशाली करी म्हणून बोकड्या आम्हांस दिन्हेल नाहीं । आनि तुनी धाकटे सोह्न्यानी जिंदगी कसबिणी बरोबर नाहीं लागना नी उडावी टाकी, त्यासाठी ओढी मोठी जेवणावळ कसा करीस । तेधवां बाह्यासनी सोह्राला आखां, सोह्रा, तूं माने पाटी नेह्मी आह्हांस, माना काय आह्हां ती सगळा तुनाच आह्हां । मजा करवां ह्सवां खिळवां डुँ करूला ह्ता । कारन तुना भाऊस मरना ह्ता तो जिवा थीह्नीन आना; जो गयेल तो आतां सांपडना ॥

INDO-ARYAN FAMILY.　　SOUTHERN GROUP.

MARĀṬHĪ.

Kāthōḍī Dialect.　　　　　　　　　　(District Kolaba.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēkē bāhās-lā dōn sōhᵃrā hatāt.　　Tyā̃tᵃlā　　lahān sōhᵃrā bāhās-lā
One father-to two sons were. Them-among the-younger son father-to

isā ākha, 'bā, āpᵃlā kāy āhā̃, tyā̃tᵃlā　　vāṭā mā-lā dyē.' Maṅg
so said, 'father, ours what is, that-in-from share me-to give.' Then

tyā-nī vāṭihīn dinā.　 Maṅg tō paisā lihīn dūr mulukhā̃t
him-by having-divided was-given. Then he money having-taken far in-country

gyā. Tyā-nī tikᵃḍē d̲zāhīn sārā paisā uḍᵃvā.　 Āni taṭha dukaḷ
went. Him-by there having-gone all money was-squandered. And there famine

paḍᵃnā. Taṭha tyā-nī aḍᵃtsan paḍᵃnī. Tadhavā̃ tyā-pā kāhĩ nāhĩ.
arose. There him-of difficulty arose. Then him-near anything was-not.

Maṅg tō savᵃkārā-kaḍa t̲sākᵃrī rahā-nā. Tyā-na isā ākhā̃, 'ḍukᵃrā̃
Then he a-rich-man-with in-service stayed. Him-by so it-was-said, 'swine

t̲sāru-lā d̲za.' Taṭha khāva-lā kāy nāhĩ. Tavā̃, 'ḍukᵃrā̃ khāi-nā̃
feeding-for go.' There eating-for anything was-not. Then, 'the-swine having-eaten

ṭākat, tō phŏl mā khāi rahā̃,' isa tyā-nī manāt ānā̃.
used-to-throw, that husk I having-eaten stay,' so his in-mind came.

Tyā-lā kŏnī kāhī ōpēlā̃ nāhĩ. Maṅg tō śuddhi-var ānā̃. 'Mā-nē
Him-to by-anyone anything was-given not. Then he senses-on came. 'My

bās-nē ghar bahu gaḍī khapahant; tyā̃-lā pŏṭ-bhar bhākar miḷaha.
father's in-house many servants working-are; them-to belly-full bread is-got.

Mā bhukē-nē marāhā̃. Mā uṭīn bāhās-kaḍa d̲zāīn bāhās mā ākhīn,
I hunger-with dying-am. I will-arise father-to will-go father-to I will-say,

"bā, mā bāhās-nī dēkhat Dēvā-nī ulaṭ pāp karāhā̃. Ātā-pasūn
"father, (by-)me father-of in-sight God-of against sin done-is. Now-from

tu-nā sōhᵃrā mä nāhĩ. Mā-lā gaḍyā-sārā ṭhyēv."' Isā mhaṇūn tō tyā-na
thy son I am-not. Me servant-like keep."' So having-said he his

bāhās-kaḍē gyā. Tō dūr hatā tē tyā-lā bās-nī hērā. Tyā-nē manāt
father-to went. He far was then him the-father-by it-was-seen. His in-mind

vāiṭ vāṭᵃnā. Tō dhāvᵃdī gyā āni tyā-nī bagᵃḍī-lā miṭhī mārī
bad appeared. He running went and him-by ribs-to embracing was-struck

bāhās-nī tyā-lā guḷā dinā.
the-father-by him-to kiss was-given.

tujhyā-samūr Dēvā-nī ulaṭ pāp
thee-before God-of against sin

ākhu-lā lāj vāṭēha.' Bā
to-say shame seems.' The-father

tsakōṭ aṅgarªkhā ghāl. Tyā-na
good robe put. His

dzōḍā ghāl; maṅg āpaṇ sagªḷē
shoes put; then we all

mā-nā sōhªrā marªnēl, tō jivā thīnā;
my son had-died, he alive became;

karū̃ lāgªnāt.
to-make began.

Maṅg bāhās-lā sōhªrā ākha, 'bā, mā
Then the-father-to the-son said, 'father, (by-)me

karahā̃. Ātā̃ mā-nē bāhās-nā mā-lā nāv
done-is. Now my father-of me-to name

gaḍyā-lā mhanē, 'dza nī mā-nē sōhªrā-lā
servant-to said, 'go and my son-to

hatā̃t āṅguṭhªlī ghāl, āni tyā-nī pāy-mā̃
on-hand ring put, and his feet-on

dzaṇ khā̃v nī saṇ karū̃. Kāraṇ
men will-eat and holiday will-make. Because

tō gayēl, tō ānā.' Maṅg tē saṇ
he had-gone, he came.' Then they holiday

Ōdhyā̃t vadil sōhªrā śetā̃t hatā. Tō āpªlē ghar ānā, tō hērē,
In-the-meantime elder son in-field was. He his-own house came, he saw,

gānā nī nāts hatā. Tyā-na gaḍyā-lā bāhªrā āni gaḍyā-lā sōda-hatā,
singing and dance was. Him-by servant-to it-was-called and servant-to asked-was,

'ī̃ kāy?' Maṅg gaḍī ā̃kha, 'tu-nā bhāus ānā, āni bās-lā byēs
'this what?' Then the-servant said, ·thy brother came, and father-to good

rīti-na bhēṭªnā, mhanūn taṭha mōṭhī jēvªṇāvaḷ ghāli-hī.' Tō rāgīnā,
way-in met, therefore there great feast put-is.' He got-angry,

gharā̃t dzā nāhī. Tyā-nā bās bāhēr ihīn tyā-lā samªdzavªlā lāgªnā.
in-house went not. His father out having-come him to-entreat began.

Mōṭhyā sōhªryā-nī bāhās-lā ā̃khā̃, 'ī̃ hēr, ōḍhā varsā tu-nī tsākªrī
The-elder son-by the-father-to it-was-said, 'this see, so-many years thy service

karī; tu-nī gōsht mā kadī mōḍēl nāhī̃. Tarī mā-nē maitªrā barōbar
was-done; thy word I ever broke not. Yet my friends with

mayī khuśāli karī mhanūn bōkªdyā āmhā̃s dinhēl nāhī̃. Āni tu-nī
by-me merriment may-be-made therefore goat to-us was-given not. And thy

dhākªtē sōhªryā-nī jindªgī kasªbiṇi barōbar nādī̃ lāgªnā nī uḍāvī
younger son-by property harlots with connection was-made and having-squandered

ṭākī, tyāsāṭhī ōḍhī mōṭhī jēvªṇāvaḷ kasā karīs?' Tēdhavā̃ bāhās-nī
was-thrown, him-for so-great big feast how is-made?' Then the-father-by

sōhªrā-lā ākhā̃, 'sōhªrā, tū mā-nē pāṭī nchªmī āhās, mā-nā kāy āha
the-son-to it-was-said, 'son, thou me-of with always art, mine what is

tī sagªlā tu-nā-ts āhā̃. Madzā karªvā̃ hasªvā̃ khēḷªvā̃ ī̃ karū-lā hatā.
that all thine-only is. Feast to-make to-laugh to-play this to-do was.

Kāran tu-nā bhāus marªnā hatā, tō jivā thīhīn ānā; dzō gayēl,
Because thy brother dead was, he alive having-become came; who had-gone,

tō ātā̃ sā̃paḍªnā.
he now was-found.

INDO-ARYAN FAMILY. ## SOUTHERN GROUP.

MARĀṬHĪ.

KĀTHŌḌĪ OR KĀTKARĪ DIALECT. (STATE JANJIRA.)

SPECIMEN II.

A TALE.

दोन दोस एकैच वाटन संगत जाहैंव । त्याना नदरमा एक आखल
पडनेल । त्यामा एक बिहीनी एका भाडा-वर चढनेल, आन भाडाच्या खांद्यामा
आपना जीव जगवा दपना । बीसरा आपल्या एकल्याच्यान अखला समोरानी
नीबाव लागार नाहा, आसा हेरानी जमीनी-वर पडना आन मरनाना नीमीत लीदा ।
त्यान मरूना ढोंग लीदाना कारन त्यान ऐकीला क्हाता, आखल मुरदाना सीवत
नाहा । तो पडना आह्य ती आखल त्याच्या डोयपा आनी आन त्याना काळींज
कान आन नाक गंट्वा पर त्या मानसान हालवेल नाही, दम धरी रहना, आन
ती आखल तो मरी-गई ये ध्यानमा लीदा । ती आखल हेरी गई । ती आखल
दुर पडनी पीहीला मानूस भाडा-वरून खाल उतरना आन वीसयाना आखा,
आखल तुज्या कानामा काय गुंट्व हती । तो आखा, मी त्याना तोंड तुज्या
काना-पा हेरा । त्याना दोसदार बोला, त्यामा मोठासा दपाडा नाहा । त्यान
वडाच आखा, जा मानूस कासनीमा आह्य ता आपल्या बचावाचा ईचार
करवाह्य आन आपल्या दोसदाराना फसवाह्य ये लोकासी संगत करवा नाही ॥

TRANSLITERATION AND TRANSLATION.

Dōn   dōs   ēkē-<u>ts</u>   vāṭ-na   saṅgat   <u>dz</u>āhā͂v.   Tyā-nā   nadar-mā   ēk
Two   friends   the-same   way-by   in-company   were-going.   Them-of   sight-in   one
āsval   paḍ*nēl.   Tyā-mā   ēk   bihīnī   ēkā   <u>dz</u>hāḍā-var   <u>ts</u>aḍh*nēl,   ān   <u>dz</u>hāḍā-chyā
bear   fell.   Them-in   one   fearing   one   tree-on   climbed,   and   the-tree-of
khāndyā-mā   āp*nā   jīv   <u>dz</u>ag*vā   dap*nā.   Bis*rā   āp*lyā   ēk*lyā-chyān
the-branches-in   his-own   life   to-save   hid.   The-second   his-own   by-self-alone
asvalā   samōrānī   nībāv   lāgār   nāhā,   āsā   hērānī   <u>dz</u>amīnī-var
of-the-bear   in-front   protection   would-occur   not,   so   seeing   the-ground-on

paḍ°nā   ān   mar°nā-nā   nimīt   lĭdā.   Tyā-na   maru-nā   ḍhōṅg   lĭdā-nā
fell   and   death-of   pretence   was-taken.   Him-by   dying-of   pretence   taking-of

kāran,   tyān   aikēlā-vhātā,   āsval   mur°dā-nā   sĭvat   nāhā.   Tŏ   paḍ°nā-āhā
reason,   by-him   heard-was,   bear   a-corpse-to   touching   not-is.   He   fallen-was

tī   āsval   tyā-chyā   ḍŏy-pā   ānī   ān   tyā-nā   kāḷĭnḏẕ   kān   ān   nāk
that   bear   his   head-near   came   and   his   heart   ears   and   nose

gand°vā,   par   tyā   mān°sān   hāl°vēl   nāhī,   dam   dharī   rah°nā,
smelled,   but   that   by-man   it-was-moved   not,   breath   having-held   he-remained,

ān   tī   āsval   tŏ   marī-gaī   yē . dhyān-mā   lĭdā.   Tī   āsval   hērī
and   that   bear   then   dead-is   this   mind-in   was-taken.   That   bear   having-seen

gaī.   Tī   āsval   dur   paḍ°nī,   pĭhīlā   mānūs › dẕhāḍā-varūn   khāl _ utar°nā
went.   That   bear   far   went,   the-first   man   the-tree-from-on   down   alighted

ān   bīs°ryā-nā   ākhā,   'āsval   tujyā   kānā-mā   kāy   gundava   hatī ? '   Tŏ
and   the-other-to   said,   ' the-bear   thy   ear-in   what   whispering   was ? '   He

ākhā,   'mĭ   tyā-nā   tŏṇḍ   tujyā   kānā-pā   hērā.'   Tyā-nā   dŏs°dār   bŏlā,   'tyā-mā
said,   ' I   his   mouth   thine   ear-near   saw.'   His   friend   said,   ' that-in

mŏṭhā-sā   dapāḍā   nāhā.   Tyān   vaḍā-ts   ākhā,   dẕā   mānūs   kās°nī-mā
so-great   a-secret   was-not.   Him-by   so-much   was-said,   what   man   difficulty-in

āhā   tā   āp°lyā   baṭsāvā-tsā   ĭchār   kar°vāhā   ān   āp°lyā   dŏs°dārā-nā
is   then   his-own   protection-of   thought   should-be-made   and   his-own   friends-to

phas°vāhā   yē   lŏkā-sī   saṅgat   kar°vā   nāhī.'
should-be-deceived   such   people-with   company   should-be-made   not.'

FREE TRANSLATION OF THE FOREGOING.

THE TRAVELLERS AND THE BEAR.

Two friends were travelling together on the same road when they were met by a bear. The one in great fear climbed a tree and hid himself among the branches, thinking only of himself. The other seeing that he had no chance single-handed against the bear, threw himself on the ground and feigned to be dead. He did this because he had heard that the bear will never touch a dead body. As he thus lay, the bear came up to his head, smelling and sniffing at his nose and ears and heart, but the man immovably held his breath; and the beast supposing him to be dead walked away. When·the bear was fairly out of sight, the other man came down out of the tree and asked what it was that the bear had whispered to him, for, said he, ' I observed he put his mouth very close to your ear.' ' Well,' replied his companion, ' it was no great secret ; he only bade me never again keep company with those who, when any danger threatens, look after their own safety, and leave their friends in the lurch.'

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KĀTHŌḌĪ OR KĀTKARĪ DIALECT.   (DISTRICT THANA.)

SPECIMEN III.

किन्या एका मानसाला दोन सोह्रा हुतात । त्यातला धाकला बाह्रासला आखूला लागनाह्रा, बा मानी काय दौलत वाट्याला येऊनी ती मानी माला वाटा करी दे । मा वाह्रलाँच राह्राँह्रा । मग त्यान्या बानी त्याला दौलत वाटी दिनी । मंग थोडक्या दिसानी धाकला सोह्रा सगळी दौलत लीह्रीन दूर देसामा गेह्रा, आन तठ उधळपनान रह्रीन सगळी दौलत खपवी टाकी । मग त्यानी सगळा खर्ची टाकात मागून त्या देसामा मोठा काळ पडना । त्यामुळ त्याला अडचन पडूला लागनी । तवा तो त्या देसामा एका गरस्ता जवळ जाई रह्रना । त्या गरस्तानी त्याला डुकर चारूला आपल्या श्रेतामा घालवाह्रा । तठ त्याला वाटनाह्रा डुकरा जी टरफल खाह्रात तिच खाह्रीन पोट भरवाँ । दुसर त्याला कोनी काह्री ओपेल नाही । मग तो सुह्री-वर इह्रीन आपल्या जीवाला आखूला लागाना, मान्या बापान्या घरी जबर मंजूरकया पोट भराह्राँ न मा अठ भुकन मराह्राँ । मा आता मान्या बास-कड जायन न त्याला आखीन, बा, मा तुना न देवाना बह्रु अपराट कराह्राँ । तूँ माला आता-पासून सोह्रा नको आखशील । मा तुना गडी तुन्या गड्यामा रह्रीन, न पोट भरीन । तुन्या गड्यामा माला ठेव । मग तो उठीह्रीन आपल्या बास-कड गेह्रा । त्यान्या बाह्रासनी त्याला दुरूच ह्रिराह्रा न त्याच्या पोटामा खंद्कू लागनाह्रा । आन धाँवदी जाह्रीन त्याना गळामा मीठी घालीह्री, आन त्याना बगडीमा बगडी घालीन त्याला गुळा टीनाह्रा ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KĀTHŌḌĪ DIALECT. (DISTRICT THANA.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Kinyā ēkā mān°sā-lā dōn sōh°rā hutāt. Tyāt°lā dhāk°lā bāhās-lā
Some one man-to two sons were. Them-among the-younger the-father-to

ākhū-lā lāg°nā-hā, 'bā, mā-nī kāy daulat vāṭyā-lā yēū-nī tī mā-nī
to-say began, 'father, my what property share-to is-to-come that mine

mā-lā vāṭā karī dē; mā vāilā̃-ts rāhā̃-hā.' Mag tyā-nyā bā-nī
me-to share having-made give; I separate shall-live.' Then his father-by

tyā-lā daulat vāṭī dinī. Maṅg thōḍ°kyā disā-nī dhāk°lā
him-to property having-divided was-given. Then few days-in the-younger

sōh°rā sag°lī daulat līhī-na dūr dēsā-mā gēhā, ān taṭha
son all property having-taken far country-in went, and there

udhaḷ°panān rahī-na sag°lī daulat khap°vī ṭākī. Mag tyā-nī
riotously having-lived all property having-spent was-thrown. Then him-by

sag°lā kharchī ṭākāt māgūn tyā dēsā-mā mōṭhā kāḷ
all having-spent was-thrown afterwards that country-in great famine

paḍ°nā. Tyā-muḷa tyā-lā aḍ°tsan paḍū-lā lāg°nī. Tavā tō tyā dēsā-mā
fell. Therefore him-to difficulty to-fall began. Then he that country-in

ēkā garastā dzavaḷ dzāī rah°nā. Tyā garastā-nī tyā-lā ḍukar tsārū-lā
one householder near having-gone lived. That householder-by him swine to-tend

āp°lyā śētā-mā ghāl°vā-hā. Taṭha tyā-lā vāṭ°nā-hā, ḍuk°rā jī ṭar°phal
his field-in sent-was. There him-to it-appeared, swine which husks

khāhāt ti-ts khāhī-na pōṭ bhar°vā̃; dus°ra tyā-lā kōnī
ate that having-eaten belly should-be-filled; else him-to (by-)anybody

kāhī ōpēl nāhī. Mag tō suddhī-var ihī-na āp°lyā jīvā-lā
anything given was-not. Then he senses-on having-come his mind-to

ākhū-lā lāgānā, 'mā-nyā bāpā-nyā gharī dzabar mandzūr-karyā
to-say began, 'my father's in-house a-great-many labourers

pōṭ bharā-hā̃, na mā aṭha bhuka-na marā-hā̃. Mā ātā mā-nyā
belly fill, and I here hunger-with dying-am. I now my

bās-kaḍa dzāy°n na tyā-lā ākhīn, "bā, mā tu-nā na Dēvā-nā
father-to will-go and him-to will-say, "father, by-me thee-of and God-of

T 2

bahu	apᵃrād	karā-hã̄.	Tũ	mā-lā	ātā-pāsūn	sōhᵃrā	nakō	ākhᵃśīl.	Mā
much	*sin*	*done-is.*	*Thou*	*me-to*	*now-from*	*son*	*not*	*will-say.*	*I*

tu-nā	gaḍī	tu-nyā	gaḍyā-mā	rahīn	na	pōṭ	bharīn.	Tu-nyā
thy	*servant*	*thy*	*servants-among*	*will-live*	*and*	*belly*	*will-fill.*	*Thy*

gaḍyā-mā	mā-lā	ṭhēv." ''	Mag	tō	uṭhīhīn	āpᵃlyā	bās-kaḍa	gēhā.
servants-among	*me*	*keep." ''*	*Then*	*he*	*having-risen*	*his*	*father-to*	*went.*

Tyā-nyā	bāhās-nī	tyā-lā	durū-t͟s	hērā-hā,	na	tyā-chyā	pōṭā-mā
His	*father-by*	*him*	*far-even*	*seen-was,*	*and*	*his*	*belly-in*

ravandaḷū	lāgᵃnā-hā,	ān	dhā̃vᵃdī	d͟zāhīn	tyā-nā	gaḷā-mā	mīṭhī	ghālī-
to-move	*it-began,*	*and*	*running*	*having-gone*	*his*	*neck-on*	*embracing*	*put-*

hī	ān	tyā-nā	bagᵃḍī-mā	bagᵃḍī	ghālī-na	tyā-lā	guḷā	dīnā-hā.
was	*and*	*his*	*neck-on*	*neck*	*having-put*	*him-to*	*kiss*	*given-was.*

VĀRLĪ.

The Vārlīs are one of the early tribes in Thana where they are estimated at 89,000 individuals. Their head-quarters are in the north-west in Dahanu, where they form more than half of the population. They are also found in Mokhada, Murbad, Kalyan, Karjat, and in the Jawhar State. Three thousand Vārlīs have been returned from Khandesh, where they inhabit the Satpura Range. No specimens have, however, been obtained from this latter locality. The Vārlīs of the Dangs speak a Bhīl dialect, founded on Gujarātī.

The Vārlīs of Thana are also Bhīls, and their language must originally have been of the same kind as other Bhīl dialects and Khāndēśī. In the course of time it has, however, been so largely influenced by Marāthī, that it must now be classed as a dialect of that language, except in the extreme north, where it is stated to be a form of Gujarātī.

According to the District Gazetteer the Vārlīs have a tendency to shorten the words, and say for instance *kŏṭ dzās*, instead of *kŏṭhẽ dzātŏs*, where are you going? Moreover, they use some peculiar words such as *nāng-ṇẽ*, to see. The specimen received from Thana corroborates these statements. *Nāṅg*, see; *nāṅgūn*, having seen, occur, and an instance of the so-called shortening of words is *vichār*, he asked, for which the fuller Marāthī form is *vichār⁰lã*.

The language of the specimen is a mixed form of speech. In most respects it agrees with the current language of Thana. Other characteristics it shares with the Marāthī of Poona, and, lastly, there is an admixture of Gujarātī.

A is used as in the dialects of the Northern Konkan in many cases where Standard Marāthī has *ē*; thus, *tatha*, there; *paḍ⁰lã*, it fell; *ḍuk⁰ra*, swine; *sāṅgan*, I shall say.

The Anunāsika is often dropped, and often also added where it seems to be incorrect. Thus, *tyāt-śī*, from among them; *tēnhã*, by him; *dēvā-tsẽ*, and *dēvā-chyā*, *gharã*, in God's house; *āhã*, *āha*, and *āhē*, is.

The aspirates are sometimes irregularly used; thus, *asāmī-na davaḍ⁰lã*, the man sent him; *maṅgh*, afterwards; *dilhā* and *dilā*, given; *tēnhã* and *tyān*, by him.

In the inflection of nouns we find typical Konkan forms such as *bās-lā*, to a father; *bhās*, a brother; *ḍuk⁰ra*, swine, etc.

On the other hand, *ṇ*, *ḷ*, and *ḍ* are used as in the Dekhan. Thus, *māṇ⁰sā-lā*, to a man; *dukāḷ*, famine; *paḍ⁰lā*, he fell. In *milat*, meeting, however, *l* is substituted for *ḷ* as in the Northern Konkan.

The Gujarātī element is chiefly seen in the vocabulary. Compare *bijā*, another; *pŏtẽ*, by himself; *tyā-nē*, his; *marēl*, dead; *dzarā*, a little, and so forth.

The mixed nature of the dialect will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 35.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VĀRLĪ DIALECT. (DISTRICT THANA.)

एका माणसाला दोन पोयरे होते । त्यातश्री लहाना बासला विचार, बा
इस्टेलाचा भाग जो माला येल तो दे । मंघा बानी इस्टेलाचा भाग सरखा वाँटून
दिल्हा । मंघा थोडकेँ दीसार्नीं लहाना पोयरा असघ लांब बिंजे गावाँत
घेन गेला । मंघ तथ जाऊन असघ इस्टेल उधळून टाकला । मंघा तेन्हँ असघ
खर्चून टाकल्या-वर तथ मोठा दुकाळ पडला । तैश्री त्याला हाल पडलँ । त्या-खाल
तो तयचे एका असामी-जवळ जाऊन रहला । ते असामीन त्याला डुकर चाराया
त्याच्या शेताँत ठवडलँ । तव्हँ डुकर टरफल खात ती पोतेँ खाऊन पोट
भराँव असँ त्याला वाटलँ पण त्याला कोणी काँहीं दिलँ नाहीं । तव्हँ त्याची सुद
जरा वलली न बोलला । माझे बासचेँ घराँ कोठेक मजुराना खाया मिलत
आहँ न मी भुकेचा फार आभडलत आहँ । मी अथश्री माझे बा-कडे जाईन न
त्याला सांगन, बा मी देवाचेँ उलटाँ न तुझे पुढाँ पाप केला आह । आयाश्रीं तुझा
पोयरा मी आहे अस तूँ समजश्रीं नको । तुझा मी एक चाकरुच जसा आहँ ॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

VĀRLĪ DIALECT.   (DISTRICT THANA.)

TRANSLITERATION AND TRANSLATION.

Ēkā   māṇᵃsā-lā   dōn   pōyᵃrē   hōtē.   Tyāt-śī   lahānā   bās-lā
. *One*   *man-to*   *two*   *sons*   *were.*   *Them-in-from*   *the-younger*   *father-to*

vichār,   'bā   isṭēlā-tsā   bhāg   dzō   mā-lā   yēl   tō   dē.'   Maṅghā
asked,   '*father*   *estate-of*   *share*   *which*   *me-to*   *shall-come*   *that*   *give.*'   *Then*

bā-nī   isṭēlā-tsā   bhāg   sarᵃkhā   vā̃ṭūn   dilhā.   Maṅghā   thōdᵃkē̃
father-by   *estate-of*   *share*   *like*   *having-divided*   *was-given.*   *Then*   *few*

disā-nī̃   lahānā   pōyᵃrā   asᵃgha   lāmb   bindzē   gāvā̃t   ghēn
days-in   *the-younger*   *son*   *all*   *far*   *another*   *to-village*   *having-taken*

gēlā.   Maṅgh   tatha   dzāūn   asᵃgha   isṭēl   udhᵃlūn   ṭākᵃlā.
went.   *Then*   *there*   *having-gone*   *all*   *estate*   *having-squandered*   *was-thrown.*

Maṅghā   tē-nhā̃   asᵃgha   khartsūn   ṭākᵃlyā-var   tatha   mōṭhā   dukāḷ
Then   *him-by*   *all*   *having-spent*   *being-thrown-after*   *there*   *great*   *famine*

padᵃlā.   Tai-śī   tyā-lā   hāl   padᵃlā̃.   Tyā-khāl   tō   tath-tsē   ēkā
fell.   *Therefore*   *him-to*   *distress*   *fell.*   *That-under*   *he*   *there-of*   *one*

asāmī-dzavaḷ   dzāūn   rahᵃlā.   Tē   asāmī-na   tyā-lā   ḍukᵃra   tsārāyā
person-near   *having-gone*   *stayed.*   *That*   *person-by*   *him-to*   *swine*   *to-feed*

tyā-chyā   śētā̃t   davaḍᵃlā.   Taĩ   ḍukᵃra   ṭarᵃphal   khāt   tī
his   *in-field*   *it-was-sent.*   *There*   *swine*   *husks*   *used-to-eat*   *them*

pōtē̃   khāūn   pōṭ   bharā̃va   asā̃   tyā-lā   vāṭᵃlā̃.   Paṇ
himself-by   *having-eaten*   *belly*   *should-be-filled*   *thus*   *him-to*   *it-seemed.*   *But*

tyā-lā   kōṇī   kā̃hī̃   dilā̃   nāhī̃.   Taĩ   tyā-chī   sud
him-to   *(by-)anybody*   *anything*   *was-given*   *not.*   *Then*   *his*   *consciousness*

dzarā   valᵃlī   na   bōlᵃlā,   'māдzhē   bās-tsē̃   gharā̃   kōḍhēk
somewhat   *was-turned*   *and*   *he-said,*   '*my*   *father-of*   *in-house*   *how-many*

madzurā-nā   khāyā   milat   āhā,   na   mī   bhukē-tsā   phār   ābhᵃdalat   āhā̃;   Mī
servants-to   *to-eat*   *got*   *is,*   *and*   *I*   *hunger-of*   *much*   *perishing*   *am.*   *I*

ath-śī   mādzhē   bā-kaḍē   dzāīn   na   tyā-lā   sāṅgau,   "bā,   mī
here-from   *my*   *father-to*   *will-go*   *and*   *him-to*   *will-say,*   "*father,*   *(by-)me*

Dēvā-tsē̃   ulᵃtā̃   na tudzhē   puḍhā̃   pāp   kēlā   āha.   Āthā-śī   tudzhā   pōyᵃrā   mī
God-of   *against*   *and*   *thee*   *before*   *sin*   *done*   *is.*   *Now-from*   *thy*   *son*   *I*

āhē   asa   tū   samadzᵃśī   nakō.   Tudzhā   mī   ēk   tsākaru-ts   dzasā   āhã."'
am   *thus*   *thou*   *wilt-consider*   *not.*   *Thy*   *I*   *one*   *servant-only*   *like*   *am.*"'

VĀḌᴬVAḶ.

The Vāḍvaḷs are one of the sub-tribes of the Pāchkaḷśī Kuṇᵃbīs. They are returned to the number of 3,500 from Thana, where they are found in the coast talukas of Bassein, Mahim, and Dahanu. Like the rest of the Pāchkaḷśī they are supposed to have immigrated from Gujarat.

Their dialect is most intimately connected with the usual Marāṭhī of the Central and Northern Konkan. The cerebral ḍ is not, however, changed to r after vowels; thus, ghōḍā, a horse. The cerebral ṇ is often written, but seems to be pronounced as a dental, n being often written instead; thus, pāṇī, water; but kōṇī, anyone. The cerebral ḷ is used as in the Dekhan; thus, ḍōḷā, an eye; miḷᵃlā, he was found.

The peculiar appearance of the dialect is due to some phonetical changes which Vāḍᵃvaḷ shares with several Bhīl dialects. The most important ones are as follows :—

Ch becomes s or ś; thus, sākar, a servant; sānd, moon; śār, four.

S and ś become h, i.e., probably the sound of ch in 'loch.' Thus, hōna, gold; bah, sit; hāṅgatᵃla, it was said; hēt, field; hēmbar, hundred. The s of the genitive suffix sā usually becomes h and is often dropped altogether; thus, bābā-hā, bābā-yā and bābā-ā, of the father; tyā gāvśā dukānᵃdārā-hyā mērsan, from a shopkeeper in the village. Compare the Bhīl dialects of Chhota Udepur, etc.

H is regularly dropped; thus, āth, a hand; āy, he is. Forms such as hāy, he is; hōtā, he was, are, however, also met with, and h is perhaps in reality a feeble h-sound, a kind of spiritus lenis.

Ordinary Marāṭhī forms occasionally also occur; thus, sāt, seven; vīs, twenty; pannās, fifty.

Most of the common characteristics of the current language of Thana occur in this dialect. Thus we find a in many places where the dialects of the Dekhan have ē; compare dila, it was given; lāgᵃla, they began.

The Anunāsika is usually dropped; thus, barī māhᵃṇa, good men; tyāt-na, from among them.

The case of the agent usually ends in n; thus, bābān, by the father; tyān, by him; mīn and mīna, by me.

The genitives of the personal pronouns are māā, māyā, māy, my; tuā, tuvā, thy; ām-sā, our; tum-sā, your.

The verb substantive is hāy, or āy in all persons of the singular; the plural forms are 1, (h)āt, 2, āhā, āt, 3, (h)āt. The past tense is 1, (h)ōtāv, ōtā, 2, hōtā, 3, hōtā; plural, hōtē.

The present tense of finite verbs is formed as in the neighbouring dialects; thus, mārᵃtāy, I strike; 2, mārᵃtē, 3, mārᵃtē, plural 1, mārᵃtāv, 2, mārᵃtā, 3, mārᵃtāt. 'You go' is tumī dzā.

The past tense is regularly formed; thus, gēlāv or gēlā, I went, 2, gēlā, 3, gēlā; plural 1, gēlāv, 2, gēlē, 3, gēlē.

Perfect and pluperfect are formed from the past by adding the verb substantive; thus, ālāy, he has come; gēlᵃtāv, I have gone; mēlᵃtā, he had died. A curious form is paḍᵃlōā, he was lost.

Future forms are ahēn, I shall be; sāllān, I shall go; hāṅgēn, I shall say; mārihīl, thou wilt strike, etc.

Some forms and words are Gujarātī and not Marāṭhī; thus, *sā*, i.e. *chha*, six; *mērē*, near; *pōtē-hi* (*bāy°kō*), one's own (woman), wife; *bhukē*, with hunger; *pōṭ bharāvō*, the belly should be filled; *tyāt-na*, from among them, etc.

The mixed character of the dialect will be seen from the short specimen which follows.

[No. 36.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

VĀḌ^VAḶ DIALECT.   (DISTRICT THANA.)

एका माइणाला दोन पोर होतें । ल्यातन धकला बाबाला बोलला, बाबा
माय वाच्याअ इस्टेक माला दे । मग ग्यान ल्याला इस्टेक वाटून दिला । मग
थोड्या दिहात धकला पोर जकल हावटून लांब गेला, आन तयाला पैसा उडवाया
लागला । मग ल्यान जकल खपड्डेल्या-वर तयाला मग घणा दुकाळ पडला । ल्या-
करताँ ल्याला आडसण पडली । तवा तो तटनन एकाये मेरे जाऊन रेयला । ल्याला
ल्यान डुकर सारला ल्याया हेतात धडल । तवा डुकर जी टरफल खात आहत ल्या-
अरती ल्यान माये पोट भरावो अह ल्याला वाटल । आन कोनी ल्याला काय देई नाय ।
मग तो हुदी-वर आला-न बोलला माया बाबाया घरा साक्रराला कवडी-रोटी आय ।
पण आते मी भुकें मरतय । मी उठून बाबाया-तय साङ्गान आन ल्याला हांगेन, वो
बाबा, मिन आबाला वेगळ व तुया मेरे पाप केल । आता तुआ होकरा बोलाया मी
घटत नाय । माला एका साक्ररा हारक ठेव । मग तो उठला-न बाबाया मेरे गेला ।
तो लांब अहे आवड्याँत ल्याआ बाबा ल्याला बगून कळवळला । मग ल्यान धव-मारली
अन ल्याआ गळ्याला अटी मारली व ल्याआ मुका घेटला । मग पोर ल्याआ बोलला,
बाबा, मी आबाला वेगळ व तुया मेरे पाप केल । आता तुवा होकरा बोलाला मी
घटत नाय । पण बाबान साक्रराला हांगतल । बर आंगड आणून याआ आंगात
घल आणि याआ हातात वाकडा घल आणि पाया-मंट् जोडा घल । मग आपण
जकले जाण खावन हौस करू । कारण यो माआ पूत मेलता तो पुन जिता जाला,
व पडलोआ तो मिळला । तवा ते मजा करू लागल ॥

                                                                                          U

[No. 36.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VĀDᵃVAḶ DIALECT. (DISTRICT

TRANSLITERATION AND TRANSLATION.

Ēkā māhᵃṇā-lā dōn pōr hōtē. Tyāt-na dhakᵃlā bābā-lā
One man-to two sons were. Them-among-of the-younger father-to

bōlᵃlā, 'bābā, māy vāṭyāa istēk mā-lā dē.' Mag tyān tyā-lā istēk
said, 'father, my share-of estate me-to give.' Then him-by him-to estate

vāṭūn dila. Mag thōḍyā dihāt dhakᵃlā pōr dzakᵃla
having-divided was-given. Then few in-days the-younger son all

hāvᵃṭūn lāmb gēlā, ān tayālā paisā udᵃvāyā lāgᵃlā. Mag
having-collected far went, and there money to-squander began. Then

tyān dzakᵃla khapaīlyā-var, tayālā mag ghaṇā dukāḷ paḍᵃlā.
by-him all being-spent-after, there then mighty famine fell.

Tyā-karᵃtā̃ tyā-lā āḍᵃsaṇ paḍᵃlī. Tavā tō taṭᵃnan ēkā-yē mērē
Therefore him-to difficulty fell. Then he there-of one-of near

dzāūn rēyᵃlā. Tyā-lā tyān ḍukar sārā-lā tyā-yā hētāt
having-gone stayed. Him-to by-him swine feeding-for his in-field

dhaḍᵃla. Tavā ḍukar jī ṭarᵃphal khāt āhat tyā-arᵃtī tyān, 'mā-yē
it-was-sent. Then swine which husks eating were them-with by-him, ' my

pōṭ bharāvō,' aha tyā-lā vāṭᵃla. Ān kōnī tyā-lā kāy
belly should-be-filled,' thus him-to it-appeared. And anybody him-to anything

dēī nāy. Mag tō hudī-var ālā-n bōlᵃlā, 'mā-yā bābā-yā gharā sākᵃrā-lā
gave not. Then he senses-on came-and said, ' my father's in-house servants-to

kavᵃdī rōṭī āy. Paṇ āte mī bhukē marᵃtay. Mī uṭhūn bābā-yā
how-much bread is. But here I with-hunger die. I having-risen father

tay sāllān ān tyā-lā hāṅgēn, "vō bābā, min ābā-lā vēgaḷ va tu-yā
to will-go and him-to will-say, " O father, by-me Heaven-to against and thee-of

mērē pāp kēla. Ātā tu-ā hōkᵃrā bōlāyā mī ghaṭat nāy. Mā-lā ēkā
before sin done-is. Now thy son to-say I worthy not. Me one

sākᵃrā hārᵃka ṭhēv."' Mag tō uṭhᵃlā-n bābā-yā mērē gēlā. Tō lāmb
servant like keep."' Then he arose-and father-of near went. He far

āhē āvᵃdyā̃t tyā-ā bābā tyā-lā bagūn kaḷᵃvaḷᵃlā. Mag tyān dhav
is that-in his father him having-seen felt-pity. Then by-him running

mārᵃlī an tyā-ā galyā-lā aṭī mārᵃlī va tyā-ā mukā ghēṭᵃlā.
was-struck and his neck-to embracing was-struck and his kiss was-taken.

Mag por tyā-ā bōlªlā, 'bābā,   mī   ābā-lā   vēgaḷ   va   tu-yā   mērē   pāp
Then son him-to said, 'father, (by-)me Heaven-to against and thee before sin

kēla.   Ātā tu-vā hōkªrā bōlā-lā mī ghaṭat nāy.' Paṇ   bābān   sākªrā-lā
is-done. Now thy son to-say I worthy not.' But the-father-by servants-to

hāṅgatªla, 'bara āṅgªḍa   āṇūn   yā-ā āṅgāt ghal, āṇi yā-ā hātāt
it-was-said, 'good robe having-brought his on-body put, and his on-hand

vākªḍā ghal āṇi pāyā-mand dzōḍā ghal. Mag āpaṇ dzakªlē dzāṇ
ring put and feet-on shoes put. Then we all persons

khāvªn haus karū. Kāraṇ yō mā-ā pūt mēlªtā, tō pun jitā
having-eaten feast shall-make. Because this my son had-died, he again alive

dzālā ; va paḍªlōā, tō milªlā.' Tavā tē madzā karū lāgªla.
became ; and was-lost, he was-got.' Then they merry to-make began.

PHUḌ^GĪ.

This is the dialect of a wandering tribe in Thana, and has been returned as spoken by 1,000 individuals.

A list of Standard Words and Phrases in Phuḍªgī has been received from Thana, and it shows that the dialect is almost identical with Vāḍªvaḷ. Compare *ghōḍā*, a horse ; *pāṇī* and *pānī*, water ; *sākar*, a servant ; *śār*, four.; *hōna*, gold ; *sāt*, seven ; *vīs*, twenty, etc.

The inflection of nouns and pronouns is the same as in Vāḍªvaḷ ; thus, *tuyā bābā-hyā gharāt kavªḍē-ra pōr hāt*, how many sons are there in your father's house ? *tum-sā*, your, etc.

The conjugation of verbs is also mainly the same, and the difference between the two forms of speech must, to say the least, be unimportant. Our materials are, however, not sufficient to decide whether Vāḍªvaḷ and Phuḍªgī are absolutely identical, and it is there-fore safer to separate them.

SĀMVĒDĪ.

The Sāmvēdīs live as husbandmen and gardeners in Bassein and Mahim. Their number is estimated at 2,700.

They speak a mixed dialect, the chief components of which are the current Marāṭhī of Thana and vulgar Gujarātī.

Ch has become *s* and *h* ; thus, *sākar*, a servant; *nāsᵃtyāt*, they dance; *āḍᵃhaṇ*, difficulty. The suffix of the genitive is *hō, hā* or *ā* ; thus, *bāpā-hā*, of a father; *rāṇḍā-ā*, of prostitutes.

S becomes *h* ; thus, *dihāt*, in a day; *hōkᵃrō*, a son ; *hēt*, a field. *Ns* becomes *hṇ* and *rs hr* ; thus, *māhṇā-dō*, to a man ; *vahrē*, years.

Lil becomes *il* ; thus, *bŏilō*, he said ; *ghāilī*, she was put.

Other phonetical changes are also shared by the neighbouring dialects.

Strong masculine bases form their nominative as in Gujarātī and Kōṅkaṇī ; thus, *hōkᵃrō*, a son ; *vāṭō*, a share. The corresponding feminine plural also ends in *ō* ; thus, *rōṭhyō*, breads. The instrumental ends in *ē, hē*, and *dē* ; thus, *nirbhayē*, without fear ; *ānandā-hē*, with joy ; *bhukē-dē*, with hunger.

The dative ends in *dō* ; thus, *māhᵃṇā-dō*, to a man. The usual Marāṭhī postpositions *lā* and *tē* (usually *dē*), also occur ; thus, *bāpā-lā*, and *bāpā-tē*, to the father ; *sākᵃrā-dē*, to the servants.

The inflection of verbs mainly agrees with the Marāṭhī of Thana ; thus, *hā*, thou art ; *hāy*, he is ; *hāt*, they are ; *marᵃtē*, I die ; *vāṭᵃtē*, it appears. The third person masculine of the past tense usually ends in *ō* ; thus, *bŏilō*, he said ; *gēlō*, he went. We find, however, also forms such as *gēlā*, he went ; *dhāḍᵃlā*, he was sent. The pluperfect is formed by adding the abbreviated verb substantive to the weak form of the past participle ; thus, *mēl-tō*, he had died.

On the whole the Sāmvēdī dialect must be characterised as a mechanical mixture of Konkan Marāṭhī and Gujarātī, as will appear from the specimen which follows.

[No. 37.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

SĀMVĒDĪ DIALECT. (DISTRICT THANA.)

कोणे एका माह्णाटो टोन पुत होते । त्यातने धाकुलो बापाते बोद्रुलो, दादा, जो माच्नो वीट्टिकीह्नो वाटो आह्नेदे तो माह्नो माते दे । मिंगे त्याह्न त्यान धन वाटून ट्टिला । मिंगे थोड्या ट्टिह्नात धाकलो ह्नोकरो जकला ह्नवटून कडसो-कडे गेलो, आन निरभये जकल्या पैशाह्नो निकाल-पाडलो । मिंगे त्याया-मेरसा जकला खपल्यो-वर त्या गावा-मिने मोठो टुक्काळ पंडिलो । त्याह्ने त्याला आडह्नण जाली । तेगळा तो त्या गावा-मिने डुक्कर साया धाडला । तिगळा डुक्कर जी ह्नालपटे खात्यात ती आपण खायाँ अह्नँ वाटते । कोणे त्याला काय ट्टिला नाय । तिगळा तो धारे-वर येजन बोद्रुलो, माह्ना बापाह्ना तडे साकराटो कवडे रोळ्यो खायाटो ह्नात, अने मे भुकेदे मरते । मे आते बापाह्ना-तडे जाते आन त्याला ह्नांगाते, ओ बाबा, मे आभाह्ना इरुद आन तुया-मेरे पाप केला । आते तुवा ह्नोकरो ह्नांग्या मे ह्नारको नाय । तुया एका साकरा ह्नारका माते ठीव । मिंगे तो उठून आपल्या बाबा च्यातो गेला । तो लांब ह्नाय तोव त्याह्नो बाप त्याटो देखोन कळ-वळलो, आन त्याने धाओन त्याया गळ्याटो आठी घाईली आन त्याटो गोको घेटली । मिंगे त्याओ ह्नोकरो त्याला बोद्रुलो, बाबा, आभाह्ना इरुद अने तुया-मेरे पाप केला अने मे आते तुवी ह्नोकरो ह्नांग्या ह्नारको नाय । तो पण बाप साकराटे बोद्रुलो । बरा आंगडा ह्नाडोन त्याया आंगा-मिने घाल अने याया ह्नाता-मिने वाकुडी अने पाया-मिने वाणी घाल । मिंगे आपण जिवो मज्याये बेह्नो । कारण माह्नो ह्नोकरो मेलतो तो आते जेतो जाली, आन भालो तो लालो । तिगळा ते आनंदाह्ने ह्नांडी लागली ॥

तिगळा त्याओ मोठो ह्नोकरो ह्नेतात ह्नोतो । तो घराया आलो तोड्या-मिने तुरे वाजत्यात आन नासत्यात आह्नो आकिलो । तिगळा एका साकराला ह्नाक मारिली आन इसारला ई काय ह्नाय । तो बोद्रुलो, तुवो भा आलो अन तो तुआ दादाला ह्नुकाह्ने मिळालो त्याह्नाटी मोठा जिवण केले । तिगळा तो रागाह्ने घराँत खिरे नाय । तिगळे त्याओ बाप ह्वार येओन त्या ह्नमजाज लागली । तिगळा त्यानेँ बापाला ह्नांगिला । वग, मे तुई आवडे वह्नरे साकरो केली, आन

तुद्दे दांगी कते नाकारली नाय । तो पण होपल्ख्या-बराबर सैन करईं तरी तु माते बोकरूला दिला नाय । आन जाणे तुआ धन रांडाआ-बरोबर खाला तो तुओ चोकरो आलो तिगळा त्याआ-करिता मोठे जिवणे केले । तिगळा त्याआ बाप बोद्रलो, तू जकलो जलम माआ मिरे द्दा, आन माद्दे जकल धन तुआच द्दाय । पण आद्दा आणंद् करयो अद्दी रीतस द्दाय । कारण तुबो भा मेलतो तो जेतो जालो व भालो तो लालो द्दाय ॥

[No. 37.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

SĀMVĒDĪ DIALECT. (DISTRICT THANA.)

Kōṇē   ēkā   māhªṇā-dō   dōn   put   hōtē.   Tyāt-nē   dhākulō   bāpā-tē
Some   one   man-to   two   sons   were.   Them-in-from   the-younger   father-to

bōilō,   'dādā,   dzō   māhō   vīshṭēkī-hō   vāṭō   āhēdē,   tō   māhō
said,   'father,   which   my   the-estate-of   share   is,   that   mine

mā-tē   dē.'   Miṅgē   tyāh   tyān   dhan   vāṭūn   dilā.
me-to   give.'   Then   to-him   by-him   wealth   having-divided   was-given.

Miṅgē   thōḍyā   dihāt   dhākªlō   hōkªrō   dzakªlā   havªtūn   kaḍªsō-kaḍē
Then   few   in-days   the-younger   son   all   having-gathered   abroad

gēlō   ān   nirªbhayē   dzaklyā   paiśā-hō   nikāl   pāḍªlō.   Miṅgē   tyā-yā
went   and   without-fear   all   money-of   spending   effected.   Then   him-of

mērªsā   dzakªlā   khapªlyō-var   tyā   gāvā-minē   mōṭhō   dukāl
near-being   all   being-spent-after   that   village-in   great   famine

paḍilō.   Tyā-hē   tyā-lā   āḍªhaṇ   dzālī.   Tēgªlā   tō   tyā   gāvā-minē   ḍukar
fell.   Therefore   him-to   difficulty   became.   Then   he   that   village-in   swine

sāryā   dhāḍªlā.   Tigªlā   ḍukar   jī   hālªpaṭē   khātyāt   tī   āpaṇ
to-feed   was-sent.   Then   swine   which   husks   eat   that   himself-by

khāyã   ahã   vāṭªtē.   Kōṇē   tyā-lā   kāy   dilā
should-be-eaten   thus   appears.   (By-)anyone   him-to   anything   was-given

nāy.   Tigªlā   tō   dhārē-var   yēūn   bōilō,   'māhā   bāpā-hā   taḍē
not.   Then   he   senses-on   having-come   said,   'my   father-of   place-at

sākªrā-dō   kavªdē   rōṭhyō   khāyā-dō   hāt,   anē   mē   bhukē-dē   marªtē.
servants-to   how-much   breads   eating-for   are,   and   I   hunger-with   die.

Mē   ātē   bāpā-hā   taḍē   dzãtē   ān   tyā-lā   hāṅgātē,   " Ō   bābā,
I   now   father's   place-to   will-go   and   him-to   will-say,   "O   father,

mē   ābhā-hā   irud   ān   tu-yā   mērē   pāp   kēlā.   Ātē   tuvā
(by-)me   Heaven-of   against   and   thee-of   before   sin   is-done.   Now   thy

hōkªrō   hāṅgyā   mē   hārªkō   nāy.   Tuyā   ēkā   sākªrā   hārªkā   mā-tē   thōv." '
son   to-say   I   worthy   not.   Thy   one   servant   like   me   keep." '

Miṅgē   tō   uthūn   āpªlyā   bābā   hyā-tō   gēlā.   Tō   lāmb   hāy,
Then   he   having-risen   his-own   father   this-to   went.   He   far   is,

tōv   tyā-hō   bāp   tyā-dō   dēkhōn   kalªvalªlō   ān   tyā-nē
then   his   father   him   having-seen   felt-compassion   and   him-by

dhāōn   tyā-yā   galyā-dō   āṭhī   ghāilō   ān   tyā-dō   gōkō   ghēṭªlō.
having-run   his   neck-to   embracing   was-put   and   him-to   kiss   was-taken.

Miṅgē   tyā-ō   hŏkᵃrō   tyā-lā   bŏilō,   'bābā,   ābhā-hā   irud   ane
Then   *his*   *son*   *him-to*   *said,*   *'father,*   *Heaven-of*   *against*   *and*

tu-yā   mērē   pāp   kēlā,   ane   mē   ātē   tu-vō   hŏkᵃrō   hāṅgyā   hārᵃkō
thee-of   *before*   *sin*   *is-done,*   *and*   *I*   *now*   *thy*   *son*   *to-say*   *worthy*

nāy.'   Tō-paṇ   bāp   sākᵃrā-dē   bŏilō,   'barā   āṅgᵃḍā   hāḍŏn
not.'   *Still-however*   *the-father*   *servants-to*   *said,*   *'good*   *coat*   *having-brought*

tyā-yā   āṅgā-minē   ghāl,   ane   yā-yā   hātā-minē   vākuḍō   ane   pāyā-minē
his   *body-on*   *put,*   *and*   *this-of*   *hand-on*   *ring*   *and*   *feet-on*

vāṇō   ghāl.   Miṅgē   āpaṇ   jivō   majyāyē   bēhō.   Kāraṇ   māhō
shoes   *put.*   *Then*   *we*   *will-eat*   *in-merriment*   *will-sit.*   *Because*   *my*

hŏkᵃrō   mēlᵃtō,   tō   ātē   jētō   dzālō;   ān   bhālō,   tō   lālō.'
son   *dead-was,*   *he*   *now*   *alive*   *became;*   *and*   *was-lost,*   *he*   *was-found.'*

Tigᵃlā   tē   ānandā-hē   hāṇḍō   lāgᵃlō.
Then   *they*   *joy-with*   *to-overflow*   *began.*

Tigᵃlā   tyā-ō   mōṭhō   hŏkᵃrō   hētāt   hōtō.   Tō   gharā-yā   ālō
Then   *his*   *eldest*   *son*   *in-fields*   *was.*   *He*   *house-to*   *came*

tŏḍyā-minē   turē   vādzᵃtyāt   ān   nāsᵃtyāt   āhō   ākilō.   Tigᵃlā   ēkā
that-in   *trumpets*   *they-play*   *and*   *they-dance*   *thus*   *he-heard.*   *Then*   *one*

sākᵃrā-lā   hāk   mārilī   ān   isārᵃlā,   'ī   kāy   hāy?'   Tō
servant-to   *a-call*   *was-struck*   *and*   *it-was-asked,*   *'this*   *what*   *is?'*   *He*

bŏilō,   'tu-vō   bhā   ālō,   ān   tō   tu-ā   dādā-lā   hukā-hē   miḷālō,
said,   *'thy*   *brother*   *came,*   *and*   *he*   *thy*   *father-to*   *happiness-with*   *was-got,*

tyāhāṭī   mōṭhā   jivaṇ   kēlē.'   Tigᵃlā   tō   rāgā-hē   gharãt
therefore   *great*   *feast*   *was-given.'*   *Then*   *he*   *anger-with*   *in-house*

khirē-nāy.   Tigᵃlē   tyā-ō   bāp   ᐧbār   yēŏn   tyā   hāmᵃdzāū
would-enter-not.   *Then*   *his*   *father*   *out*   *having-come*   *him*   *to-appease*

lāgᵃlō.   Tigᵃlā   tyā-nē   bāpā-lā   hāṅgilā,   'bag,   mē   tu-ī
began.   *Then*   *him-by*   *the-father-to*   *it-was-said,*   *'lo,*   *(by-)me*   *thy*

āvᵃdē   vahᵃrē   sākᵃrī   kēlī,   ān   tu-ī   hāṅgī   katē   nākārᵃlī
these-many   *years*   *service*   *was-done,*   *and*   *thy*   *word*   *ever*   *was-neglected*

nāy.   Tō-paṇ   hōpᵃlyā-barābar   sain   karēī,   tarī   tu   mā-tē
not.   *Still*   *friends-with*   *merry*   *should-be-made,*   *then*   *(by-)thee*   *me-to*

bŏkᵃru-lā   dilā   nāy;   ān   dzā-ṇē   tu-ā   dhan   rāṇḍā-ā-barōbar
a-kid   *was-given*   *not;*   *and*   *whom-by*   *thy*   *wealth*   *prostitutes-of-with*

khālā   tō   tu-ō   hŏkᵃrō   ālō,   tigᵃlā   tyā-ā   karitā   mōṭhē   jivᵃnē
was-eaten   *that*   *thy*   *son*   *came,*   *then*   *his*   *for-sake*   *great*   *feast*

kēlē.'   Tigᵃlā   tyā-ā   bāp   bŏilō,   'tū   dzakᵃlō   dzalam   mā-ā   mirē
was-made.'   *Then*   *his*   *father*   *said,*   *'thou*   *all*   *time*   *me-of*   *near*

hā,   ān   mā-ī   dzakᵃla   dhan   tu-ā-ts   hāy.   Paṇ   āhā   ānand
art,   *and*   *my*   *all*   *wealth*   *thine-only*   *is.*   *But*   *thus*   *happiness*

karyō-ahī		rītas	hāy.	Kāraṇ	tu-vō	bhā	mēlᵃtō,	tō	jētō
should-be-made-thus		*proper*	*is.*	*Because*	*thy*	*brother*	*dead-was,*	*he*	*alive*

dzālō ;	va	bhālō,	tō	lālō	hāy.'
became ;	*and*	*was-lost,*	*he*	*found*	*is.'*

In the north of Thana Marāṭhī is gradually superseded by Gujarātī. The minor caste dialects are often of a more or less mixed appearance, but it would be waste of time and paper to give specimens of all of them. It may, however, be of interest to print one, and the beginning of a version of the Parable of the Prodigal Son in the dialect spoken by the Māṅgēlās will therefore be subjoined.

The Māṅgēlās are a tribe of fishermen in Thana. The greatest numbers have been returned from Mahim, Bassein and Dahanu. The total number of Māṅgēlas returned at the Census of 1901 were 11,538. The dialect of the Māṅgēlās is, however, probably nowhere different from that of the district where they live, and it has not been separately returned.

The specimen printed below has been forwarded from Bhiwndi. It will be seen that it is a dialect of the same kind as Vāḍᵃvaḷ, Sāmvēdī, etc., with a strong admixture of Gujarātī. The palatals have been transliterated as *ch, j,* and so on. It is, however, possible that they are in reality pronounced as in Marāṭhī.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

SO-CALLED MĀṄGĒLĀ DIALECT. (DISTRICT THANA.)

कोण्या एका माणसाला दोन पोराँ होतीं । तीमनसो धाकलो बापाला बोललो बापा, जो मालमत्तेह्यो वाँटो माना येव्याह्यो तो दे । मिंगे त्याला संपत्ति वाँटून दिली । मिंगे थोड्या दिह्यान धाकलो पोर सखली जमा करून टूर देशाँत गेलो आणि तयाँ उधळेपणान वागून आपली संपत्ति उडविली । मिंगे त्यान सखली खर्चिल्या-वर त्या देशाँत बोठो दुकाळ पडलो । त्या-मुळें त्याला अडचण पडू लागली । तवाँ तो त्या देशा-मर्नीं एका माणसा-खनी जाऊन रेलो । त्यान तर त्याला डुकरा सारव्याला आपल्या हेताँत धाडलो । तवाँ डुकराँ जीं टरफळा खात होतीं त्या-वर त्यान आपला पोट भरवें अह्ये त्याला वाटला । आणि कुण त्याला कय दिलें नय । मिंगे तो शुद्धी-वर येऊन बोललो । माया बापाह्यो कवडो मोलकऱ्यास भरपूर लोटी आय आणि मी भुकीन मरताँ । मी उठून आपल्या बापा-खनी जान व त्याला बोलेन, ओ बापा मी देवाह्या विरुद्ध व तुया ह्मोर पाप केलें न ते आताँ-पासून तुयो पोर मी बोलव्याला लायक नय । आपल्या एका मोल-कऱ्या प्रमाणें माना ठेव । मिंगे तो उठून आपल्या बापा-खनी गेलो । तवाँ तो टूर आय अवळ्या-मर्नीं त्याह्यो बापू त्यास बघून कळवळलो । आणि त्यान धावून त्याह्या गळ्याँत मिठी घातिली व त्याह्या चुंबो घितिलो । मिंगे पोर त्याला बोललो बापा देवाह्या विरुद्ध व तुया समोर मिन पाप केले आय । आणि आथा-पासून तुयो पोर बोलव्याला मी योग्य नय । परंतु बापान आपल्या साकराँस चांगि-तला । बरो झगो आणून याला घाल, आणि याह्या हाताँत आँगठी व पाया-मर्नीं जोडा घाल । मिंगे आपून खाऊन मजा करूँ । कारण यो मयो पोर मरालतो तो फिरून जितो झालो, व हरपलतो तो हापडलो । तवाँ ते मजा करूँ लागला ॥

[No. 38.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

SO-CALLED MĀṄGĒLĀ DIALECT.

(DISTRICT THANA.)

TRANSLITERATION AND TRANSLATION.

Kōṇyā-ēkā māṇ⁺sā-lā dōn pōrã hōtĩ. Tĩ-man-sō . dhāk⁺lō
Some-one *man-to* *two* *sons* *were.* *Them-in-of* *the-younger*

bāpā-lā bōl⁺lō, 'bāpā, jō māl⁺mattē-hō vã̄ṭō mā-nā yēvyā-hō tō dē.'
father-to *said,* *'father,* *which* *property-of* *share* *me-to* *is-to-come* *that* *give.'*

Miṅgē tyā-lā sampatti vã̄ṭūn dilī. Miṅgē thōḍ⁺yā
Afterwards *them-to* *property* *having-divided* *was-given.* *Afterwards* *few*

dihā-n dhāk⁺lō pōr sakh⁺lī jamā karūn dūr dēśã̄t gēlō
days-after *younger* *son* *all* *together* *having-made* *far* *country-in* *went*

āṇi tayã̄ udhaḷēpaṇā-na vāgūn āp⁺lī sampatti uḍavilī. Miṅgē
and *there* *riotousness-with* *having-lived* *his* *property* *was-wasted.* *Afterwards*

tyān sakh⁺lī kharchilyā-var tyā dēśã̄t bōṭhō dukāḷ paḍ⁺lō.
him-by *all* *being-wasted-on* *that* *country-in* *big* *famine* *fell.*

Tyā-muḷẽ tyā-lā aḍ⁺chaṇ paḍū lāg⁺lī. Tavã̄ tō tyā dēśā-manĩ ēkā
Therefore *him-to* *difficulty* *to-fall* *began.* *Then* *he* *that* *country-in* *one*

māṇ⁺sā-khanī jāūn rēlō. Tyān tar tyā-lā ḍukⁱrā sār⁺vyā-lā āp⁺lyā
man-near *having-gone* *stayed.* *Him-by* *then* *him* *swine* *feeding-for* *his-own*

hētã̄t dhāḍ⁺lō. Tavã̄ ḍukⁱrā jĩ ṭar⁺phaḷā khāt hōtĩ, tyā-var tyān
field-in *was-sent.* *Then* *swine* *which* *husks* *eating* *were,* *those-on* *him-by*

āp⁺lā pōṭ bhar⁺vẽ ahē tyā-lā vāṭ⁺lā. Āṇi kuṇ tyā-lā
his-own *belly* *should-be-filled* *so* *him-to* *it-appeared.* *And* *by-anybody* *him-to*

kay dilẽ nay. Miṅgē tō śuddhī-var yēūn bōl⁺lō, 'mā-yā
anything *was-given* *not.* *Afterwards* *he* *sense-on* *having-come* *said,* *'my*

bāpā-hō kav⁺ḍō mōl-karyās bhar-pūr lōṭī āy, āṇi mī bhukīn
father-of *how-many* *servants-to* *sufficient* *bread* *is,* *and* *I* *hunger-with*

mar⁺tã̄. Mī uṭhūn āp⁺lyā bāpā-khanī jān va tyā-lā bōlēn, " ō
die *I* *having-arisen* *my-own* *father-near* *will-go* *and* *him-to* *will-say,* " *O*

bāpā, mī Dēvā-hā viruddh va tu-yā hamōr pāp kēlẽ, na tē
father, *(by-)me* *God-of* *against* *and* *thee-of* *before* *sin* *was-done,* *and* *that*

ātã̄-pāsūn tu-yō pōr mī bōl⁺ỹyā-lā lāy⁺k nay. Āp⁺lyā ēkā mōl-karyā-
now-from *thy* *son* *I* *saying-for* *worthy* *not.* *Your-own* *one* *servant-*

pramāṇẽ mā-nā thēv." ' Miṅgē tō uṭhūn āp⁺lyā bāpā-khanī
like *me* *keep."* ' *Afterwards* *he* *having-arisen* *his-own* *father-near*

gēlō. Tavā̃ tō dūr āy avᵃdhyā-manī̃ tyā-hō bāpū tyās baghūn
went. Then he far is that-much-in his father him having-seen

kaḷᵃvaḷᵃlō. Āṇi tyān dhāvūn tyā-hā gaḷyā̃t miṭhī ghātilī va
pitied. And him-by having-run his neck-on embrace was-put and

tyā-hā chumbō ghitilō. Miṅgē pōr tyā-lā bōlᵃlō, 'bāpā, Dēvā-hā
his kiss was-taken. Afterwards son him-to said, 'father, God-of

viruddh va tu-yā samōr min pāp kēlē āy. Āṇi āthā-pāsūn tu-yō pōr
against and thee-of before by-me sin done is. And now-from thy son

bōlᵃvyā-lā mī yōgya nay.' Parantu bāpān āpᵃlyā sākᵃrā̃s hāṅgitᵃlā,
saying-for I worthy not.' But the-father-by his servants-to it-was-said,

'barō jhagō āṇūn yā-lā ghāl, āṇi yā-hā hātā̃t āṅgᵃṭhī va
'good cloth having-brought this-one-to put, and this-of on-hand ring and

pāyā-manī̃ jōḍā ghāl. Miṅgē āpūn khāūn majā karū̃. Kāraṇ
feet-on shoes put. Then we having-eaten merry will-make. Reason

yō mā-yō pōr marālᵃtō, tō phirūn jitō jhālō; va harapalᵃtō tō
this my son dead-was, he again alive became; and lost-was he

hāpaḍᵃlō.' Tavā̃ tē majā karū̃ lāgᵃlā.
was-found.' Then they merry to-make began.

MĀHĀRĪ.

The Mahārs are found all over the Bombay Presidency. Like their namesakes in the Central Provinces, they speak the dialect of their neighbourhood. Compare pp. 300 and ff.; and 351 and ff. Specimens of their language have been forwarded from Thana. According to the District Gazetteer it is ordinary Marāṭhī, with some strange words, and, especially in the north, with a curious accent.

At the last Census of 1901, 44,039 Mahārs were enumerated in Thana. They are also known under other names, such as Dhēḍ Holia, and Parvārī. They claim to be village servants, and in many villages are authorities in the matter of boundaries, carry Government treasure, escort travellers, and take away dead animals. Some of them are husbandmen, and others gather wood, cut grass, and make brooms and coir slings, and so forth. A considerable number find employment in Bombay as street sweepers and carriers, and a good many take service in the Bombay army.

The local belief is that the Thana Mahārs were brought from the Dekhan by the Marāṭhās to help the Dēśmukhs and the Dēśpāṇḍyās to collect the revenue.

The Māhārī version of the Parable of the Prodigal Son printed below shows that the dialect in all essential points agrees with the Konkan Standard of Marāṭhī.

Ē and ō are commonly written yā and vā, respectively. Thus, tyā, Standard tẽ, that; ghvārā, horse; ghōrē, horses. Instead of yā we also find ya and yō; thus, yak and yōk, one. Final ē commonly becomes a; thus, bhuka-na, Standard bhukē-nẽ, with hunger. The instances just given show that the Anunāsika is commonly dropped.

A apparently has a broad sound. Compare ānōnd, happiness; harōs, joy, etc.

There is no cerebral ṇ, ḍ, or ḷ. Compare pānī, water; ghvārā, horse; ḍvālā, eye.

Ṭs is often substituted for s; thus, hiṭsṭsā, share; duṭskōl, famine.

V is dropped before i as usual; thus, īs, twenty; istō, fire.

Note the tendency to aspiration in words like hāṭ, eight; nhav, nine; dhāt, tooth, and so forth.

Forms such as jyēlā and gyālā, went; jhyēt'la and ghyātla, took, are well known from other neighbouring dialects.

The inflexional system is mainly regular. The neuter gender is on the road to disappearance, it being often replaced by the masculine.

With regard to nouns we may note the oblique base ending in s in forms such as tuhyā bāpus-lā, to thy father. Note also forms such as śātān, in the field.

The inflexion of pronouns shows the same peculiarities as in the case of other neighbouring dialects. Compare mahā, mādzhā and mãdzā, my; tyāhā and tyātsā, his; hāmī, we; tumī and tumhī, you. Note also manā, to me; miyã and mīhā, by me; tuyã and tunhā, by thee, and so forth.

The present tense of the verb substantive is inflected as follows :—

Sing. 1 hāyē   Plur. 1 hāvō
2 hāyēs, hāyas   2 hā
3 hāyē, hāy   3 hāyēt, hīyēti.

Other verbal forms are regular. Compare ālāy, he has come; dzāin, I shall go; mhanan, I shall say.

Note *sāngla*, said; *tsārāyāsnī*, in order to tend; *mhangāy-lā*, to be called; *vāṭun-sanī*, having divided, and so forth.

For further details the student is referred to the specimen which follows.

[No. 39.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

MĀHĀRĪ DIALECT.   (DISTRICT THANA.)

क्राना योका मानसाला द्वान मुलग क्रत । आनीख त्या-मंधला धाकला
बापुसला म्हनला, बाबो जो माल्मिल्कतीचा हिच्चा मना मिलायचा तो मना
दे । मंग त्यान तो समद्रा पैका वाटुन-शनि घिला । थोरक्या दिवसानी त्या
धाकला प्वार समद्र दिर्वे गोला करुन-शनि लांबच्या पर्देंसाँत ग्याला आन तिठ
उधल्यपनान ब्याफाम रहून त्या समद्रा धन उधलून टाकळा । मंग त्यान त्या
दिर्वे समद्र खराचल्या-वर त्या देशा-मन्हीं म्वाटा दुचकोल परला । त्या-मुल त्याला
जागो-जाग आरचान परू लागली । तंधी तो त्या देशा-मंधल्या यका गिरस्ता पश्रि
जाउन-शनि ह्रायला आन त्या गिरस्तान डुकरा चारायास्नी आपल्या श्रातान
पाठइल । ती डुकरा जी टरफला खात व्हती त्या-वरधि त्यान आपला प्वाट भरावा
अस त्याला कलल । आन त्या वन्ती त्याला क्रान काय बि घिला नाय । तंधी तो
सुद्धी-वर यज्ञन म्हंगाला । मद्ध्या बाबोच्या मंजुरदाराना प्वाट भर भाकोर हाये
आन मी भुक्रन मरोतो । मी उठुन-शनि आपल्या बापुस-कर जाइन त्याला म्हनन,
ह्रावो बाबो मिंह्रा आकासा इरुधा आन तुद्ध्या संबुख लय पाप क्याल हाये । आथा
इठुन-शनि तुँभा प्वार म्हंगायला मना लय सरमा वाटते । आपल्या यका चाकरा
पर्मान मना संभाल । तो उठुन-शनि आपल्या वापा-कर ज्याला । तवाँ तो लय टूर
आये इतक्या-मन्हीं त्याचा बापुस त्याला हेरुन-शनि लय कलवलला । त्या वन्ती त्यान
पलुन-शनि त्याह्रा गल्या-मन्हीं मिठी मरली आन त्याच मुक घ्यातल । मंग प्वार
त्यासनी म्हंगाला, वो बाप्पो आभाला इरुधा आन तुद्ध्या संबुख मिंह्रा पाप क्याल
हाये । आन आथा-पून तुभा प्वार म्हंगायला वास्तकि न्हायी । त्या वन्ती
बापुसन आपल्या न्ह्राकरास फर्मांदुल, लय व्यस योक डगला आनुन-शनि
याला पेहरवा । आन याच्या हाता-मन्ही यक मंट्री पायान ज्वारा घाला । मंग
मांजोरी व्हासरू आनुन-शनि काटा आन आपुन वी खाऊन पिउन-शनि खुचि

ह्वू । कारान कीं य माज प्वार म्याल ह्त त्या सजी झाल आन गमावला ह्ता त्या गावला झाये । ते नाचू उरून हरोस करायासनी लागले ॥

त्या वक्ती त्याचा वरला पुतुर शातान ह्ता । तो यवून घरा-गोटी धरा-कल्या-वर त्यान वजनी न्हाच झायीकल । तंधी चाकोर-मानसातील योक आसामी बलवुन-शनि त्यान पुसल, च्या काय झाय । तवा त्यान सांगल किनय तुझा भाव आलाय आन तो तुझ्या वापुसला सुखाचा मिलला । आवघ्या कर्तांना त्यान मांजोरी वासरू कापला झाये । तंधी तो लय कुर्धी भरून-शनि आन मन्ही जाय-ना । म्हुन-शनि त्याचा वावो भायर यऊन त्या संग ग्वारग्वार बोलू ल्हागला । पन वापुसला जाब धिला कीं पच्छा मिंह्ा इतकी साला तुझ्या गोटी चाकरी करून-शनि तुझा हुकुम बि कंदी म्वारला न्हाय । तरी-पन मिंह्ा आपल्या खेलगछ्या-प खुचेली करावी म्हुन-शनि तुन्हा कंदी कडु बि धिला न्हाई । आन ज्यान तुझ्या समदा धन कलवातनी-संग खादुन-शनि टाकळ्या त्यो यो तुझा प्वार झालाय तुन्हा त्याच्या जिवासाठी मांजोरी व्हासरू कापलास । त्या वक्ती त्यान त्या-संग ब्वालन क्याल, प्वारा तु हार घरी मझ्या गोटी झायस । आन माँजी समदी धन-दौलत तुँजीच झाये । परन्तु हरोस व आनोंद करावा च्या वाजयी ह्त । कारान की यो तुँजा भावो ग्याला ह्ता तो फिरून सजी झाये । गमावला ह्ता तो गावला झाये ॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

MĀHĀRĪ DIALECT.   (DISTRICT THANA.)

TRANSLITERATION AND TRANSLATION.

Kvānā-yōkā   mānᵃsā-lā   dvān   mulᵃga   vhata.   Ānīkh   tyā-mandhᵃlā
Some-one   *man-to*   *two*   *children* *were.*   *And*   *them-in-being*

dhākᵃlā   bāpus-lā   mhanᵃlā,   'bābō,   d̲z̲ō   māl-milᵃkati-t̲s̲ā   hit̲s̲t̲s̲ā   ma-nā
younger   *father-to* *said,*   *'father,* *which*   *property-of*   *share*   *me-to*

milāy-t̲s̲ā   tō   ma-nā dē.'   Maṅg   tyā-na   tō   samᵃdā   paikā   vāṭun-
to-be-obtained *that* *me-to give.'* *Then* *him-by*   *that*   *whole*   *money*   *divided-*

śani   dhilā.   Thōrᵃkyā   divᵃsā-nī   tyā   dhākᵃlā   pvār   samᵃda   dirvē
having   *was-given.* *Few*   *days-in*   *that*   *young*   *child*   *all*   *money*

gōlā   karun-śani   lāmbᵃchyā   pardēsãt   gᵥālā,   ān   tiṭha
together *made-having* *far-being*   *other-country-in* *went,*   *and*   *there*

udhaḷyapanā-na   byāphām   rahūn   tyā   samᵃdā   dhan   udhᵃlūn
debauchery-with   *heedless*   *lived-having* *that* *all*   *property* *wasted-having*

ṭākᵃlhā.   Maṅg   tyā-na   tyā   dirvē   samᵃda   kharāt̲s̲ᵃlyā-var   tyā   dēśā-
was-thrown.   *Then*   *him-by*   *that*   *money*   *all*   *spent-on*   *that*   *country-*

manhĩ   mvāṭā   dut̲s̲kōl   parᵃlā.   Tyā-mula   tyā-lā   d̲z̲āgō-d̲z̲āg   ārᵃt̲s̲ān   parū
in   *big*   *famine*   *fell.*   *Therefore*   *him-to*   *everywhere*   *difficulty* *to-fall*

lāgᵃlī.   Tandhī   tō   tyā   dēśā-mandhᵃlyā   yakā   girᵃstā-paśi   d̲z̲āun-śani
began.   *Then*   *he*   *that*   *country-in-being*   *one*   *householder-near* *gone-having*

rhāyᵃlā.   Ān   tyā   girᵃstā-na   ḍukᵃrā   t̲s̲ārāyās-nī   āpᵃlyā   śātān   pāṭhaïla.
lived.   *And*   *that*   *householder-by* *swine*   *feeding-for*   *his*   *field-in* *it-was-sent.*

Ti   ḍukᵃrā   jī   ṭarᵃphalā   khāt   vhatī   tyā-var-thi   tyā-na   āpᵃlā
Those   *swine*   *which*   *husks*   *eating*   *were*   *those-on-from*   *him-by*   *his-own*

pvāṭ   bharāvā   asa   tyā-lā   kalᵃla.   Ān   tyā   vaktī   tyā-lā   kvān
belly   *should-be-filled* *so* *him-to*   *appeared.* *And*   *that*   *time-at*   *him-to*   *by-anybody*

kāy-bi   dhilā   nāy.   Tandhī   tō   suddhī-var   yāun   mhaṅgālā,   'mahyā
anything-even *was-given*   *not.* *Then*   *he*   *sense-on*   *come-having* *said,*   *'my*

bābō-chyā   mañjurdārā-nā   pvāṭ-bhar   bhākōr   hāyē.   Ān   mī   bhuka-na
father-of   *hired-servants-to* *belly-full*   *bread*   *is.*   *And*   *I*   *hunger-with*

marōtō.   Mī   uṭhun-śanī   āpᵃlyā   bāpus-kara   d̲z̲āin,   tyā-lā   mhanan,
die.   *I*   *arisen-having*   *my*   *father-near*   *will-go,* *him-to*   *will-say,*

"hāvō   bābō,   mĩhā   ākāsā   irudhā   ān   tuhyā   sambukh   laya   pāp
"O   *father,*   *me-by*   *heaven*   *against*   *and*   *of-thee* *before*   *much*   *sin*

kyāla   hāyē.   Āthā   ithun-śani   tũd̲z̲hā   pvār   mhaṅgāy-lā   ma-nā   laya   sarᵃmā
done   *is.*   *Now*   *from*   *thy*   *son*   *call-myself-to*   *me-to*   *much*   *shame*

vāṭᵃtĕ.   Āpᵃlyā   yakā   tsākᵃrā   parmāna   ma-nā   sambhāl."'   Tō   uṭhun-
appears.   *Your-own*   *one*   *servant*   *as*   *me*   *consider."'*   *He*   *arisen-*

śani   āpᵃlyā   bāpā-kara   jyālā.   Tavã   tō   laya   dūr   āyē,   itᵃkyā-manhĭ
having   *his*   *father-near*   *went.*   *Then*   *he*   *much*   *far*   *is,*   *this-much-in*

tyā-tsā   bāpus   tyā-lā   hērun-śani   laya   kalᵃvalᵃlā.   Tyā   vaktī   tyā-na
his   *father*   *him-to*   *seen-having*   *much*   *pitied.*   *That*   *time-at*   *him-by*

palun-śani   tyāhā   galyā-manhĩ   miṭhī   mārᵃlī   ān   tyā-tsa   muka
run-having   *his*   *neck-on*   *embracing*   *was-struck*   *and*   *his*   *kiss*

ghyātᵃla.   Maṅg   pvār   tyās-nī   mhaṅgālā,   'vō   bāppō,   ābhā-lā   irudhā
was-taken.   *Then*   *child*   *him-to*   *said,*   *' O*   *father,*   *heaven-to*   *against*

ān   tuhyā   sambukh   mĩhā   pāp   kyāla   hāyē.   Ān   āthā-pūn   tudzhā   pvār
and   *of-thee*   *before*   *by-me*   *sin*   *done*   *is.*   *And*   *now-from*   *thy*   *child*

mhaṅgāy-lā   vāstaki   nhāyī.'   Tyā   vaktī   bāpus-na   āpᵃlyā   nvhākᵃrās
to-call-myself   *fitness*   *not-is.'*   *That*   *time-at*   *father-by*   *his*   *servants-to*

pharmāila,   'laya   byas   yōk   ḍagᵃlā   ānun-śani   yā-lā   pēhᵃravā;   ān
it-was-ordered,   *' much*   *good*   *one*   *robe*   *brought-having*   *this-to*   *put-on;*   *and*

yā-chyā   hātā-manhī   yak   mandī,   pāyān   dzvārā   ghālā.   Maṅg   māndzōrī
this-of   *hand-on*   *one*   *ring,*   *feet-on*   *shoes*   *put.*   *And*   *fat*

vhāsᵃrū   ānun-śani   kāṭā.   Ān   āpun   bī   khāūn   piun-śani
calf   *brought-having*   *kill.*   *And*   *we*   *also*   *eaten-having*   *drunk-having*

khuchi   vhavū.   Kārān   kĩ   ya   mādza   pvār   myāla   vhata,   tyā   śajī
happy   *shall-be.*   *Reason*   *that*   *this*   *my*   *child*   *dead*   *was,*   *it*   *alive*

dzhāla;   ān   gamāvᵃlā   vhatā,   tyā   gāvᵃlā   hāyē.'   Tē   nātsū   urūn
became;   *and*   *lost*   *was,*   *it*   *found*   *is.'*   *They*   *dancing*   *jumping*

harōs   kārāyās-nī   lāgᵃlē.
joy   *to-make*   *began.*

Tyā   vaktī   tyā-tsā   varᵃlā   putur   śātān   vhatā.   Tō   yavūn
That   *time-at*   *his*   *big*   *son*   *field-in*   *was.*   *He*   *come-having*

gharā-gōṭī   dharākᵃlyā-var   tyā-na   vajatrī   nhāts   hāyīkᵃla.   Tandhī   tsākōr-
house-near   *coming-on*   *him-by*   *music*   *dance*   *was-heard.*   *Then*   *servant-*

mānᵃsātīl   yōk   āsāmī   balᵃvun-śani   tyā-na   pusᵃla,   'hyā   kāy   hāya?'
men-among   *one*   *person*   *called-having*   *him-by*   *it-was-asked,*   *'this*   *what*   *is?'*

Tavā   tyā-na   sāṅgᵃla   kinay,   'tudzhā   bhāv   ālāy,   ān   tō   tuhyā
Then   *him-by*   *it-was-said*   *that,*   *'thy*   *brother*   *come-has,*   *and*   *he*   *thy*

bāpus-lā   sukhā-tsā   milᵃlā.   Āvaryā-kartānā   tyā-na   māndzōrī   vāsᵃrū   kāpᵃlā
father-to   *happiness-of*   *was-met.*   *This-reason-for*   *him-by*   *fat*   *calf*   *killed*

hāyē.'   Tandhī   tō   laya   kurdhī   bharun-śani   ān   manhī
is.'   *Then*   *he*   *much*   *anger-with*   *filled-having-become*   *and*   *inside*

dzāy-nā.   Mhun-śani   tyā-tsā   bābō   bhāyar   yaūn   tyā-saṅga   gvār-
would-not-go.   *Therefore*   *his*   *father*   *outside*   *come-having*   *him-with*   *sweet-*

gvār   bōlū   lhāgᵃlā.   Pan   bāpus-lā   jāb   dhilā   kĭ,   'pahya,   mĩhā
sweet   *to-speak*   *began.*   *But*   *father-to*   *answer*   *was-given*   *that,*   *'lo,*   *me-by*

itᵃkī   sālā   tuhyā-gōṭī   tsākᵃrī   karun-śani   tũdzhā   hukum-bi   kandī
so-many *years* *thy-near* *service* *done-having* *thy* *order-even* *ever*

mvārᵃlā   nhāy.   Tarī-pan   mĩhā   āpᵃlyā   khēlᵃgaryā-pa   khutsēlī
was-broken *not.* *Still* *me-by* *my* *playmates-with* *merriment*

karāvī   mhun-śani   tunhā   kandī   kaḍḍu   bi   dhilā   nhāī.   Ān
should-be-made *said-having* *thee-by* *ever* *kid* *even* *was-given* *not.* *And*

jyā-na   tũjhyā   samᵃdā   dhan   kalᵃvātᵃnī-saṅga   khādun-śani   tākᵃlhā,
whom-by *thy* *all* *property* *harlots-with* *eaten-having* *was-thrown,*

tyō   yō   tũdzhā   pvār   ālāy,   tunhā   tyā-chyā   jivāsāṭhī   māndzōrī   vhāsᵃrū
that *this* *thy* *son* *come-has,* *thee-by* *his* *life-for* *fat* *calf*

kāpᵃlās.'   Tyā   vaktī   tyā-na   tyā-saṅga   bvālᵃna   kyāla,   ' pvārā,
was-killed-by-thee.' *That* *time-at* *him-by* *him-to* *saying* *was-made,* *' son,*

tu   hār   gharī   mahyā   gōṭī   hāyas;   ān   mã̄jī   samᵃdī   dhan-daulat   tũjī-ts
thou *all* *time* *of-me* *near* *art ;* *and* *my* *all* *property* *thine-only*

hāyē.   Parantu   harōs   va   ānōnd   karāvā,   hya   vādzᵃyī   vhata.
is. *But* *joy* *and* *happiness* *should-be-made,* *this* *proper* *was.*

Kārān   kī   yō   tũdzā   bhāvō   myālā   vhatā,   tō   phirūn   sajī   hāyē;
Reason *that* *this* *thy* *brother* *dead* *was,* *he* *again* *alive* *is ;*

gamāvᵃlā   vhatā,   tō   gāvᵃlā   hāyē.'
lost *was,* *he* *found* *is.'*

KŌṄKAṆĪ.

Kōṅkaṇī is the language of the Konkan to the south of Rajapur. The number of speakers may be roughly estimated at about 1,500,000 people.

The name Kōṅkaṇī seems to be of a relatively recent date. The authors who first

Name of the Language.

mentioned the language describe it as *lingua bramanica, lingua Canarim* or *Canarina, lingua bramana Goana,* and so forth. Kōṅkaṇī means the language of the Konkan, *i.e.,* the strip of country between the Ghats and the sea, and it might therefore also be used to connote the language of the country to the north of Rajapur. This has sometimes been the case,—in Mr. Beames' Comparative Grammar, for instance; and the common statement that there are two main dialects of Marāṭhī, Dakhaṇī and Kōṅkaṇī, is partly based on this wider use of the word. The dialects spoken in the northern Konkan are, however, closely related to Standard Marāṭhī. The dialects of the northern part of Ratnagiri gradually lead from this form of speech to the language of the Southern Konkan, and the name Kōṅkaṇī should be reserved for this latter form. It is pronounced *Kōṅkaṇī* and *Kōṅkṇī* in the north, and *Kōṅkaṇī* in the south. The original seat of the language was Gōmānta or Goa, and it is, therefore, often called Gōmāntakī or Goanese. After the Portuguese had conquered Goa a large number of Brāhmaṇs and Śūdras fled and settled on the coast of Kanara. At a later period emigrants brought the language to Belgaum, Sawantwadi, and Ratnagiri, where it is locally known as *Bārdēskarī, Kuḍāḷī* and *Mālvaṇī.*

The Kōṅkaṇī language is spoken throughout the Konkan from Malwan in the north

Area in which spoken.

to Karwar in the south. The purest form is considered to be that spoken in Tishwaḍa in Sashṭi, a province of Goa. In North Kanara, Kōṅkaṇī is the home tongue of higher caste Hindus, and partly also of the lower classes. It is the language of the Native Christians of North and South Kanara, and it has also been brought by Konkanese settlers to Honawar, Mangalore, and even to Cochin. The Linguistic Survey is not concerned with the languages spoken in South Kanara and Malabar. In North Kanara, Kōṅkaṇī is spoken on the coast, from Karwar to Bhatkal, and inland in Supa Peta and in the towns of Siddapur, Sirsi, and Yellapur.

In Belgaum Kōṅkaṇī is spoken in the south-west of the district, on the frontier towards Sawantwadi, especially in the Belgaum Taluka. It has been variously returned as Kōṅkaṇī, Gōmāntakī, and Bārdēskarī. Under the latter name it is also spoken in Khanapur, by the Bardeskars, a tribe of Marāṭhā Brāhmaṇs, which forms one of the subdivisions of the Śēṇvīs.

In Sawantwadi, Christians from Goa have been settled for about two centuries. They are chiefly found in villages in the south-west corner of the State. Kōṅkaṇī is, moreover, the main language of the State. It is usually known as Kuḍāḷī, *i.e.,* the language of the Kudal Peta. The same name is also used in Ratnagiri where Kōṅkaṇī is the chief language south of Rajapur. From the Taluk Malwan in the south of Ratnagiri is derived the name Mālvaṇī under which the language is locally known.

Kōṅkaṇī has also been returned from Kolaba, but the Collector states that the dialect so designated is simply the ordinary Marāṭhī of the district.

A few speakers are also found in Dharwar, in Kolhapur and, outside the Bombay Presidency, in Chanda in the Central Provinces, while strong communities of Kŏṅkaṇī and Kuḍālī speaking people are found in Bombay Town and Island.

Kŏṅkaṇī is bounded on the east and south by Kanarese, and towards the north it gradually merges into Standard Marāṭhī through the dialects known as Saṅgamēśvarī and Bāṅkŏṭī.

Linguistic Boundaries.

Kŏṅkaṇī is a Marāṭhī dialect, having branched off from the common parent Prakrit at a relatively early period. This fact accounts for the many apparent divergencies between the two forms of speech.

Relation to Marāṭhī.

Kŏṅkaṇī has, in many respects, preserved an older stage of phonetical development, and shows a greater variety of verbal forms than Standard Marāṭhī. Several forms are peculiar to the dialect, and others have come to be used in a different way from what is the case in Standard Marāṭhī. The tradition according to which the Śēṇvīs, a tribe of Brāhmaṇs who have largely spread over the Konkan from Goa, were originally brought from Trihōtra by Paraśurāma, has been adduced by native writers as pointing to the conclusion that Kŏṅkaṇī has a different origin from Marāṭhī and is derived from some old dialect called Sarasvatī Bālabhāshā, which was originally spoken in Tirhut. The same writers also point to the broad pronunciation of the short *a*, which sounds almost as an *o*, as a confirmation of this view. The missionaries of Goa and Mangalore, to whom we are largely indebted for our knowledge of Kŏṅkaṇī, are of a similar opinion, and contend that Kŏṅkaṇī is not a dialect of Marāṭhī. Their view is, however, based on too narrow a conception of the idea connoted by the word dialect. They apparently think that a dialect is a deterioration of some other form of speech, and if such were the case Kŏṅkaṇī would certainly be a separate language, as would almost every dialect all over India. The line between dialects and languages is, of course, difficult to draw; but in the case of Marāṭhī and Kŏṅkaṇī there cannot be any doubt. They are both derived from the same Prakrit and are both dialects of the same form of speech. The reason for our calling this language Marāṭhī and not Kŏṅkaṇī is that the national literature is written in a language which is mainly derived from the northern dialects of Puna and Satara, and not from those spoken in the Konkan. Compare the General Introduction to the group, above, pp. 3 and ff.

Kŏṅkaṇī is not a uniform language throughout the area in which it is spoken, but varies according to locality and to the caste of the speakers. In the north, in Sawantwadi and Ratnagiri, the spoken form gradually approaches Standard Marāṭhī. The minor dialects which form the connecting link with that form of speech will be dealt with below. In Goa the language is largely mixed up with Portuguese words. Monsenhor S. R. Dalgado estimates the amount of such loanwords at about one-tenth of the whole vocabulary. In Kanara the proportion of Dravidian words is greater, and it increases as we go southwards. The pronunciation, moreover, varies from place to place. All these differences do not, however, affect the general character of the language, and we need not split it up into sub-dialects. Somewhat different is the case with regard to caste dialects such as Dāldī and Chitpāvanī, and these as well as Kuḍālī will be separately dealt with in the following pages. Minor discrepancies will be noted in the remarks on Kŏṅkaṇī grammar below.

Dialects.

The estimates of the number of speakers which follow are based on local returns

Number of speakers.
furnished for the use of the Linguistic Survey. Kōṅkaṇī has been returned under various names, and these have been added in the table which follows :—

Name of District or State.	Reported name of dialect.	Number of speakers.
Bombay Town and Island . . .	Kōṅkaṇī	24,000
,, ,, ,, . .	Kuḍāḷī	90,000
Ratnagiri	Goanese	2,300
,, ...	Kuḍāḷī	302,000
Sawantwadi	Goanese	4,600
,, ...	Kuḍāḷī	183,600
Kanara	Kōṅkaṇī	157,000
Belgaum	Kōṅkaṇī	4,150
,, ...	Goanese	1,500
,, ...	Bārdēskarī	2,500
Dharwar	Kōṅkaṇī	1,700
Kolhapur	Kōṅkaṇī	300
	TOTAL	773,650

To this total must be added the speakers of Dāldī and Chitpāvanī, two dialects which form the connecting link between Kuḍāḷī, the northernmost dialect of Kōṅkaṇī, and the Marāṭhī dialects of the Central and Northern Konkan. Both will be separately dealt with below. The revised figures are 23,500 and 69,000 respectively. The total number of speakers of Kōṅkaṇī and its sub-dialects in the districts which fall within the scope of the Linguistic Survey are, therefore, as follows :—

Kōṅkaṇī, including Kuḍāḷī	773,650
Dāldī	23,500
Chitpāvanī	69,000
TOTAL .	866,150

Outside the Bombay Presidency Kōṅkaṇī has only been returned from Chanda in the Central Provinces. At the Census of 1891, speakers were enumerated in the Madras Presidency, in Coorg, Mysore and Rajputana, and Kōṅkaṇī is, lastly, the principal language of the Portuguese dominions in India. The final figures are, therefore, as follows :—

Bombay Presidency	866,150
Madras Presidency	132,879
Coorg	2,129
Mysore	4,166
Portuguese India	560,000
Rajputana	47
Chanda	20
TOTAL .	1,565,391

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Compare the authorities mentioned above on pp. 15 and ff.

Kōṅkaṇī is said to have developed an indigenous literature before the Portuguese

         Literature.

conquest. This conquest aimed at the introduction of Christianity, and the old manuscripts were burnt by the invaders as containing pagan doctrines. The zeal of the missionaries caused the temples to be burnt and at the same time destroyed the old literature so that no traces are now left. They even tried to exterminate the language, and in 1684 a royal proclamation was issued forbidding the use of Kōṅkaṇī among the natives. In 1731 the Inquisitor of Goa, in a letter to the King, complains of 'the non-observance of the law of His Most Serene Lord Dom Sebastião and of the Goanese councils which forbids to the natives of the country to speak in their idiom, compelling them to speak only the Portuguese language.'

Under such circumstances it cannot be wondered that the study of Kōṅkaṇī was not initiated by the Portuguese. The merit of having first dealt with this language belongs to an Englishman.

Thomas Stephens (Thomaz Estevão), who came to Goa in 1579 and died there in 1619, wrote the first Kōṅkaṇī grammar. From his hand we also possess a Catechism and a paraphrase of the New Testament in the popular *Ōvī* metre. This latter book, which contains 11,018 stanzas in two parts, was printed at Rachol in 1616, was reprinted in 1649 and 1654, and is still a favourite book with native Christians. Since that time a religious literature in Kōṅkaṇī has grown up, proceeding from the pens of Portuguese missionaries and native converts. For a fuller account of this literature the student may consult Gerson da Cunha's *Materials for the History of Oriental Studies amongst the Portuguese,* quoted under authorities.

A national literature in Kōṅkaṇī does not exist. Some lyrical poems have, however, been printed by Mr. M. V. d'Abreu in his periodical publication *Ramalhetinho,* Goa, 1866.

The old Kōṅkaṇī literature is said to have been written in the Dēvanāgarī alphabet which was also used by Carey in his translation of the New **Written Character.** Testament into this dialect. Later on the Kanarese alphabet was introduced, and, lastly, the Jesuit Fathers of the Christian College at Mangalore have made use of the Roman alphabet in several of their religious books. The modern literature is almost exclusively religious, and it is now written in all the three characters just mentioned.

Pronunciation.—Kōṅkaṇī is usually described as a strongly nasal language. The nasalisation is carried to the extreme degree by the Śēṇvīs of Karwar. Compare below, pp. 188 and ff., where a short account of their dialect will be given. The Anunāsika is much more strongly pronounced than is the case in Standard Marāṭhī, and sometimes entirely supersedes a following sound; thus, *paryān,* for *paryant,* until; *śetān,* for *śetānt,* in the field. It is usually replaced by the class nasal before all mute consonants; thus, *śetānt,* Standard Marāṭhī *śetā͂t,* in the field. In other respects its use is regulated in the same way as in Standard Marāṭhī.

In the extreme south, about Mangalore, and also among the Śēṇvīs of Karwar, we find the same rule as in Kanarese that no word can end in a pure consonant, a short vowel sound being always added. Thus, *pūt^u,* son; *kēs^u,* hair; *dzāṇ^a,* persons. This short vowel is sometimes, especially in Karwar, fully sounded, and we find forms such as *sānu,* the younger; *pūta,* sons. The preservation of old final vowels in such dialects is probably due to Kanarese influence, and, as a general rule, we may say that the short *a* is pronounced in the same cases as in Standard Marāṭhī. The accent usually rests on the final syllable, though never on the short vowel pronounced after a final consonant. Under the influence of the stress a short vowel is often dropped in the penultimate; thus, *dhā,* Standard *dahā,* ten; *sá* or *só,* Standard *sahā,* six.

The short *a* has the usual sound like *u* in 'but' in the north, from Sawantwadi to Bombay. Farther south it becomes more open, like the *o* in 'hot,' and it is then usually written *o* or *u ;* thus, *borē̃,* well; *boiṇ,* sister; *moṇ, mhaṇ,* and *mhuṇ,* say. It is then often lengthened before compound consonants; thus, *pōḍ-chē̃,* which will fall; *kōrṇ,* having done. In such cases the *ō* is also due to the dropping of the *u* which originally followed; compare Standard Marāṭhī *karūn,* having done. A final *i* and *u* are similarly sometimes reflected epenthetically in the preceding vowel, changing a short *a* to *ē* and *ō* respectively; thus, *gēr,* from *gari,* in the house; *vair* or *voir,* from *uvari,* Standard Marāṭhī *var,* on; *bōv,* much, but *bavuts,* with the emphatic particle *ts* added.

A long *ā* corresponds to Standard Marāṭhī *ē* in the Nominative plural of neuter nouns ; thus, *vorsã*, Standard *varshẽ*, years.   On the other hand the final *ẽ* in strong neuter bases is preserved as *ẽ* in Kōṅkaṇī ; thus, *borẽ bhurgẽ*, a good child.   Kōṅkaṇī has here preserved an older state of affairs than Standard Marāṭhī, the termination *ẽ* in the neuter plural being derived from Prakrit *āĩ*, while *ẽ* in the neuter singular goes back to a Prakrit *ayã*.   In the same way Kōṅkaṇī has *ā* in the Future of the first conjugation where Standard Marāṭhī has *ē* ; thus, *uṭhān*, Standard *uṭhēṇ*, I will rise.

I and *ū* are generally treated as in Standard Marāṭhī.   They are, however, some-times shortened, and even dropped, in cases where they are pronounced long in Standard Marāṭhī.   Thus, *ghetⁿlī* and *ghetⁿlī*, she was taken ; *mārūn* and *mārn*, having struck.

E and *o* have two different sounds, a long and closed, and an open and short one. The short *e* and *o* are best distinguished in the specimens written in Kanarese letters.   The Sawantwadi specimens, which are written in Dēvanāgarī, make use of the signs अॆ and अॊ in order to denote the short *e* and *o* respectively.   These signs are also used in Bihārī.

The two sounds are interchangeable in somewhat the same way as short and long *i* and *u*, the long sound being shortened in the penultimate and in syllables preceding it. Thus, *ēk*, one, oblique *ekā* ; *lōk*, people, oblique *lokā*.   The open sounds, however, also occur in many other instances.

E is short in the terminations of the plural masculine, and in the neuter singular ; thus, *cheḍe gele*, the boys went ; *kelẽ*, it was done ; *sagⁿlẽ*, all, etc.   The short *e* sometimes also occurs in words such as *tel*, oil; *śet*, field; *ek* and *ēk*, one, in all of which the following consonant is derived from a double consonant in Prakrit ; compare Māhārāṣṭrī Prakrit *tella*, oil ; *chhetta*, field ; *ekka*, one.   In the same way we also find *put* and *pūt*, Prakrit *putta*, son.   In this respect Kōṅkaṇī agrees with Sindhī, Lahndā, and the Paiśāchī languages of North-Western India.   In some of the specimens, however, no distinction is made between the two sounds, and our materials are not sufficient to define the rules regarding their interchange.

The short, open, *o* is found in the nominative of strong masculine bases and in the verbal forms agreeing with them, in which cases we find *ā* in Standard Marāṭhī ; thus, *ghoḍo*, a horse ; *gelo*, he went.   The feminine plural of weak bases, on the other hand apparently ends in *ō* ; thus, *vāṭō*, ways ; but also *dhuvo*, daughters.   Open *o* also occurs in the infinitive, which ends in *ūk* or *ōk*, or else in *ū̃k* ; thus, *mhaṇōk*, to say ; *mārŭk* and *mārū̃k*, to strike.

Initial *e* and *o* are usually pronounced as *ye* and *vo* respectively.   Pater Maffei illustrates this tendency by some instances of the native pronunciation of foreign words ; thus, *yergo* for Latin *ergo* ; *vordo* for Latin *ordo*.   He thinks it probable that this pro-nunciation is due to the influence of Kanarese.   Instead of *ye* we dialectically find *yō* in *yōk*, one (Goa and Belgaum), *yō*, go (Belgaum), etc.

Ai and *au* are not proper diphthongs in Kanarese, but are frequently written instead of *āy* and *āv* respectively.   The same seems to be the case in Kōṅkaṇī, where *ai* and *āy*, *au* and *āv* are continually interchanged ; thus, *ailo* and *āylo*, he came.   When these sounds are nasalised the semivowels *y* and *v* are apparently pronounced through the nose. This we must infer from such spellings as *bāpãyk* and *bāpãĩk*, to fathers ; *hãv*, *hãũ*, and *hāvã*, I.   The correct spellings are probably *bāpãyk* and *hãv*.

It has not been possible to give definite rules for the pronunciation of the vowels in Kōṅkaṇī, because the spelling of the specimens received is not very consistent.   The question is, however, of considerable importance for the understanding of the phonetical development of Kōṅkaṇī and also of Marāṭhī, and it is much to be desired that some phonetically trained scholar in the Konkan will give us an exact description of the sounds.

The consonants are, generally speaking, pronounced as in Standard Marāṭhī. Some few exceptions will be noted in what follows.

Aspirated letters have a strong tendency to lose their aspiration (another instance of agreement with the languages of the North-West). Thus, we find *boiṇ*, Standard *bhaiṇ*, sister ; *bāv*, Standard *bhāū*, brother ; *gēr*, Standard *gharĩ*, at the house ; *āmī*, Standard *āmhī*, we ; *āṽ* and *hāṽ*, I ; *o* and *ho*, this. In *bōv*, much ; *rāvᵃlo*, he remained, the *h* seems to have been elided and replaced by a euphonic *v*. The aspirates are, however, often preserved in writing. How indistinct their pronunciation is, is shown by the fact that they are sometimes written instead of unaspirated letters ; thus, *dhūr* and *dūr*, far.

The palatals are pronounced as in Standard Marāṭhī. The emphatic particle *ts̱*, before which a short *a* is inserted if the preceding word ends in a consonant, has preserved the older form *chi* in Karwar.

The common pronunciation of *jñ* is *gny* ; thus, *gnyān*, knowledge. This sound only occurs in borrowed words.

The cerebral letters are pronounced as in Standard Marāṭhī. *D* and *dh* appear instead of *ḍ* in *dukar* or *dhukar*, swine. This is probably due to the influence of Kanarese, in which language an initial *ḍ* is sometimes interchangeable with *d*.

The cerebral *ṇ* is used as in Standard Marāṭhī. Note, however, *āni*, Standard *āṇi*, and.

The cerebral *ḷ* is also used as in Standard. *Sakaḷ*, all, is probably different from *sagᵃḷo*, all.

V is often dropped before *i*, and occasionally also before *e* ; thus, *ikũk* and *vikũk*, to sell ; *isᵃkaḷ* and *visᵃkaḷ*, scattered ; *isār* and *visār*, forget ; *yepār*, business. It has sometimes an aspirated sound ; thus, *vhaḍ*, *vhoḍ*, and even *hoḍ*, great ; compare Standard *vaḍīl* ; *vhāḏzap*, music ; *sirvhidor*, Portuguese *servidor*, a servant. Similarly we also find *mhāḷ*, Standard *māḷ*, property. *V* between vowels is sometimes interchangeable with *y* ; thus, *tuvẽ* and *tuyẽ*, by thee.

A dental *n* and *l* often become cerebralised when a cerebral sound precedes ; thus, *mhaṇ* for *mhaṇn*, having said ; *hoḍḷo*, for *hoḍᵃlo*, big ; *dhāḍḷo* and *dhāḷo*, for *dhāḍᵃlo*, sent ; *meḷḷo* and *meḷo* for *meḷᵃlo*, he was found. Occasionally we find other instances of assimilation ; thus, *māllī*, for *mārᵃlī*, she was struck ; *viṯsāllẽ* for *viṯsārᵃlẽ*, it was asked. In a similar way an Anunāsika usually coalesces with a following *n* ; thus, *dukrā-nĩ*, for *dukrā̃-nĩ*, by pigs. It may be noted in this connection that some dialects, especially in Belgaum, show the same tendency to drop altogether the Anunāsika that is so characteristic of other Marāṭhī dialects.

Nouns.—Gender is usually distinguished in the same way as in Standard Marāṭhī. Nouns denoting women before puberty or marriage are, however, neuter, and the same gender is also used to denote women of inferior rank. Thus, *cheḍũ*, a daughter, a girl ; *tẽ khaĩ gēlẽ*, where did she (*lit.* it) go ? In the case of animals the gender is sometimes distinguished by adding the adjectives *dāḍlo*, male, and *bāilo*, female ; thus, *sunẽ*, dog, *bāil* or *bāilẽ sunẽ*, a bitch ; *dāḍlẽ ḍoṅk*, a male crane, and so forth.

The plural is formed as in Standard Marāṭhī. We need only remember that the feminine plural ends in *ō*, *ī*, and *o*, and the neuter plural of weak bases in *ã̃* ; thus, *rāṇyo*, queens ; *vorsã̃*, years.

The oblique form of feminine bases in *ī* ends in *yē*, plural *yã̃* ; thus, *rāṇī*, a queen, dative *rāṇyēk*, plural *rāṇyã̃k*. *Bāpūy*, a father, has the oblique form *bāpᵃy*. In other respects the oblique form of all bases is the same as in Standard Marāṭhī.

The oblique form is sometimes used for the genitive and even for the dative ; thus, *Devā kurpā*, God's mercy ; *kityā* and *kityāk*, what for ? why ? *bāpāy* (Belgaum), to the father.

The instrumental, which case is also used as the case of the agent, is formed by adding *n* to the oblique form ; thus, *bhukēn*, by hunger. The Saraswat Brāhmaṇs of Karwar sometimes use this case irregularly ; thus, *bāpsunẽ āśille-kaḍe*, father-by being-to, to where the father was ; *hãve tugeli tsākri kartã*, me-by thy service am-doing, I am doing thy service.

The genitive is formed as in the Standard by adding the suffixes *tso*, fem. *chī*, n. *chẽ*, to the oblique form. A derived adjective which is used as a genitive is sometimes formed by adding the same suffixes to the base ; thus, *tyā gāv-chyā ekā gẽr rāvᵃlo*, that village-of one's house-in-remained, he stayed with an inhabitant of that village. As in Standard Marāṭhī, the genitive is inflected like an adjective.

Another suffix of the genitive is *gelo ;* thus, *mā-gelyā bāpsu-gelyā tsākrã-paikī*, among the servants of my father. This form seems to be peculiar to the north, and occurs in specimens received from Karwar and Bombay. A form *bāpāy-lo*, my father's, also occurs in the specimen received from Bombay.

The locative is formed by adding *r* to the oblique form, or, in the case of animate beings, to the oblique form of the genitive, thus, *vāṭēr*, on the road ; *bāpā-chēr*, with the father. The suffix *gẽr* in *ām-gẽr*, with us ; *Pedrū-gẽr*, at Pedro's, is originally a locative of *gar*, house. Old locatives are also *śetã*, in the field ; *garā*, in the house; *veḷĩ*, at the time, and so on.

With regard to **Pronouns,** the only point which calls for a special remark is the fact that the nominative of the first person singular is formed from the base which occurs in Sanskrit *aham ;* thus, *hãõ, āõ, hãv, hãũ*, I. The case of the agent in *hãve* or *hãve*, by me.

The Kôṅkaṇī **Verb** presents several characteristic features.

The verb substantive will be found in the Skeleton Grammar on pp. 172 and f. The forms used in Kuḍāḷī are different. It is, however, probable that the conjugation given in the Skeleton Grammar is not the only one, and that the Kuḍāḷī forms also occur in Kôṅkaṇī proper. The usual forms are derived from *asũ*, to be, but we also occasionally find forms such as *hāy*, is ; *hotā*, was ; and it seems safe to assume that corresponding forms may also be used in the other persons.

The finite verb differs in some points from Standard Marāṭhī.

The active and the passive constructions are used as in Standard Marāṭhī ; thus, *hãõ marᵃtã*, I die ; *tāṇẽ sãsār dilo*, by-him his-property was given. The impersonal construction is also, in most cases, used regularly ; thus, *tāṇẽ sāṅgᵃlẽ*, by-him it-was-said, he said. In the cases, however, where an inflected object is dependent on a transitive verb in the past tense the verb usually agrees with the object as in the Konkan Standard. Compare Gujarāti. Thus, *tāṇẽ tā-kā dhāḍᵃlo*, him-by as-for-him he-was-sent, he sent him.

With regard to the formation of tenses, Kôṅkaṇī has apparently lost the past habitual. There are no traces of it in Pater Maffei's grammar. In the specimens received from Sawantwadi and Bombay, however, we find forms such as *tsalait*, they used to treat ; *hāḍit*, they used to bring ; *vharat*, they used to carry. On the other hand, Kôṅkaṇī has developed some new tenses.

The present tense differs from Marāṭhī in that it does not change for gender. Thus we find *to, ti*, and *tẽ nidᵃtā*, he, she, and it sleeps. This tense is often used to denote future time, and a new future tense has been formed from it by adding *lo ;* thus, *nidᵃtolõ*, I shall sleep. Compare Rājasthānī. The form ending in *an* or *in*, corresponding to

Standard *ĕn, ĭn*, respectively, is also used but has commonly the sense of a contingent future ; thus, *nidăn*, I may sleep; *mărĭn*, I may strike.

The imperfect is often formed in the same way as in Standard Marāṭhī, but it may also take the suffix *tălõ* ; thus, *nidᵃtălõ*, fem. *-lĩ*, n. *-lẽ*, I was sleeping.

Kōṅkaṇī has developed a perfect as well as a past tense, the former being a contraction of the past participle and the verb substantive. Thus, *nidᵃlõ*, I slept ; *nidᵃlã*, from *nidal āhã̃*, I have slept.

The two forms of the past participle, Marāṭhī *nidᵃlā* and *nidᵃlēlā*, have been differentiated in their use in Kōṅkaṇī, the former being a past, and the latter a pluperfect participle, from which a pluperfect tense is formed; thus, *nidullõ* or *nidᵃlolõ*, I had slept; *gellõ*, I had gone.

The infinitive in *ŭ̃* is often used as an imperative; thus, *asŭ̃*, be ; *gālŭ̃*, let him put, or, he may put. The usual case suffixes may be added to it; thus, *korŭ̃k*, in order to do ; *yĕŭ̃-chẽ āsā*, it is to be gone. The suffix *tso, chi, chẽ*, added to the infinitive in *ŭ̃* or to the root, forms a future participle passive, which is used like the corresponding Latin participle in *undus* to denote the different forms of the verbal noun. Thus, *yĕŭ̃-chẽ āsā*, Latin *eundum est*, a going should be done ; *khuśālāy kar-chī āni santōs pāv-tso somā dzāvn āsā*, merriment to-be-made and pleasure to-be-felt proper having-become is, it is proper to make merry and to be glad. Compare Latin *ad urbem condendam*. This participle also corresponds to the Standard Marāṭhī form in *vẽ*, from which the subjunctive mood is formed ; thus, *hãvẽ nid-chẽ*, I ought to sleep.

The various participial forms are also employed to form relative clauses. The relative pronoun is seldom used, especially in the south. This state of affairs is probably due to the influence of Kanarese.

The causal verb is formed by adding *āy* instead of Standard *āv* ; thus, *karāylõ*, I caused to do.

The potential verb is always used impersonally and ends in *ye* or *yet* ; thus, *hãvẽ māriye*, I can beat.

Dzā or *dzāy* is added in order to denote obligation or necessity; thus, *hãvẽ māri-dzāy*, I should beat.

The irregular verbs will be found in the Skeleton Grammar. In this place we may only note that the root *dzāṇ*, to know, forms its present from the root; thus, *dzāṇã̃*, I know. The corresponding negative verb is *nyāṇã̃* or *neṇã̃*, I do not know. Other tenses do not occur. In a similar way we also find *tsallõ*, I go; compare Māhārāshṭrī Prakrit *challāmi*, I go.

The negative verb is a characteristic feature of Kōṅkaṇī. The usual Marāṭhī forms often occur, but a new system of negative conjugation has also been developed. It is effected by adding the various forms of the negative verb to the base in the present and imperfect tenses ; thus, *nida-nā*, he does not sleep ; *nida-nānt*, they do not sleep ; *nida-nātᵃlõ*, I was not sleeping. The past tense is often formed from the present by adding *dzālo*, became ; thus, *vatsa-nā dzālo*, he did not go. More commonly, however, it is formed by adding the present tense of the verb substantive to the infinitive in *uk (õk)* or *ŭ̃ (õ)* ; thus, *nidŭ̃k-nã̃*, I did not sleep ; *vatsõk-nānt*, they did not go.

It is hoped that when the preceding remarks are borne in mind the student will be able to easily grasp the features of the language from the skeleton grammar which follows. Space does not allow us to go into further detail, and in order to get a thorough knowledge of the language it will be necessary to work through Pater Maffei's grammar.

KŌṄKAṆĪ SKELETON GRAMMAR.

I.—NOUNS.

	Masculine nouns.		Feminine nouns.			Neuter nouns.	
Sing.							
Nom.	*pūt*, a son	*goḍo*, a horse	*vāṭ*, a road	*kūḍ*, body	*rāṇī*, a queen	*vors*, a year	*burgẽ*, a child.
Instr.	*putān*	*goḍyān*	*vāṭēn*	*kuḍīn*	*rāṇyēn*	*vorsān*	*burgyān.*
Dat.	*putāk*	*goḍyāk*	*vāṭēk*	*kuḍīk*	*rāṇyēk*	*vorsāk*	*burgyāk.*
Gen.	*putā-chẽ*	*goḍyā-chẽ*	*vāṭe-chẽ*	*kuḍi-chẽ*	*rāṇye-chẽ*	*vorsā-chẽ*	*burgyā-chẽ.*
Loc. {	*putā-chēr*	*goḍyā-chēr*	*vāṭēr*	*kuḍir*	*rāṇye-chēr*	*vorsār*	*burgyā-chēr.*
{	*putānt*	*goḍyānt*	*vāṭēnt*	*kuḍīnt*	*rāṇyēnt*	*vorsānt*	*burgyānt.*
Plur.							
Nom.	*pūt*	*goḍe*	*vāṭō*	*kuḍĭ*	*rāṇyo*	*vorsã̄*	*burgĭ.*
Instr.	*putã̄-nĭ*	*goḍyã̄-nĭ*	*vāṭã̄-nĭ*	*kuḍĭ-nĭ*	*rāṇyã̄-nĭ*	*vorsã̄-nĭ*	*burgyã̄-nĭ.*
Dat.	*putã̄k*	*goḍyã̄k*	*vāṭã̄k*	*kuḍĭk*	*rāṇyã̄k*	*vorsã̄k*	*burgyã̄k.*
Gen.	*putã̄-chẽ*	*goḍyã̄-chẽ*	*vāṭã̄-chẽ*	*kuḍĭ-chẽ*	*rāṇyã̄-chẽ*	*vorsã̄-chẽ*	*burgyã̄-chẽ.*

Postpositions are added to the oblique form; thus, *bāpā-kaḍe* or *bāpāy-kaḍe*, with the father; *putā-lāgĭ*, near the son. The genitive is inflected as an adjective; thus, *bāpā-chĭ burgĭ*, the father's children.

Adjectives ending in *o* have different forms for genders and numbers. Thus, *boro*, good; fem. *borī*, n. *borẽ*, obl. *boryā* and *borẽ*; plur. *bore*, f. *boryō*, n. *borĭ*. Other adjectives do not change.

II.—PRONOUNS.

	I	We	Thou	You	Self	Who?	What?	
Nom.	*hã̄v*	*āmĭ*	*tũ*	*tumĭ*[1]	*āpuṇ*	*kōṇ*	*kitẽ*	[1] Also used as an honorific singular.
Instr.	*hã̄vẽ*	*āmĭ*	*tuvẽ*	*tumĭ*	*āpᵃṇẽ*	*koṇẽ*	*kityān*	
Dat.	*mā-kã̄*	*ām-kã̄*	*tu-kā*	*tum-kã̄*	*āpᵃnāk*	*koṇāk*[2]	*kityāk*	[2] Plural *koṇāk*, etc.
Gen.	*mojẽ*	*ām-chẽ*	*tujẽ*	*tum-chẽ*	{ *āpᵃlẽ* { *āpᵃnā-chẽ* } *koṇā-chẽ*	*kityā-chẽ*	
Obl.	*mojyā*	*ām-chyā*	*tujyā*	*tum-chyā*	*āpᵃlyā*	*koṇā*	*kityā*	

That

	masc.	fem.	neuter.	plural.	
Nom.	*to*	*tī*	*tẽ*	*te*, f. *tyō*, n. *tĭ*	Instead of *tā-kā*, etc., we also find *te-kā*, *tyā-kā*, etc.
Instr.	*tāṇẽ*	*tiṇẽ*	*tāṇẽ*	*tã̄-nĭ*	
Dat.	*tā-kā*	*ti-kā*	*tā-kā*	*tã̄-kã̄*	So also *ho*, *hi*, *hẽ*, obl. *hyā*, this; *dᵶo*, *ji*, *jẽ*, obl. *jyā*, which.
Gen.	*tā-chẽ*	*ti-chẽ*	*tā-chẽ*	*tã̄-chẽ*	
Obl.	*tyā*	*tyā*	*tyā*	*tyā*	

Indefinite pronouns are *kōṇ*, some one; *kon-i*, anyone; *khĭĭ*, something.

III.—VERBS.

A. Verbs Substantive—

Āsū̃, to be, is conjugated as a regular verb. Only the Present tense is irregular, and has two forms *āsā̃* and *āhā̃*. Both are conjugated in the same way. Thus, *āsā̃*, I am ; *āsāy*, thou art ; *āsā*, he is ; *āsā̃v*, we are ; *āsāt*, you are, they are.

Negative Verb Substantive—nā̃, I am not, 2. *nāy*, 3. *nā* ; plural 1. *nā̃v*, 2. *nāt*, 3. *nānt* ; or *naī* throughout. Imperfect *nat*ᵉ*lō*, I was not ; Past *nas*ᵉ*lō*, I was not.

B. Finite Verb—

FIRST CONJUGATION.—*nidū̃k* or *nidōk*, to sleep.

Verbal Nouns, *nid-chē̃, nidū̃-chē̃, nidū̃k*, to sleep.

Participles, Present, *nidat, nid*ᵉ*tolo* ; Imperfect, *nid*ᵉ*tālo* ; Past, *nid*ᵃ*lo* ; Future, *nid*ᵃ*tso*, he who will sleep.

Conjunctive Participle, *nidū̃n, nidon, nidn*, having slept.

Adverbial Participle, *nid*ᵉ*tanā̃, nid*ᵉ*tā̃ āstanā̃*, while sleeping.

		Present.	Past.	Perfect.	1st Future.	2nd Future.	Imperative.
Sing.	1	*nid*ᵉ*tā̃*	*nid*ᵉ*lō* ; f. *-lī̃* ; n. *-lē̃*	*nid*ᵉ*lā̃*, f. *-lyā̃*, n. *-lā̃*	*nid*ᵃ*tolō*, f. *-telī*, n. *-telē̃*	*nidū̃n*	
	2	*nid*ᵉ*tāy*	*nid*ᵃ*loy* ; f. *-līy* ; n. *lēy*	*nid*ᵃ*lāy*, f. *-lyāy*, n. *-lā̃y*	*nid*ᵃ*tolōy* ; f. *-telīy* ; n. *-telēy*	*nid*ᵉ*śī*	*nid.*
	3	*nid*ᵉ*tā*	*nid*ᵉ*lo* ; f. *-lī* ; n. *lē̃*	*nid*ᵉ*lā*, f. *-lyī*, n. *-lā̃*	*nid*ᵃ*tolo*, f. *-telī*, n. *-telē̃*	*nidāt*	
Plur.	1	*nid*ᵉ*tā̃v*	*nid*ᵉ*le* ; f. *-lyo* ; n. *-lī̃*	*nid*ᵃ*lyā̃v*	*nid*ᵃ*telyā̃v* or	*nidū̃*	*nidyā̃.*
	2	*nid*ᵉ*tāt*	„ „ „	*nid*ᵃ*lyāt*	*nid*ᵉ*telyāt* or } *nid*ᵉ*tele* ; f. *-lyō* ; n. *-lī*	*nid*ᵉ*śāt*	*nidā.*
	3	*nid*ᵉ*tāt*	„ „ „	*nid*ᵉ*lyāt*, n. *-lyā̃t*	*nid*ᵃ*telyāt* or	*nid*ᵉ*tit*	

Present Definite, *nidat āsā̃*, I am sleeping.—Imperfect, *nidat ās*ᵉ*lō*, I was sleeping ; or *nid*ᵉ*tālō*.—Pluperfect, *nidullō* or *nid*ᵉ*lolō*, f. *-lelī*, n. *-lelē*, I had slept.—Contingent Future, *nid*ᵉ*tō*, if I had slept, or, I would have slept. The second form of the Imperfect, the Pluperfect and the Contingent Future are conjugated as the first future.

SECOND CONJUGATION.—*mārū̃k*, to strike.

		Past.		Perfect.	Second Future.	Imperative.
Sing.	1	*hā̃vē̃*		*hā̃vē̃*	*mārī̃n*	
	2	*tuvē̃*		*tuvē̃*	*mār*ᵉ*śī*	*mār.*
	3	*tā-ṇē̃, etc.*	*mār*ᵉ*lo*, f. *-lī*, n. *-lē̃* ; plur. *-le*, f. *-lyo*, n. *-lī̃.*	*tā-ṇē̃, etc.*	*mārit*	
Plur.	1	*āmī̃*		*āmī̃*	*mārū̃*	*mār*ᵉ*yā̃.*
	2	*tumī̃*	*mār*ᵉ*lā*, f. *-lyā*, n. *-lā̃, etc.*	*tumī̃*	*mār*ᵉ*śāt*	*mārī.*
	3	*tā̃-nī̃*		*tā̃-nī̃*	*mār*ᵉ*tit*	

Pluperfect, *hā̃vē̃ mār*ᵃ*lalē̃*, I had struck. *Y* is often added to the Past, Perfect, and Pluperfect tenses when the agent is of the second person singular. Thus, *tuvē̃ mār*ᵉ*lēy*, thou struckest. Present participle *mārit*, striking. Other tenses are formed as in the first conjugation.

C. Irregular Verbs.—*Dzāṇā̃*, I know, has only a present, conjugated as *nid*ᵉ*tā̃* ; thus, *dzīṇīy*, thou knowest ; *dzāṇāt*, they know. So also *neṇā̃*, I don't know.

Votsū̃k, to go, forms its tenses irregularly ; thus, *voitā̃*, or *vetā̃*, I go ; *yelō*, I went.

Verbs ending in vowels form their future after the second conjugation ; thus, *yēn*, for *gein*, I shall take ; *yetit*, they will take.

Several verbs form their past tense irregularly. Thus, *khā*, eat, past *khelō* ; *kar*, do, past *kelō* ; *mor*, die, past *melō* ; *var*, carry, past *velō* ; *yē*, come, past *āylō* ; *vots*, go, past *gelō* ; *moṇ*, say, past *molē* ; *gē*, take, past *yetlo* ; *aik*, hear, past *aikalo*.

D. Causative Verb.—Formed by adding *āy* ; thus, *karāy-tā̃*, I cause to do ; *hā̃vē̃ karāylē̃*, I caused to do.

E. Potential Verb.—Only used impersonally with the agent in the Dative, the Instrumental, or the Instrumental formed from the Genitive. Thus, *tā-kā, tā-ṇē̃*, or *tā-chyān, māriye* (or *māriyet*), he may, he can strike. In a similar way *dzāi* or *dzī* is added to the verb in order to denote what is necessary, the agent being put in the Instrumental. Thus, *hā̃vē̃ votsa-dzāi*, I must go.

F. Negative Verb.—Present, *nida-nā̃*, I did not sleep ; Imperfect, *nida-nāt*ᵉ*lō*, I was not sleeping ; Past, *nida-nā-dzīlo* or *nidū̃k-nā̃*, I did not sleep ; Future, *nid-tso nā̃*, I shall not sleep, etc.

Of the specimens which follow the two first ones have been received from Sawantwadi. They represent the language spoken by the higher classes of settlers from Goa. The language of the lower classes is stated to differ but slightly. The third specimen has been taken down from the mouth of a Native Christian in North Kanara. A list of Standard Words and Phrases will be found below on pp. 394 and ff. It has been received from Kanara and is independent of the specimens.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

Kōṅkaṇī Dialect. (State Sawantwadi.)

SPECIMEN I.

एका मनश्याक दोन चेंडे आसले । आनि तांतलो धाकटो बापायक
म्हणोँ लागलो, पाय माका येवो तो सँसाराचो वांटो माका दी । मागीर ताणेँ
ताँकाँ आपलो सँसार वांटून दिलो । मागीर थोड्याच दिसाँ भितर धाकट्या
चेड्यान सगळेँ ऐकठाँय केलेँ, आनि पैशिल्या मुलखाक गेलो, आनि थैँसर जाय
तसो रावोन आपलेँ सगळेँ होगडायलेँ । ताचे कडलेँ सगळेँ सरल्या उपरांत त्या
मुलखांत व्हड दुकळ पडलो आनि तो जिगजिगलो । मागीर तो गेलो आनि
त्या गाँवच्या एका गिर रावलो आनि ताणेँ ताका धुकराँ चरौँक येतांत धाडलो ।
आनि धुकराँ खातात तो कुंडो आपणाक मेळत की कितेँ अग्येँ ताका जालेँ ।
आनि कोण ताका दि-ना । आनि जेन्नाँ ताचे दोळे उगडलेँ तेन्नाँ तो म्हणोँक लागलो,
मज्या पायचे कितले चाकर खावन जेवन आह्नात , आनि ह्नाँव भुकेन मरताँ ।
ह्नाँव उठान आनि मज्या पाय-लागीँ वचान आनि ताका म्हणान, पाय ह्नाँव देवार
आनि तुज्या मुखार चुकलोँ, आनि फुडेँ तुजो पुत म्हणोँक फाव-ना । तुज्या
चाकरांतलो एक माका कर । आनि तो उठलो आनि बापाय-कडे आयलो । पुण
तो पैस आसतनाँच ताच्या बापायन ताका पळेलो, आनि ताका काकूत आयली
आनि तो धाँवलो आनि ताणेँ ताच्या गळ्याक मिटी मारली आनि ताचो मुको
घेतलो । आनि पुत ताका म्हणोँ लागलो, पाय ह्नाँव देवार आनि तुज्या मुखार
चुकलोँ, आनि ह्ना उपरांत तुजो पुत म्हणोँक फाव-ना। पुण बापुय आपल्या चाकराँक
म्हणोँक लागलो, एक बरेँ आंगलेँ ह्नाडा आनि तेँ ह्नाका घाला, आनि ह्नाच्या
ह्नातांत मुदी घाला, आनि पायांत व्हाणो घाला । आनि आमी जेव्या आनि
खुशाल जाव्या। कित्या तर ह्नो मज्नो पुत मेललो तो परतो जिवो जालो, तो
सांडललो आनि मेळलो ।आनि ते खुशाल जाले ॥

आताँ ताचो व्हडलो चेडो ग्नेतांत गिललो । आनि तो येवूँक लागलो
आनि घराचे लागीँ पावलो तेन्नाँ ताणेँ ह्नाजप आनि गाणेँ आयकलेँ । आनि

ताणें एका चाकराक आपयलो, आनि विचारलें हें कितें। आनि ताणें ताका म्हळें, तुजो भाव आयला आनि तो परतो आपणाक मेळलो म्हण तुझ्या बापायन जेवण दिलाँ। आनि ताका राग आयलो आनि तो घरांत वचना। म्हण ताचो बापुय भायर आयलो आनि ताका विनवंक लागलो। आनि तो बापायक म्हणों लागलो, पळे इतलीं वसाँ हाँव तुजी चाकरी करताँ आनि केन्नाच हाँवें तुजें उतर मोडलें ना। इतलें आसोन मज्या इष्टाँ बरोबर खोशी करुंक तुवें माका एक बोकड पर्यान दिलें ना। पुण हो तुजो पुत जाणें तुझ्या सँसाराची कसविणीं बरोबर रावोन वाट लायली तो येवूँच्या आदीं ताचे पासून तुवें जेवण दिलें। आनि तो ताका म्हणों लागलो, पुता तूँ सदाँ मजे बरोबर आहाय, आनि मजें आहा तें सगळें तुजेंच आहा। आमीं खुशाल जावूंक फावा, किल्या तर हो तुजो भाव मेळलो आनि परतो जिवो जालो, तो सांडललो आनि मेळलो॥

[No. 40.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

Kŏṅkaṇī Dialect. (State Sawantwadi.)

Specimen III.

TRANSLITERATION AND TRANSLATION.

Ekā mansyāk dōn cheḍe āsᵃle. Āni tāntᵃlo dhākᵃṭo bāpāyᵃk mhaṇŏ
One to-man two sons were. And them-among the-younger to-father to-say

lāgᵃlo, ' pāy, mā-kā yevo to sāsārā-tso vāṇṭo mā-kā dī.' Māgīr
began, ' father, me-to may-come that fortune-of share me-to give.' Then

tāṇĕ tā̃-kā̃ āpᵃlo sāsār vāṇṭūn dilo. Māgīr thoḍyā-ts disā̃
him-by them-to his property having-divided was-given. Then few-only days

bhitar dhākᵃṭyā cheḍyān sagᵃḷĕ ek-ṭhā̃y kelĕ, āni paiśilyā mulᵃkhāk
within younger son-by all together was-made, and far to-country

gelo, āni thaĩ-sar dzāy taso rāvon āpᵃḷĕ sagᵃḷĕ hogᵃḍāyᵃḷĕ.
he-went, and there it-chanced thus having-lived his all was-spent.

Tā-chē kaḍᵃḷĕ sagᵃḷĕ sarᵃlyā-upᵃrānt tyā mulᵃkhānt vhaḍ dukaḷ paḍᵃlo,
His near-being all was-spent-after that country-in great famine fell,

āni to jigᵃjigᵃlo. Māgīr to gelo āni tyā gā̃v-chyā ekā gĕr rāvᵃlo;
and he was-poor. Then he went and that village-of one-man's at-house stayed;

āni tā-ṇĕ tā-kā dhukᵃrā̃ tsaraŭk śetānt dhāḍᵃlo. Āni dhukᵃrā̃ khātāt
and him-by him-as-for swine to-feed fields-in he-was-sent. And pigs eat

to kuṇḍo āpᵃnāk melat kī kitĕ, aśĕ tā-kā dzālĕ. Āni koṇ
that husk to-himself will-be-got or what, thus him-to became. And anyone

tā-kā di-nā. Āni jennā̃ tā-che doḷe ugaḍᵃle tennā̃ to mhaṇŏk
him-to would-not-give. And when his eyes opened then he to-say

lāgᵃlo, ' majyā pāy-che kitᵃle tsākar khāvᵃn jĕvᵃn āhāt,
began, ' my father-of how-many servants having-eaten having-dined are,

āni hā̃v bhukēn marᵃtā̃. Hā̃v uṭhān, āni majyā pāy-lāgī vatsān,
and I with-hunger die. I will-arise, and my father-to will-go,

āni tā-kā mhaṇān, " pāy, hā̃v Devār āni tujyā mukhār tsukᵃlŏ
and him-to will-say, "father, I to-God and thy in-face sinned,

āni phuḍĕ tuḍzo put mhaṇŏk phāva-nā. Tujyā tsākᵃrāntᵃlo ek mā-kā
and hereafter thy son to-say am-fit-not. Thy servants-among one me

kar." ' Āni to uṭhᵃlo āni bāpāy-kaḍĕ āyᵃlo. Puṇ to pais āsᵃtanā̃-ts
make." ' And he arose and father-to came. But he far being-only

2 A

tā-chyā   bāpāyᵃn   tā-kā   paḷelo,   āni   tā-kā   kākūt   āyᵃlī,   āni   to   dhā̃vᵃlo
his   by-father   him-to he-was-seen, and him-to   pity   came,   and   he   ran

āni   tā-ṇĕ   tā-chyā   gaḷyāk   miṭī   mārᵃlī,   āni   tā-tso   muko   ghetᵃlo.
and   him-by   his   on-neck embracing was-struck, and   his   kiss   was-taken.

Āni   put   tā-kā   mhaṇõ   lāgᵃlo, 'pāy,   hā̃v   Devār   āni   tujyā   mukār
And the-son him-to   to-say   began, 'father, I   to-God   and   thy   in-face

tsukᵃlŏ,   āni   hyā-upᵃrānt   tudzo   put   mhaṇŏk   phāva-nā.'   Puṇ   bāpuy
sinned,   and   hence-forward   thy   son   to-say   deserve-not.' But   the-father

āpᵃlyā   tsākᵃrã̃k   mhaṇŏk   lāgᵃlo, 'ek   barĕ   aṅgᵃlĕ   hāḍā   āni   tĕ   hā-kā
his   to-servants to-say   began, 'one good   robe   bring   and that him-to

ghālā,   āni   hā-chyā   hātānt   mudī   ghālā   āni   pāyānt   vhāṇō   ghālā,   āni   āmī
put,   and   his   hand-on   ring   put   and   feet-on   shoes   put,   and   we

jĕvyā   āni   khuśāl   dzāvyā,   kityā,   tar   ho   madzo   put   melᵃlo,   to   parᵃto
let-us-feast and   merry   let-us-be,   why,   then this   my   son   was-dead, he   again

jivo   dzālo;   to   sāṇḍᵃlalo,   āni   melᵃlo.'   Āni   te   khuśāl   dzāle.
alive   became ;   he   was-lost,   and   was-found.'   And   they   merry   became.

Ātã̃   tā-tso   vhaḍᵃlo   cheḍo   śetānt   gelᵃlo.   Āni   to   yĕvū̃k   lagᵃlo,
Now   his   elder   son   in-the-fields   had-gone.   And   he   to-come   began,

āni   gharā-chē   lāgī̃   pāvᵃlo,   tennã̃   tā-ṇĕ   vhādzap   āni   gāṇĕ   āyᵃkᵃlĕ.
and   house-of   near   reached,   then   him-by   music   and   singing was-heard.

Āni   tā-ṇĕ   ekā   tsākᵃrāk   āpayᵃlo,   āni   vitsārᵃlĕ,   'hĕ   kitĕ?'   Āni
And   him-by   one   to-servant was-called, and it-was-asked, 'this what?'   And

tā-ṇĕ   tā-kā   mhaḷĕ,   'tu-dzo   bhāv   āyᵃlā   āni   to   parᵃto   āpᵃṇāk
him-by   him-to it-was-said, 'thy   brother has-come and   he   again   to-him

melᵃlo,   mhaṇ   tujyā   bāpāyᵃn   jevaṇ   dilã̃.'   Āni   tā-kā   rāg
was-got, therefore   thy   by-father   feast has-been-given.' And   him-to anger

āyᵃlo,   āni   to   gharānt   vatsa-nā;   mhaṇ   tā-tso   bāpuy   bhāyᵃr
came,   and   he   house-into would-not-go ;   therefore   his   father   outside

āyᵃlo   āni   tā-kā   vinavᵃk   lāgᵃlo.   Āni   to   bāpāyᵃk   mhaṇõ   lāgᵃlo, 'paḷe,   itᵃlī
came   and   him   to-entreat   began.   And   he   to-father   to-say   began, 'see, so-many

varsã̃   hā̃v   tujī   tsākᵃrī   karᵃtã̃,   āni   kennā-ts   hā̃vĕ   tujĕ   utar   mōḍᵃlĕ   nā.
years   I   thy   service   do,   and   at-any-time-even   by-me   thy   word   was-broken   not.

Itᵃlĕ   āson   majyā   ishṭã̃   barōbar   khōśī   karūk   tuvĕ   mā-kā   ek
So-much   having-been   my   friends   with   merriment   to-make   by-thee   me-to   one

bokaḍ   paryān   dilĕ   nā.   Puṇ   ho   tudzo   put   dzā-ṇĕ   tujyā   sãsārā-chī   kasᵃbiṇī̃
kid   even   was-given   not.   But   this   thy   son   whom-by   thy   property-of   harlots

barōbar   rāvon   vāṭ   lāyᵃlī,   to   yĕvū̃-chyā   ādī̃,   tā-chē   pāsūn   tuvĕ
with   having-lived   waste   was-caused,   he   coming-of   before,   him   for   by-thee

jevaṇ   dilĕ.'   Āni   to   tā-kā   mhaṇõ   lagᵃlo, 'putā,   tū   sadã̃   majĕ-barōbar
feast   was-given.'   And   he   him-to   to-say   began,   'son,   thou   always   me-with

āhāy, āni majẽ āhā, tẽ sag°ḷẽ tujẽ-<u>ts</u> āhā.   Ămĩ khuśāl <u>dz</u>āvũk phāvā,
art,   *and*   *mine*   *is,*   *that*   *all*   *thine-only*   *is.*   *By-us*   *merry*   *to-become*   *is-fit,*

kityā tar ho tu<u>dz</u>o bhāv mel°lo, āni par°to jivo <u>dz</u>ālo; to sāṇḍ°lalo
why   *then*   *this*   *thy*   *brother*   *was-dead,*   *and*   *again*   *alive*   *became;*   *he*   *was-lost*

āni meḷ°lo.'
and was-found.'

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

Kŏṅkaṇī Dialect.

(State Sawantwadi.)

Specimen II.

टेंडग्रेँ वर्साँ जातीत आमचे पूर्वज गोँयथान आयल्ल्यार। ते हांगासर येजँक पावो गोँयच्या परास हांगा ताँकाँ काम धंदो बरो मेळा। त्या-बेळा वाडी भोँसल्याँचेँ राज आसलेँ, आनि ते राजा ताँकाँ बरे भाश्शिन चलैत। तांतले जायते जण बरे कसबी आसले, आनि थोडे येपारी आसले। येपारी आसले ते गोँयाँथान तुप आनि घाण्याँचेँ ताजेँ तेल हाडीत, आनि वाडीथान पानाचो गोँयाँ व्हरत। ते समँय वाडीथान गोँयाँ वचोँक बरे मारग नसले म्हण म्हाल हाडचो व्हरचो तो सगळो बैलाँ बेल्ल्यान व्हरत। बाटेर चोराँची भिरांत आसताली त्या-पासून दुडू हाडचे व्हरचेँ जाल्ल्यार तेलाच्या दबड्याँनीँ घालून तेल म्हण व्हरत। वाडींत बरीं बरीं घराँ आनि बांदकामाँ आहात। तीं सगळीं ताँचे आनि ताँचे संसतीचे हातचीं। आजून पर्याँन वाडीच्याँ किरिस्ताँवाँ-भितर जायते बरे गवंडी आहात। वाडी किरिस्ताँवाँची वस्ती चडली तेन्नाँ गोँयच्या बिस्पान (भिस्पान) हांगा एक पाद्री धाडलो। वाडीच्या राजान द्यज बांदूँक ताका जागो दिलो। आनि किरिस्ताँवाँची समुत बरी चलोँक लागली। हळू हळू वाडी ञेका विगारान जायना म्हण एक कुर धाडलो। आताँ वाडीच्या राज्यांत पांच हजाराँ वैर किरिस्ताँव आहात। ताँचे भितर बामण, चारोडे आनि सुदिर अश्शे-वरग आहात, आनि ताँचो भासोय वेगवेगळ्यो आहात, पुण त्यो चड वेगळ्यो नांत। आनि ञेकाची भास समजोँक दुसऱ्याक कठीन पडना। गोँयच्या लोकाँचे भाश्शेंत फिरंगीं उत्राँ जायतीं मिसळल्यांत, तश्शींच वाडीच्या किरिस्ताँवाँचे भाश्शेंत मराठी उत्राँ मिसळ-ल्यांत, पुण तितलीं नांत। आनि काँय थोडीं फिरंगी उत्राँ मिसळल्यांत पाद्रीं-वरवीं। कित्या तर वाडीक पाद्री येतात ते सगळे गोँयचे आनि ताँची भास गोँयची फिरंगी उत्राँ मिसळलेली। पुण ते जायत तितले करून घेरमाँवांत फिरंगी उत्राँ घाली-नांत। ते जाणत कीं हांगाचे लोक फिरंगी श्शिकनांत तेन्ना ताँकाँ फिरंगी उत्राँ समजोँचीं नांत॥

[No. 41.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ DIALECT.   (STATE SAWANTWADI.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ded-śĕ   varsã   dzātīt   ām-che   pūrvadz   Gõy-thān   āyᵃlyār.
One-and-a-half-hundred   years   may-be   our   ancestors   Goa-from   coming-on.

Te   hãṅgāsar   yẽũk   pāvo,   Gõy-chyā   parās   hãṅgā   tã̄-kã̄   kām-dhando
They   hither   to-come   reason,   Goa-of   than   here   them-to   work-and-business

baro   meḷā.   Tyā-veḷā   Vāḍī   Bhõslyã̄-chĕ   rādz   āsᵃlĕ,   āni   te   rādzā
better   was-got.   That-time   at-Vadi   the-Bhonslas-of   sway   was,   and   those   kings

tã̄-kã̄   barē   bhāśēn   tsalait.   Tāntᵃle   dzāyᵃte   dzaṇ   bare   kasᵃbī   āsᵃle,   āni
them-to   good   way-in   used-to-treat.   Them-among   many   men   good   artists   were,   and

thoḍe   yepārī   āsᵃle.   Yepārī   āsᵃle   te   Gòyã̄-thān   tup   āni   ghāṇyã̄-chĕ   tājĕ   tel
a-few   traders   were.   Traders   were   they   Goa-from   ghee   and   pressed   fresh   oil

hāḍīt,   āni   Vāḍī-thān   pānātso   Gõyã̄   vharat.   Tē   samãy   Vāḍī-thān
used-to-bring,   and   Vadi-from   tobacco   to-Goa   used-to-take.   That   at-time   Vadi-from

Gòyã̄   vatsõk   bare   mārag   nasᵃle,   mhaṇ   mhāl   hāḍᵃtso   vharᵃtso
to-Goa   to-go   good   roads   not-were,   therefore   merchandise   to-be-brought   to-be-taken

to   sagᵃlo   bailã̄   vailyān   vharat.   Vāṭēr   tsorã̄-chī   bhirānt   āsᵃtālī,
that   all   oxen   on   they-used-to-bring.   On-the-road   thieves-of   fear   was,

tyā-pāsūn   duḍū   hāḍᵃche   vharᵃchĕ   dzālyār   telā-chyā   dabᵃdyã̄-nĩ   ghālūn
therefore   money   to-be-brought   to-be-taken   on-becoming   oil-of   boxes-in   having-put

tel   mhaṇ   vharat.   Vāḍīnt   barĩ   barĩ   gharã̄   āni   bāndᵃkāmã̄   āhāt;   tĩ
oil   having-said   they-brought.   In-Vadi   good   good   houses   and   buildings   are;   they

sagᵃlĩ   tã̄-chē   āni   tã̄-chē   sãsᵃtī-chē   hāt-chĩ.   Ādzūn-paryān   Vāḍī-chyā   Kiristãvã̄-
all   their   and   their   descendants'   hand-of.   Now-till   Vadi-of   Christians-

bhitar   dzāyᵃte   bare   gavᵃṇḍī   āhāt.   Vāḍī   Kiristãvã̄-chī   vastī   tsaḍᵃlī,   tennã̄
among   many   good   masons   are.   At-Vadi   Christians-of   population   increased,   then

Gõy-chyā   bispān   (or   bhismān)   hãṅgā   ēk   pādrī   dhāḍᵃlo.   Vāḍī-chyā   rājān   igradz
Goa-of   by-bishop   here   one   priest   was-sent.   Vadi-of   by-king   church

bāndũk   tā-kā   dzāgo   dilo.   Āni   Kiristãvã̄-chī   samut   barī   tsalõk   lāgᵃlī.
to-build   him-to   site   was-given.   And   Christians-of   religion   well   to-prosper   began.

Haḷū-haḷū   Vāḍī   ekā   vigārān   dzāy-nā;   mhaṇ   ēk   kur
By-and-by   at-Vadi   one   by-vicar   it-could-not-be-managed;   therefore   one   curate

dhāḍ°lo.   Atā̃   Vāḍī-chyā   rājyānt   pān<u>ts</u> ha<u>dz</u>ārā̃   vair Kiristā̃v   āhāt.
was-sent.   Now   Vadi-of   in-the-kingdom   five   thousand   above   Christians   are.

Tā̃-chē   bhitar   bāmaṇ,   tsāroḍe,   āni   sudir   aśe   varag āhāt,   āni tā̃-chyō
Them-of   among   Brāhmaṇs, Kshatriyas, and   Śūdras such castes are,   and   their

bhāsō-y   vēg°vēg°lyō āhāt; puṇ tyō <u>ts</u>aḍ vēg°lyō nānt.   Āni ekā-chi   bhās
languages-also   different   are; but they very different are-not.   And one-of language

sam°<u>dz</u>ŏk   dus°ryāk   kaṭhīn paḍa-nā. Gŏ̃y-chyā lokā̃-chē   bhāśēnt   Phiraṅgī
to-understand for-another difficult falls-not. Goa-of people-of in-language Portuguese

utrā̃   <u>dz</u>āy°tī̃   misaḷ°lyānt;   taśī̃-<u>ts</u> Vāḍī-chyā Kiristā̃vā̃-chē   bhāśēnt   Marāṭhī
words   many have-been-mixed; thus   Vadi-of Christians-of in-language Marāṭhī

utrā̃   misaḷ°lyānt;   puṇ   tit°lī̃   nānt.   Āni   kā̃y   thoḍī̃   Phiraṅgī
words have-been-mixed; but so-many they-are-not.   And some   few   Portuguese

utrā̃   misaḷ°lyānt   pādrī̃-var°vī̃.   Kityā,   tar Vāḍik   pādrī yetāt te sag°le
words have-been-mixed priests-through. Why, then to-Vadi priests come they all

Gŏ̃y-che, āni tā̃-chī bhās Gŏ̃y-chī   Phiraṅgī   utrā̃   misaḷ°lēlī. Puṇ te
Goa-of, and their language Goa-of Portuguese words-(with) is-mixed.   But they

<u>dz</u>āy°t   tit°lē   karūn   śermā̃vānt   Phiraṅgī   utrā̃   ghālī-nānt.   Te
may-be-possible so-much having-done sermons-in Portuguese words put-not.   They

<u>dz</u>āṇat kī̃ hāṅgā-che   lōk   Phiraṅgī   śika-nā̃t, tennā tā̃-kā̃   Phiraṅgī   utrā̃
know that here-of   people Portuguese learn-not, then them-to Portuguese words

sam°<u>dz</u>ŏ-chī̃   nānt.
intelligible   are-not.

FREE TRANSLATION OF THE FOREGOING.

One hundred and fifty years may have passed since our ancestors came from Goa. The reason why they came was that they found better opportunities for work and business here than at Goa. At that time the Bhonslas held sway at Vadi, and those rulers treated them kindly. There were many good artists among them, and also some few traders. The traders used to bring ghee and freshly pressed oil from Goa, and took tobacco from Vadi to Goa. At that time there were no good roads between Vadi and Goa. Therefore all merchandise which should be brought and carried had to be put on oxen. On the road there was fear of robbers; therefore if there was money to be carried, it was done by putting it in tins of oil and pretending that it was oil. The good houses and buildings in Vadi are all (works) of their and their descendants' hands. Up to this time there are many good masons among the Christians of Vadi. At Vadi the Christian population increased. Then one priest was sent out here by the bishop of Goa. A site was given him by the king of Vadi to build a church on, and the Christian religion began to prosper. By and by one Vicar was not enough for Vadi, therefore a curate was sent out. At present there are over 5,000 Christians in the kingdom of Vadi; among them there are such divisions as Brāhmaṇs, Kshatriyas, and Śūdras, and their languages are also different, but they are not very different, and it is not difficult for one to understand the language of another. In the language of Goa many Portuguese words are mingled, and

in the language of the Christians of Vadi Marāṭhī words are mixed, but they are not so many.   Through the influence of the priests, some few Portuguese words have also been adopted, owing to the fact that the priests who come to Vadi are all from Goa and their language is Goanese, which is mixed with Portuguese words.   But as far as possible they avoid using Portuguese words in their sermons.   They know that the people here do not learn Portuguese, and that Portuguese words will not be intelligible to them.

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ DIALECT.   (DISTRICT KANARA.)

SPECIMEN III.

Yekā munśāk dog pūt āsulle. Āni tāntlyā dhāktya putān āplyā
One   to-man   two   sons   were.   And   them-among   the-younger   by-son   his

bāpāi-kaḍe mhuḷĕ, 'bāpāi, mojyā vāntyāk pōḍ-chi āst mā-kā di.' Āni
father-to   it-was-said,   'father,   my   to-share   falling   estate   me-to   give.'   And

tā-ṇĕ tā-chē modĕ āpli āst vāṇṭli. Āni tā-chē uprānt dzāite dis votsŏk
him-by   them   between   his   estate   was-divided.   And   that-of   after   many   days   to-go

nānt, titlyānt dhāktyā putān sagli āst yekḍe kōrn . poiśilyā
were-not,   that-much-in   the-younger   by-son   all   estate   together   having-made   far

gā̃vāk gelo, āni thaĩ āpli āst pāḍ jinyēn ibāḍḷi. Āni tā-ṇĕ sagli
to-country   went,   and   there   his   estate   bad   by-living   was-wasted.   And   him-by   all

āst kharchita-ts, tyā gāvānt yēk hōḍḷō dukōḷ poḍḷo, āni to garjevŏnt
estate-on   spending-only   that   in-country   one   big   famine   fell,   and   he   wanting

dzālo. Āni to votson tyā gāũ-chyā yekā gāũkārā-kaḍe kāmāk rāvlo.
became.   And   he   having-gone   that   town-of   one   townsman-to   to-work   remained.

Āni tā-ṇĕ āple dukor ᴪsaraũk āplyā gādyānt tā-kā dhāḍlo. Āni
And   him-by   his   swine   to-feed   his   in-fields   him-as-for   he-was-sent.   And

dukrā-nĩ khāũ-tso kuṇḍo khāvn āplĕ pot khuśālāyēn bhorto
swine-by   to-be-eaten   husks   having-eaten   his-own   belly   gladly   filling

āsullo, puṇ kōṇe-ĩ tā-kā divũk nā. Āni to āplē gnyānā-chēr
would-have-been,   but   by-anyone   him-to   to-give   not.   And   he   his   sense-on

yeta-ts mhuṇālo kĩ, 'mojyā bāpāi-gēr kitle modzure-che
on-coming-only   said   that,   'my   father's-in-house   how-many   hire-of

tsākar dzāi titlĕ khāvn jēvn sāṇṭo kari-sārkhĕ āsāt,
servants   wanting   so-much   having-eaten   having-consumed   saving   to-make-like   are,

āni hāũ bhukēn mortā̃. Hāũ uṭon mojyā bāpāi-gēr vetā̃
and   I   by-hunger   die.   I   having-risen   my   father's-to-house   (will-)go

āni mhuṇṭā̃, "bāpāi, hāvĕ Devā-chēr āni tujyā mukār tsūk
and   say,   "father,   by-me   God-against   and   thy   in-face   fault

kelā, āni hyā-mukār hāũ tudzo pūt mhuṇ gheũk phāvo nā.
has-been-done,   and   hence-forward   I   thy   son   having-said   to-take   worthy   (am-)not.

Mā-kā tujyā modzure-chē tsākrā̃-vari kar." ' Āni to uṭon āplyā
Me   thy   hire-of   servants-like   make." '   And   he   having-arisen   his

bāpāi-lāgĭ āilo.   Puṇ to bōv pois   āstānā̃-ts   tā-chyā bāpāin tā-kā   poḷōvn
father-to came.   But he very far on-being-only   his   by-father him   having-seen

tā-chi birmōt chintūn   dhāvūn gelo āni tā-chē mānēr   pōḍn   tā-kā
him-of pity having-felt having-run went and his on-neck having-fallen him-to

ume   dile.   Āni to pūt tā-kā   mhuṇālo, 'bāpāi, hāvẽ Devā-chēr āni
kisses were-given.   And that son him-to said, 'father, by-me God-to and

tujyā doḷyā̃ mukār tsūk   kelā, āni hyā-mukār hāũ tudzo pūt   mhoṇ   gheŭk
thy eyes before fault is-made, and henceforward I thy son having-said to-take

phāvo   nā.'   Puṇ tyā   bāpāin āplyā tsākrā̃k   sāṅglẽ,   'uttīm āṅgostor
worthy (am-)not.'   But that by-father his to-servants it-was-said, 'best robe

bhāir hāḍā āni tẽ   tā-kā ghālā; āni tā-chyā hātāk yēk mudi ghālā, āni
out bring and that him-to put-on; and his to-hand one ring put, and

tā-chyā pāyā̃k moche ghālā, āni āmĭ   khāvn   khuśālāi karyā̃, kityāk
his feet-on shoes put, and we having-eaten merriment let-us-do, why

mholyār, ho modzo pūt mello, ātā̃ to portūn jivōnt   dzālā;   to sāṇḍullo, āni
on-saying, this my son was-dead, now he again alive has-become; he was-lost, and

to   meḷḷā.'   Āni te   khuśālāi korŭk   lāgle.
he has-been-found.'   And they merriment to-do began.

Ātā̃ tā-tso hōḍlo pūt gādyānt āsullo.   Āni to   yēvn   gharā-lāgĭ
Now his big son in-the-field was.   And he having-come house-near

pāvtō-ts   tā-ṇẽ vādzāp āni nā̃ts āikalẽ.   Āni tā-ṇẽ yekā tsākrāk
on-reaching-only him-by music and dancing was-heard.   And him-by one to-servant

āpōvn   itsārlẽ,   'hā-tso   art   kitẽ?'   Āni tā-ṇẽ tā-kā   dzāp
having-called it-was-asked, 'this-of meaning what?'   And him-by him-to answer

dili,   'tudzo bhāv   āilā,   āni tujyā bāpāin yēk jevāṇ dilẽ; kityāk
was-given, 'thy brother has-come, and thy by-father one dinner is-given; why

mholyār,   to tā-kā boryā bolāikīn   meḷḷā.'   Āni to   rāgār   dzālo,
on-saying, he him-to good in-health has-been-found.'   And he in-anger became,

āni bhitar votsa-nā dzālo.   Dekūn tā-tso bāpui bhāir āilo āni porātŭk lāglo.
and inside go-not became.   Therefore his father out came and to-entreat began.

Āni tāṇẽ dzāp   dīvn   āplyā bāpāi-lāgĭ   mhuḷẽ,   'poḷai hyā sabār
And by-him answer having-given his father-to it-was-said, 'see these many

varsā̃ thāvn hāũ tuji tsākri kartā̃, āni hāvẽ tujẽ utār kaĭ moḍŭk nā; āni
years from I thy service do, and by-me thy word ever to-break not; and

tarĭ tuvẽ mā-kā yēk bokḍe-chẽ   pīl   dekunĭ kaĭ diŭk nā, hāvẽ mojyā
still by-thee me-to one she-goat-of young-one even ever to-give not, by-me my

ishtā̃ sāṅgātā khuśālāi korŭk.   Puṇ dzā-ṇẽ tuji āst chediā̃ sāṅgātā
friends with merriment for-making.   But whom-by thy estate harlots with

ibāḍli,   to tudzo pūt āilyā-phārāts tuvẽ tā-chyā khātīr yēk jevāṇ
was-wasted, that thy son coming-directly by-thee his for-sake one feast

dilẽ.'   Āni tā-ṇẽ tā-kā   mhuḷẽ, 'putā, tū sadā mojyā sāṅgātā āsāi,
was-given.'   And him-by him-to it-was-said, 'son, thou always me with art,

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āni   mojyā-lāgĭ   āsā,   tĕ   saglĕ   tujĕ ;   āni   āmĭ   khuśālai   kar-chi   āni
and   me-with   is,   that   all   thine ; and   by-us   merriment   should-be-made   and

santōs   pāv-t̲s̲o   somā   d̲z̲āvn   āsā ;   kityāk   mholyār,   ho   tud̲z̲o   bhāv
pleasure   should-be-felt   proper   having-become   is ;   why   on-saying,   this   thy   brother

mello,   ātã̄   to   portūn   jivōnt   d̲z̲ālā ;   to   sāṇḍullo,   āni   to   meḷḷā.'
was-dead,   now   he   again   alive   has-become ;   he   had-been-lost, and he has-been-found.'

The preceding specimens represent what might be called Standard Kōṅkaṇī, the language of North Kanara, Goa, and Sawantwadi. The specimens received from Bombay Town and Island agree in all essential points. The same is the case with the language spoken in Malwan and Vengurla in the southern corner of Ratnagiri. The dialect spoken in the South-West of Belgaum, which is sometimes called Gōmāntakī and Bārdēskarī, shows a strong tendency to drop the Anunāsika. Thus, *t̲s̲olok*, for *t̲s̲alũk*, to go; *āv*, for *hã̄v*, I. The aspirates usually lose their aspiration, though they are often preserved in writing, thus, *vodik*, for *adhik*, more; *vai* for *hai*, yes. *Ḍ* and *ḷ* seem to be interchangeable as is also sometimes the case in Kanarese; thus, *t̲s̲oḍ* and *t̲s̲oḷ*, for *t̲s̲aḍ*, much; *dukoḍ* and *dukoḷ*, famine. The occasional softening of hard consonants is also due to the same influence ; thus, *yēk*, *yōk*, and *yēg*, one ; *nesog* for *nesũk*, to put on, etc. The final *y* in verbal forms is usually dropped ; thus, *āhā* and *āsā*, thou art. On the other hand, *y* is substituted for *t* in the second and third persons plural of the present tense ; thus, *vetāy*, you, they, go. In other respects the various Kōṅkaṇī dialects of Belgaum only differ from the Standard form in unimportant matters, and there will be no difficulty in understanding the short specimen which follows. It has been received as illustrating the language spoken by the Bārdēskars, one of the four divisions of the Śēṇvīs or Gauḍ Brāhmaṇs.

[No. 43.]

INDO-ARYAN FAMILY.   ·   Southern Group.

MARÁṬHĪ.

Kŏṅkaṇī (Bārdēskarī) Dialect.   (District Belgaum.)

Ĕk	Ārāb	manuśyā-tso	godyā-tso	mōg.	Ĕk	Ārāb	monis
One	*Arab*	*man-of*	*horse-of*	*love.*	*One*	*Arab*	*man*

tsol	garīb	āsulo.	Tyā-chē	kaḍēn	kāī-ts	ēg	nesog	ōū	pāṅg°rok
very	*poor*	*was.*	*Him-of*	*with*	*any-even*	*one*	*to-dress*	*and*	*to-wear*

nāsulo.	Poṇ	yōk	dzobor	boro	goḍo	tyā-chyā	kaḍe	āsulo.
was-not.	*But*	*one*	*very*	*good*	*horse*	*him-of*	*with*	*was.*

To	goḍo	vik°to	geū̃-chyāk	ēk	poisolo	monis	sodītālō.	Poṇ	tyā-kā
That	*horse*	*buying*	*to-take*	*one*	*of-a-far-country*	*man*	*was-seeking.*	*But*	*him-to*

goḍo	vik-chī	bilkul	poïlī	khośī	nāsulī.	Māgīr	āpoṇ	tsol
the-horse	*to-sell*	*at-all*	*at-first*	*willingness*	*was-not.*	*Afterwards*	*himself*	*very*

garīb	āsā	moṇ	vikūk	kabūl	dzhālo,	ānīk	āp°lo	mogā-tso
poor	*is*	*saying*	*to-sell*	*willing*	*he-became,*	*and*	*his-own*	*love-of*

goḍo	geūn	gelo	tyā	manuśyā-kaḍe.	Tyādnā	tē	manuśyān
horse	*having-taken*	*he-went*	*that*	*man-to.*	*Then*	*that*	*by-man*

tsol	khuśēn	tyā-kā	rupōy	medzon	dile.	Te	rupōy	ātã̄t
very	*willingly*	*him-to*	*rupees*	*having-counted*	*were-given.*	*Those*	*rupees*	*in-the-hand*

geūn	rupayāk	ānīk	āp°lyā	godyāk	poḍoīt	rāilo,
having-taken	*at-the-rupees*	*and* ·	*his-own*	*at-the-horse*	*looking*	*he-remained,*

āni	moṇok	lāg°lo,	' arē	ã̄v	tu-kā	dus°ryā-chyā	ātāt	detā,	te
and	*to-say*	*began,*	' *O*	*I*	*thee-to*	*others'*	*in-the-hand*	*give,*	*they*

tu-kā	bānd°tole	āni	kōṇ-dzāṇā	tu-ka	mārīt,	aśe	dagd	ditalē.
thee-to	*will-tie*	*and*	*who-knows*	*thee-to*	*he-will-beat,*	*in-this-way*	*trouble*	*they-will-give.*

Tē	pāsot	tū	tsol	āp°lyā	gārā.	Mājhī	bur°ge-bālā	tu-kā
That	*on-account-of*	*thou*	*go*	*our-own*	*to-house.*	*My*	*children*	*thee-to*

poḷon	khuśāl	dzāt°lī.'	Aśe	moṇon	te	rupaye	donīr
having-seen	*pleased*	*will-become.* '	*So*	*saying*	*those*	*rupees*	*on-the-ground*

mārūn	goḍo	geūn	phaṭiskon	gelo.	Dzālĕ-dzālyār	te
having-thrown	*horse*	*having-taken*	*immediately*	*he-went.*	*But*	*those*

rupōy	māron	vaïche	kām	dzabōr	ośẽ	korūk-nā.	Poilē
rupees	*having-thrown*	*the-above*	*business*	*good*	*thus*	*he-did-not-do.*	*At-first*

div-chyāk	kobūl	dzhālo,	ānīk	māgīr	nyāgār	dzālo.	Aśe
to-give (sell)	*willing*	*he-became,*	*and*	*afterwards*	*promise-breaker*	*became.*	*So*

korūn	tyā-ne	poilo	kobūl	dzālo	āni	māgīr
having-done	*him-by*	*at-first*	*willing*	*became*	*and*	*afterwards*

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nyāgār	dzālo.	Aśe	dzātā,	poile	koṇoyī	vost	kobūl-koron
promise-breaker	*he-became.*	*So*	*becomes,*	*at-first*	*whatever*	*thing*	*having-agreed*

āni	māgīr	nyāgār	dzāle	maṇᵃche	he	vāiṭ	kām	aśe
and	*afterwards*	*refused*	*became*	*to-say*	*this*	*bad*	*work (is)*	*so*

samᵃdzo-che.
it-should-be-considered.

FREE TRANSLATION OF THE FOREGOING.

HOW AN ARAB LOVED HIS HORSE.

Once upon a time there was a very poor Arab. He did not possess anything to wear, but had a very good horse. Now it happened that a man came from a far country in order to buy his horse. At first he was not at all willing to sell it. Afterwards, however, he agreed to sell it because he was so very poor. He took his beloved horse to the other man, who willingly paid the price for it. The Arab took the rupees in his hand, looked at them and afterwards at his horse, and said: 'I am now going to give thee up to others; they will bind thee, and, who knows, if they will not beat thee and thus torment thee. Well, go home, then. My children will be glad to see thee.' With such words he threw the rupees on the ground, took the horse, and went straight off. But it was not right of him to do so after having taken the money. First he agreed to sell the horse, and afterwards he broke his word. And thus it should be considered wrong to break your word when you have once agreed upon a thing, whatever it may be.

The Kôṅkaṇī dialect spoken by the Sarasvat Brāhmaṇs of Karwar presents several peculiarities of its own, and it will, therefore, be illustrated by means of a separate specimen.

The Sarasvat Brāhmaṇs, who belong to the Śeṇvīs or Gauḍ Brāhmaṇs, like other Brāhmaṇs of the Konkan, assert that they were originally brought from Trihōtra by Paraśurāma. Trihōtra they wrongly identify with the modern Tirhut. This tradition is found in the Sahyādrikhaṇḍa of the Skandapurāṇa. They assert that they first settled in Goa, from which place they fled after the Portuguese conquest. They are now found in large numbers in towns and villages in Karwar and Ankola on the coast, and inland in Haliyal, Supa, and Sirsi.

They are said to speak very fast, and with a singing tone, and their language is rich in tatsamas, but comparatively free from Kanarese and Portuguese loanwords.

The most characteristic feature of their dialect is the fact that, generally speaking, no word ends in a consonant. Thus, we find *pūtu* instead of *pūt*, son; *dōni* instead of *dōn*, two. Exceptions to this rule are only apparent; thus, *dog dzāṇa pūta*, two persons sons. Here *dog-dzāṇa* forms a compound, and this fact accounts for the termination of *dog*.

The short final vowels are unaccented. This is shown by the fact that *ī, ū, ē,* and *ō* in the preceding syllable are not shortened. Thus, *ēku ghoḍo*, a horse, but genitive *ekā ghoḍyā-gelẽ.*

The short final vowels seem to be the old Prākrit terminations. Compare *ēku pūtu*, Māhārāshṭrī Prākrit *ekkō puttō*, a son; *ēki dhuva*, Māhārāshṭrī *ekkī dhūā*, a daughter; *pūta*, Māhārāshṭrī *puttā*, sons; *dōni*, Māhārāshṭrī *doṇṇi*, two. It is probable that their preservation is due to the influence of Kanarese.

Long final vowels are often shortened; thus, *āssã̃*, I am; *āssa*, thou art; *di*, give; *sagḷi āsti*, all (his) estate.

E and *o* have the same sounds as in Standard Kōṅkaṇī, and the vowel system is, in all essentials, the same in both forms of speech.

The Anunāsika seems to be rather strongly pronounced. Final vowels are frequently nasalised; thus, *āñ̃*, and; *ãmmĩ*, we; *hãvã*, I; *kānũ*, ear.

Consonants are often doubled between vowels; thus, *mãkkã*, to me; *tãnnẽ*, by him; *āssa*, is; *bhittari*, inside.

Hard consonants are sometimes softened after vowels, as is also the case in Dravidian languages. Thus, *mãkkã mārtīda*, they will beat me, I shall be beaten; *tajjẽ*, Standard *tā-chẽ*, his.

Nouns.—Weak bases end in vowels. Masculine nouns end in *u* in the Nominative singular, and in *a* in the plural; feminine bases in *a* and *i*, plural *o* and *ī*; neuter bases in *a*, plural *ã̃*; thus, *pūtu*, a son; *pūta*, sons: *dhuva*, a daughter; *dhuvo*, daughters: *pāṭhi*, a back; *pāṭhī*, backs: *chittala*, a deer; *chittalã̃*, deer. The instrumental and case of the agent ends in *nẽ*; the genitive in *gelẽ* and *chẽ*; the locative in *āntũ*; thus, *bāpsu-nẽ*, by the father; *rādzvā-nẽ*, with ropes; *dhuve-chẽ nãvã*, the daughter's name; *ma-gelyā bāpsu-gelyā tsākrã̃-paikĩ*, among my father's servants; *gāvāntũ*, in the village. In other points the declension of nouns agrees with Standard Kōṅkaṇī.

Pronouns.—*Hãvã*, I; *hãvẽ*, by me; *majjẽ* and *ma-gelẽ*, my; *ãmmĩ*, we, and so on. 'Who'? is *kōṇũ*, and 'what'? is *ittẽ*.

Verbs.—The second person singular has the same form as the third person, and the third person plural is also used for the first and second persons. Thus, *vattã̃*, I go; *vattā*, thou goest, he goes; *vattāti*, we, you, or they, go. The first person singular of the second future ends in *nã̃*; thus, *āssanã̃*, I shall be; *mārīnã̃*, I shall strike.

The second person imperative ends in *a* in the first, and in *i* in the second conjugation; thus, *vatsa*, go; *baisa*, sit; *kari*, make; *māri*, strike.

'I should strike' is *hãvẽ mār-kādza*.

The verbal noun in *chẽ* is used in the oblique form as an infinitive; thus, *mhoṇ-chã* (*i.e. mhoṇ-chyā*) *lāglo*, he began to say. An infinitive of purpose is often formed by adding the suffix *śī*; thus, *davar-śī*, in order to keep; *karī-śī*, in order to make.

The conjunctive participle ends in *ūnu* or *nu*, the final *u* being often nasalised; thus, *kōṛnu*, having done; *vāṭūnu*, having divided; *vatsunũ*, having gone.

In most characteristics, however, the dialect of Karwar is simply Standard Kōṅkaṇī, as will appear from a perusal of the version of the Parable of the Prodigal Son which follows. The alphabet used is Kanarese. A list of Standard Words and Phrases will be found below on pp. 394 and ff.

[No. 44.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ DIALECT.

(SARASWAT BRĀHMAṆS OF KARWAR.)

ಏಕಾ ಗೃಹಸ್ತಾಕ ದೊಗ್‌-ಜಾಣ ಪೂತ ಆಶಿಲ್ಲೆ | ತಾಂತುಲೆ ಫೈಕಿಂ ಸಾನು ಆಪ್ಣಾಗೆಲ್ಯಾ ಬಾಪ್ಪು ಕಡೆ ವೆ಼ಾಣ್ಯ ಲಾಗ್ಲೊ, ಅನ್ನಂ, ಮಗೆಲ್ಯಾ ವಾಂಟ್ಯಾಕ ಯೆಂವ್ಜಿ ತಿತ್ಲಿ ಆಸ್ತಿ ಮಾಕ್ಕಾ ದಿ | ಆನಿಂ ತಾನ್ನೆಂ ಆಪ್ಣಾಗೆಲಿ ಆಸ್ತಿ ತಾಂಕಾಂ ವಾಂಟೂನು ದಿಲಿ | ಆನಿಂ ಥೊಡೇಚಿ ದಿವ್ಯಾನಿಂ ಸಾನ್‌ಪೂತು ಆಪ್ಣಾಗೆಲಿ ಆಸ್ತಿ ಸರ್ವ ಯೆಕ್ಡಿ ಕೊ಼ೇನುರುಂ ಧೂರ್ ಏಕ್ ಗಾವಾಂಕ ವಚುಗೆಲೊ ಆನಿಂ ಥ್ಯಂ ವಾಇಟ್ ಚಾಲ್ಲಿನೆಂ ಆಪ್ಣಾಗೆಲೊ ಪೈಸೊ ಸರ್ವ ವಾಇಟ್ ಕೆಲ್ಲೊ | ಆನಿಂ ಸರ್ವ ಖರ್ಚನಾ ಘುಡೆ ತ್ಯಾ ಗಾವಾಂತುಂ ಹೋಡ್ ದುಷ್ಪಾಳು ಪಳ್ಳೊ ಆನಿಂ ತಾಕ್ಕಾ ಗರಜ್ ಪಳ್ಳಿ | ಆನಿಂ ತೊ ತ್ಯಾ ಗಾಂವ್ಟ್ಯಾ ಏಕ್ ಗೃಹಸ್ತಾ ಕಡೆ ಕಾಮಾಕ್ ರಾಬೆ಼ಲ್ಲೊ | ಆನಿಂ ತಾನ್ನೆಂ ತಾಕ್ಕಾ ಆಪ್ಣಾಗೆಲ್ಯಾ ಗಾದ್ಯಾಂತುಂ ಡುಕ್ಕಾಂಕ ಚರಾ಼ಂಕ್ಯಾ಼ಕ ಧಾಳ್ಳೊ | ಆನಿಂ ತೊ ತ್ಯಾ ಡುಕಾನಿಂ ಖಾಂವ್ಫ್ಯ಼ ತಸ್ಲೆ಼ ಕುಂಡೊ಼ ಖಾವ್ಣಂ ಖುಶಾಲೆನೆಂ ಆಪ್ಣಾಗೆಲೆಂ ಪೋಟ ಭೊ಼ೇರ್ನು ಘೆತ್ಲೆ಼ ಆಶಿಲ್ಲೆ಼ | ಜಾಲ್ಯಾರಿ ತಾಕ್ಕಾ ಕೊ಼ಣೆಂ ದೀನೆಂ | ಆನಿಂ ತಾಕ್ಕಾ ಬುದ್ಧಿ ಯೇನಾಫ್ಪುಡೆ ತೊ ವೆ಼ಾಣು ಲಾಗ್ಲೊ, ಮಗೆಲ್ಯಾ ಬಾಪ್ಪುಗೆಲ್ಯಾ ಚಾಕ್ಕಾ಼ಂಫೈಕಿಂ ಕಿತ್ತೆ಼ಕಾಂಕ ಖಾಂವ್ಜೆ಼ಂ ಖಾವ್ನು ದವಶಿ಼ ಆಸ್ಸ ಆನಿಂ ಹಾಂವಂ ಭುಕ್ಕೆನೆಂ ಮರ್ತಾಂ | ಹಾಂವಂ ಉಟಾವ್ನು ಅನ್ನಾಕಡೆ ವಚುನುಂ ಅನ್ನಾಂ ಹಾಂವೆಂ ದೆವಾಲಾಗ್ಗಿಂ ಆನಿಂ ತುಜ್‌ಲಾಗ್ಗಿಂ ಪಾಪ ಕೆಲ್ಲ್ಯಾಂ ಆನಿಂ ಹ್ಯಾಮುಖಾರಿ ತುಗೆಲೊ ಪೂತು ವೆ಼ಾಣ್‌ಫೆಂವ್ಜ್ಯಾ಼ಕ ಹಾಂವಂ ಫಾವಾ಼ಂ | ವಾಕ್ಕಾ಼ ತುಗೆಲ್ಯಾ ಚಾಕ್ಕಾ಼ಂಮ್ವ಼ನ್ಜಿ಼ ಕೊ಼ೇರ್ನು ದವರಿ ವ್ಡು಼ಣುಂ ವ್ಡು಼ಣಾತಾಂ | ಆನಿಂ ತೊ ಉಟಾವ್ನುಂ ಆಪ್ಣಾಗೆಲ್ಯಾ ಬಾಪ್ಪುನೆಂ ಆಶಿಲ್ಲೆಕಡೆ ವಚುಗೆಲೊ | ಜಾಲ್ಯಾರಿ ತಾನ್ನೆಂ ಸೊಬಾರ್ ಧೂರ್ ಆಸ್ಸ ನಾಂ ತಾಗೆಲ್ಯಾ ಬಾಪ್ಪುನೆಂ ತಾಕ್ಕಾ ಪಳ್ಳೆಲೊ, ಆನಿಂ ತಾಕ್ಕಾ ಕಾಕುಳ್ಟಾ ಯೇವ್ನು ತೊ ಧಾಂವ್ಲೊ, ಆನಿಂ ತಾಕ್ಕಾ ಪೊ಼ಟ್ಟೆಯೆಳ್ನುಂ ಉಮ್ಮ ದಿಲಿ | ತಾವಳ ಪೂತು ತಾಜ್‌ಲಾಗ್ಗಿಂ ವ್ಡು಼ಣಾಲೊ ಅನ್ನಾಂ ಹಾಂವೆಂ ದೆವಾಲಾಗ್ಗಿಂ ಆನಿಂ ತುಜ್‌ಲಾಗ್ಗಿಂ ಪಾಪ ಕೆಲ್ಲ್ಯಾಂ, ಹ್ಯಾಮುಖಾರಿ ತುಗೆಲೊ ಪೂತು ವೆ಼ೇಣ್ ಫೆಂವ್ಜ್ಯಾ಼ಕ ಹಾಂವಂ ಫಾವಾ಼ಂ | ಜಾಲ್ಯಾರಿ ತ್ಯಾ ಬಾಪ್ಪುನೆಂ ಆಪ್ಣಾಗೆಲ್ಯಾ ಚಾಕ್ಕಾ಼ಂಕ ಸಾಂಗ್ಲೆಂ ಕೀ ಬರೀಚಿ ಏಕಿ ಅಂಗಿ ಹಾಣ್ಣುಂ ತಾಕ್ಕಾ ಘುಲ್ಯಾ | ಆನಿಂ ತಾಗೆಲ್ಯಾ ಹಾತ್ತಾಕ ಏಕಿ ಮುದ್ದಿ, ಆನಿಂ ಪಾಯ್ಯಾಕ ಜೊತ್ತೆಂ ಘುಲ್ಯಾ | ಆನಿಂ ಆಮ್ಮಿಂ ಖಾವ್ನ್‌—ಜೀವ್ನುಂ ಖುಶಾಲ ಕೊ಼ಯ್ಯಾಂ | ಇತ್ಯಾ ಮ್ಡ್ಯಾರಿ ಹೊ ಮಗೆಲೊ ಪೂತು ಮೊ಼ೇರ್‌—ಗೆಲ್ಲೊ, ಆನಿಂ ಪರ್ತೂನುಂ ಜಿವಂತ್ ಜಾಲ್ಲಾ, ತೊ ನಾಜಾವ್ನುಂ ಗೆಲ್ಲೊ, ಮೆಳ್ಳಾ | ಆನಿಂ ತಾನ್ನಿಂ ಖುಶಾಲ ಕೊ಼ಚ್ಯಾ಼ಕ ಸುರು ಕೆಲ್ಲೊ ||

ತಾಗೆಲೊ ಹೋಡ್ ಪೂತು ಗಾದ್ಯಾಂತುಂ ಆಶಿಲ್ಲೊ | ತಾನ್ನೆಂ ಯೇವ್ನು ಘುರಾಲಾಗ್ಗಿ ಪಾವ್ನಾಫುಡೆ ನಾಂಚು ಆನಿಂ ಗಾಯನಂ ತಾನ್ನೆಂ ಆಯ್ಕಿಲೆಂ | ಆನಿಂ ತಾನ್ನೆಂ ಚಾಕ್ಕಾ಼ಂ ಫೈಕಿಂ ಎಕ್ಕ್ಯಾ಼ಕ ಅಪೊ಼ೇವ್ನುಂ ಹಾಜ್ಜಿ಼ಾ ಅರ್ಥು ಇತ್ತೆಂ ಮ್ಡು಼ಣುಂ ವಿಚಾರ್ಲೆಂ | ತಾನ್ನೆಂ ತಾಕ್ಕಾ ಸಾಂಗ್ಲೆಂ ಕೀ ತುಗೆಲೊ ಭಾವು ಆಯ್ಲಾ; ಆನಿಂ ತಾನ್ನೆಂ ಸುರಕ್ಷಿತ ಪಾವಿಲ್ಲಮಿತಂ ತುಗೆಲ್ಯಾ ಬಾಪ್ಪುನೆಂ ಏಕ ಜೆವಣಂ ಕೆಲ್ಲಾಂ | ತಾಕ್ಕಾ ತಾವಳ ಕೊ಼ೇಪು ಯೇವ್ನುಂ ತೊ ಭಿತ್ತರಿ ವಚ್ಚ ನಾಜಾಲೊ | ತ್ಯಾಖತಿರ ತಾಗೆಲ್ಯಾ ಬಾಪ್ಪುನೆಂ ಭೈರ ಯೇವ್ನುಂ, ತಾಕ್ಕಾ ಸಮಜ್ಜಿ಼ಿ ಕೊ಼ೇನುರುಂ ಸಾಂಗ್ಲೆಂ | ತಾನ್ನೆಂ ಬಾಪ್ಪುಾಕ ಆತ್ತಿ ಉತ್ತರ ದಿಲ್ಲೆಂ ಕೀ ಹೆಂ ಪಳ ಹೀಂ ಇತ್ತಿಂ ವಸ಼ರಂ ಹಾಂವಂ ತುಗೆಲಿ ಚಾಕ್ಕಿ ಕರ್ತಾಂ, ಆನಿಂ ತುಗೆಲೆಂ ಉತ್ತರ ಕೆದ್ನಾಯಿಂ ವೊ಼ಣ್ಣಂ, ಜಾಲ್ಲತ್ಕ್ಯಾ಼

ತುವೆಂ ವಾಕ್ಕಾ ಮುಗೆಲ್ಯಾ ಮಿತ್ರಾಂಸಾಂಗಾತಿ ಖುಶಾಲ್ ಕರೀಶಿ ಏಕ ಬಕ್ರ್ಯಾಪೀಲ ಸುದ್ದಾಂ ದೀನೆಂ | ಜಾ-
ಲ್ಯಾರಿ ತುಗೆಲಿ ಭೂಯಿಂಭಾಟ ಚೆಡಿಯಾಂ ಸಹವಾಸಾನೆಂ ಖಾವ್ನು ಕಾಳ್ಳೆಲ್ ತಸ್ಲ್ಯಾ ಹ್ಯಾ ತುಗೆಲ್ಯಾ ಪುತ್ತಾನೆಂ
ಆಯಿಲ್ಲ್ಯಾಕ್ಷಣಂ ತಾಜ್‌ಖತಿರ ತುವೆಂ ಹೊಡ ಜೆವಣಂ ಕೆಲ್ಲೆಂ | ಅಸಿಂ ತೊ ತಾಜ್‌ಲಾಗ್ಗಿಂ ಮ್ಹಣಾಲೊ
ಕೀ ಪುತಾ ತೂಂ ಕದ್ನಾಯಿಂ ಮಜ್ಜಿ ಲಾಗ್ಗಿಂಚಿ ಆಸ್ನ ಅಸಿಂ ಮುಗೆಲೆಂ ಸರ್ವ ತುಗೆಲೇಂಚಿ ಜಾವ್ನ್-ಆಸ್ನ |
ಹೊ ತುಗೆಲೊ ಭಾವು ಮೆಲ್ಲೆಲೊ, ತೊ ಆತ್ತಂ ಪರ್ತೋನುಂ ಜಿವಂತ್ ಜಾಲ್ಲಾ | ಅಸಿಂ ತೊ ನಾಜಾಲ್ಲೆಲೊ
ಆತ್ತಂ ಮೆಳ್ಳಾ ಮುಣುಂ ಆಮ್ಮಿಂ ಖುಶಾಲ್ ಕೋರ್ನುಂ ಆನಂದ್‌ಪಾಂವ್ಛೆಂ ಯೋಗ್ಯ ಆಸ್ನ ||

[No. 44.]

INDO-ARYAN FAMILY.   Southern Group.

MARĀṬHĪ.

Kŏṅkaṇī Dialect.   (Saraswat Brāhmaṇs of Karwar.)

TRANSLITERATION AND TRANSLATION.

Ekā grihastāka dog-dzāṇa pūta āśille. Tāntule-paikĭ sānu
One householder-to two-persons sons were. Them-from-among the-younger

āpṇā-gelyā bāpsu-kaḍe mhoṇ-chyā lāglo, 'ānnã, ma-gelyā vāṇtyāka yĕv-chi titli
his father-to to-say began, 'father, my to-share coming so-great

āsti mākkā di.' Ānĭ tānnĕ āpṇā-geli āsti tã-kã vāṇtūnu dili.
estate me-to give.' And him-by his estate them-to having-divided was-given.

Ānĭ thoḍē-chi divsā-nĭ sān-pūtu āpṇā-geli āsti sarva yĕkḍe kŏrnũ
And few-only days-in the-younger-son his estate all together having-made

dhūr-ēk gāvãka vatsu-gelo, ānĭ thaĭ vāiṭ chālli-nĕ āpṇā-gelo paiso sarva
far-one to-country went, and there bad conduct-by his money all

vāiṭ-kello. Ānĭ sarva khartsanā-phuḍe tyā gāvāntũ hŏḍ dushkālu paḷḷo, ānĭ
bad-was-made. And all spending-after that in-country great famine fell, and

tākkā garadz paḷḷi. Ānĭ to tyā gãv-chyā ĕk grihastā-kaḍe kāmāk rāblo.
him-to want fell. And he that country-of one gentleman-with for-service remained.

Ānĭ tānnĕ tākkā āpṇā-gelyā gādyāntũ ḍukrāka tsaraũ-chyāka dhāḷḷo. Ānĭ to
And him-by him-as-to his in-field swine for-feeding he-was-sent. And he

tyā ḍukrā-nĭ khãv-tso taslo kuṇḍo khãvnũ khuśāle-nĕ āpṇā-gelĕ poṭa
those swine-by to-be-eaten such husk having-eaten gladness-with his-own belly

bhŏrnu ghetlo-śillo. Dzālyāri tākkā koṇeĭ dī-nĕ. Ānĭ
having-filled would-have-been-taken. But him-to by-anyone it-was-not-given. And

tākkā buddhi yēnā-phuḍe to mhoṇu lāglo, 'ma-gelyā bāpsu-gelyā tsākrã-paikĭ
him-to sense coming-after he to-say began, ' my father-of servants-among

kittēkãka khãv-chĕ khãvnu davar-śi āssa, ānĭ hãvã bhukke-nĕ martã.
to-how-many to-be-eaten having-eaten for-keeping is, and I hunger-with die.

Hãvã uṭāvnu ānnā-kaḍe vatsunũ, "ānnã, hãvĕ Devā-lāggĭ ānĭ tudz-lāggĭ
I having-risen father-to having-gone, "father, by-me God-to and thee-to

pāpa kellyã, ānĭ hyā-mukhāri tu-gelo pūtu mhŏṇ-ghĕv-chyāka hãvã
sin has-been-committed, and henceforward thy son having-said-to-take I

phāvnã. Mākkā tu-gelyā tsākrã-mhaṇke kŏrnu davari," mhuṇũ
am-worthy-not. Me thy servants-like having-made keep," having-said

mhaṇatã.' Ānĭ to uṭāvnũ āpṇā-gelyā bāpsu-nĕ āśille-kaḍe vatsu-gelo.
I-will-say.' And he having-risen his father-by being-to went.

Dzālyāri tānnĕ sobār dhūr āstanã tā-gelyā bāpsu-nĕ tākkā paḷailo, ānĭ tākkā
But him-by very far being his father-by as-for-him he-was-seen, and him-to

kākuḷtā   yēvnu   to dhā̃vlo, āni takkā   pottoḷnū   umma   dili.
pity   having-come   he   ran,   and   him having-embraced   kiss   was-given.

Tā-vaḷi   pūtu tādz-lāggĩ mhaṇālo, ' ānnā̃, hā̃vē Devā-lāggĩ āni tudz-lāggĩ pāpa
At-that-time the-son   him-to   said,   'father, by-me   God-to and thee-to sin

kellyā̃,   hyā-mukhāri tu-gelo pūtu mhōṇ-ghĕv-chyāka hā̃vã   phāv-nā̃.'
has-been-committed, henceforward thy   son   to-be-called   I am-worthy-not.'

Dzālyāri tyā bāpsu-nĕ āpṇā-gelyā tsākrā̃ka sānglĕ kī, ' barī-chi ēki āṅgi
But   that father-by   his   servants-to it-was-said that, 'good-indeed one robe

hāṇṇū   tākkā ghālyā; āni tā-gelyā hāttāka ēki muddi, āni pāyyāka dzottĕ
having-brought him-to put; and his   hand-on one ring, and foot-on   shoe

ghālyā; āni āmmĩ   khāvn-jēvnũ   khuśāl   koryā̃;   ityā
put;   and   we having-eaten-having-feasted merriment let-us-make; why

mhaḷyāri, ho ma-gelo pūtu mórn   gellelo, āni partūnũ jivant dzāllā;
on-saying, this   my   son having-died had-gone, and again alive has-become;

to   nā-dzāvnũ   gellelo,   meḷḷā.'   Āni tānnĩ   khuśāl kor-chyāka
he having-been-lost had-gone, has-been-found.' And them-by merriment   to-make

suru   kello.
beginning was-made.

Tā-gelo hōḍ pūtu gādyāntũ āśillo.   Tānnĕ   yēvnu   gharā-lāggi
His   big   son in-fields was.   Him-by having-come   house-near

pāvnā-phuḍe nā̃tsu āni gāyanā tānnĕ āykilĕ.   Āni tānnĕ tsākrā̃-paikĩ
reaching-after dancing and music him-by was-heard. And him-by servants-among

eklyāka āppōvnũ, ' hādzdzo arthu ittĕ?'   mhuṇũ   vitsārlĕ.   Tānnĕ
one-to having-called, 'this-of meaning what?' having-said it-was-asked. Him-by

tākkā sānglĕ   kī, ' tu-gelo bhāvu   āylā,   āni tānnĕ surakshita pāville-mitĩ
him-to it-was-said that, 'thy brother has-come, and him-by   safe   reaching-for

tu-gelyā bāpsu-nĕ ēka jevaṇā kellyā̃.'   Tākkā tā-vaḷi kōpu   yēvnũ   to
thy father-by one feast has-been-made.' Him-to then anger having-come he

bhittari vatstsa-nā-dzālo. Tyā-khatira tā-gelyā bāpsu-nĕ bhaira   yēvnū   tākkā
inside would-not-go.   Therefore   his father-by out having-come him-to

samdzai-śi kōrnũ sānglĕ.   Tānnĕ bāpsūka aśśi uttara dillĕ   kī, ' hĕ
to-persuade for it-was-told. Him-by father-to thus reply was-given that, 'this

paḷe, hĩ   itlĩ varsā̃ hā̃vã tu-geli tsākri kartā̃, āni tu-gelĕ uttara kednāyĩ
see, these so-many years I   thy   service do, and thy   word   ever

moṇ-ṇĕ; dzālle-tarkai tuvĕ mākkā ma-gelyā mitrā̃ sāngāti khuśāl karī-śi
was-broken-not;   still by-thee me-to my friends with merriment making-for

ēka bakryā-pīla suddā̃   dī-nĕ.   Dzālyāri tu-geli   bhūyĩ-bhāṭa cheḍiyā̃
one   kid   even was-not-given.   But   thy land-and-garden prostitutes'

sahavāsā-nĕ   khāvnu-kāḷḷel-taslyā   hyā tu-gelyā puttā-nĕ āyillyā-kshaṇā̃
company-in having-eaten-squandered-such this   thy   son-by coming-moment-at

2 c

tādz-khatira   tuvẽ   hoḍa jevaṇã̃ kellẽ.'   Ānĩ to   tādz-lāggĩ mhaṇálo kĩ,   ' putī,
him-for   by-thee   big   feast   is-made.'   And   he   him-to   said   that,   ' son,

tũ   kednāyĩ majje-lāggĩ-chi ãssa, ānĩ ma-gelẽ   sarva   tu-gelẽ-chi   dzāvn
thou   always   me-near-only   art, and   mine   all   thine-indeed   having-become

ãssa.   Ho tu-gelo bhāvu mellelo, to āttã̃ partūnũ jivant   dzāllā ;   ānĩ to
is.   This   thy   brother had-died,   he   now   again   alive   has-become ;   and   he

nā-dzāllelo, āttã̃   meḷḷā ;   mhuṇũ āmmĩ khuśāl   kōrnũ   ānand
was-lost,   now   has-been-found ;   therefore   by-us   merriment   having-made   gladness

     pã̃v-chẽ   yōgya   āssa.'
should-be-felt   proper   is.'

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KUḌĀḶĪ.

It has already been remarked that the dialects spoken in Sawantwadi and Ratnagiri
gradually approach the dialects of the Central Konkan, which again, in their turn,
form the connecting link between Kōṅkaṇī and the Konkan Standard of Marāṭhī.

Standard Kōṅkaṇī is spoken in the south-west corner of Sawantwadi and also in
scattered settlements of the Talukas of Vengurla and Malwan in Ratnagiri. The prin-
cipal language of Sawantwadi and of the southern part of Ratnagiri is also a Kōṅkaṇī
subdialect. It is usually called Kuḍāḷī, a name derived from the Kuḍal peta in Sawant-
wadi. In Ratnagiri it is sometimes also called Mālvaṇī.

The Kuḍāḷī dialect is spoken from the Santarda River, which falls in the Arabian Sea
at Terekhol, in the south, to Deogad, Kankoli, and Phonda Ghat in the north. The
eastern and western boundaries are the Sahyadri Hills and the Arabian Sea respectively.
Kuḍāḷī is also spoken in Bombay Town and Island by settlers from Sawantwadi and
Ratnagiri. The following numbers have been returned for this Survey :—

Sawantwadi	183,600
Ratnagiri	302,000
Bombay Town and Island	90,000
TOTAL	575,600

The chief points in which Kuḍāḷī differs from Standard Kōṅkaṇī are as follows :—

The long and short *e* and *o* are not clearly distinguished. The short forms are still
found in considerable number in Sawantwadi. Thus, *te-kā*, to him ; *kelō*, done ; *hotō* and
hutō, was, etc. Both *ē* and *ō* are, however, usually long, just as is the case in Standard
Marāṭhī.

Ã or *ã* is used for Standard Marāṭhī *ẽ*, not only in cases where it is so used in
Standard Kōṅkaṇī, but also elsewhere. Thus, *varsã̃*, years ; *ḍuk^arã̃*, pigs ; *tã̃ sag^aḷã̃*,
that all.

There is a strong tendency to drop the Anunāsika, a tendency which is also found
in the Kōṅkaṇī of Belgaum and in the dialects of the Central Konkan. Thus, *tyētullō*
for *tyã̃tullō*, from among them ; *teṇī* and *teṇĩ*, by him (honorific plural).

The cerebral *ṇ* is correctly used in Sawantwadi, but it is freely replaced by *n* in
Ratnagiri and Bombay ; thus, *pānī* and *pāṇī*, water ; *kōn* and *kōṇ*, who ? The dental *n*
is also substituted for Standard Marāṭhī *ḷ* in *nhān*, small.

V is often dropped before *i* and *ĭ ;* thus *vĭs* and *ĭs*, twenty ; *itsārṇā̃*, to ask. It is sometimes also dropped in the conjunctive participle in *vn* or *ūn ;* thus, *mhaṇān*, having said ; *uṭhān*, having risen. It is replaced by *y* in *ṭhẽy*, keep (Ratnagiri), for which the Sawantwadi texts give *ṭhẽv*.

The inflection of nouns agrees with Standard Kŏṅkaṇī. The word *bāpŭs*, father, however, differs in the oblique form which is *bāpās* or *bāpāśĭ ;* thus, *bāpās-ṯsō* or *bāpāśĭ-ṯsō*, of a father.

The pronoun of the first person singular takes the form *mĭ* or *miyā̃* as in Standard Marāṭhī while Kŏṅkaṇī has *hā̃v. Āpan* is used as the corresponding plural including the person addressed.

The pronoun *tō*, that, forms its dative and corresponding forms from the base *tē* or *ṭyā ;* thus, *te-kā, tē-kā* and *tyā-kā*, to him. The other demonstrative and relative pronouns are inflected in the same way.

' What ? ' is *kāy* as in Standard Marāṭhī. The form *kitĕ* seems, however, also to be used, for we find *kityāk*, why ?

The verb substantive forms its present tense as follows :—*mĭ āsã̌y ; tũ̌ āsay*, or *āsas ; tō āsā ; āmĭ āsã̌v ; tumĭ āsāt ; tē āsat.* In the second person singular we also find *has* or *āhas*, and in the third *hā* or *āhā*, and the other persons can certainly be formed in a corresponding way. The past tense is 1. *hōtã̌y ;* 2. *hōtay ;* 3. *hōtō ;* plural, 1. *hōtã̌v ;* 2. *hōtyāt ;* 3. *hōtē.*

Other intransitive verbs are conjugated by means of the same suffixes. Thus, *āmĭ d̠zātã̌v*, we go ; *tumĭ gēlyāt*, you went. In the future the form in *ān* is in common use ; thus, *mhaṇān*, I shall say ; *mēḷāt*, it will be got. But also *yētalō*, he will come. The habitual past seems to be used as in Standard Marāṭhī ; thus, *d̠zāy-nā*, he would not go.

The past tense of transitive verbs agrees with Standard Kŏṅkaṇī. The corresponding perfect seems to be used in the same sense. Only a few forms occur. The second person singular ends in *lay* or *las*, the third person singular in *lyān*, the first person plural in *lã̌v ;* the second person plural in *lyāt*, and the third person plural in *lyānĭ ;* thus, *tũ̌ mārᵃlay*, or *mārᵃlas*, thou struckest ; *tēṇĭ̃ mārᵃlyān*, he struck ; *āmĭ mārᵃlã̌v*, we struck ; *tumĭ mārᵃlyāt*, you struck ; *tē̃-ṇĭ̃ mārᵃlyānĭ*, they struck ; *tũ̌ tã̌ kōṇā-kaḍᵃsŭn vikᵃtã̌ ghētᵃlay*, or *ghēᵗlas*, thou that whom-from buying tookest ? from whom did you buy that ? *tyē-nā tyē-chyā gaḷyāk miṭĭ mārᵃlyān ānĭ tyē-ṯsō mukō ghētᵃlyān*, him-by his neck-on embracing was-struck and his kiss was-taken, he fell on his neck and kissed him. In *tũ̌ jēvān kēla has*, thou hast made a feast, *kēla has* is the uncontracted form of *kēlas.* The future is formed as in Standard Marāṭhī ; thus, *mĭ mārĭn*, I shall strike. In the second person singular we find *mārᵃśĭt* and *mārᵃśĭl.*

In other respects the specimens which follow will be found to agree with Standard Kŏṅkaṇī. The first specimen, which has been received from Sawantwadi, represents the language of the higher classes. The lower classes are stated to use the same form of speech, with but slight differences in pronunciation and inflection. Of the second specimen only the beginning has been given in transliteration and translation without the corresponding passage in the vernacular character. It comes from Ratnagiri.

INDO-ARYAN FAMILY.　　　SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ (KUḌĀḶĪ) DIALECT.　　　　　　(STATE SAWANTWADI.)

SPECIMEN I.

ऎका माणसाक दोन भील होते । तेतुरलो न्हानगो बापाशीक म्हणूक
लागलो बाबा, माका येतलो तो जिंदगेचो वाँटो माका दी । मगे तेणी तेँकाँ
आपली जिंदगी वाटून दिली । मगे पुस्कळ दीस जाँवचे आर्दींच न्हानग्या भिलान
सगळाँ एकठँय केलाँ, आणि दूर देशाक जाँवक गेलो आणि थैँसर मौज मारून
होताँ ताँ सगळाँ घालयलाँ । तेचे कडलाँ सगळाँ सरल्यार थैँसर एक थोर दुकाळ
पडलो; आणि तेका कठीण दीस आयले । मगे तो थैँसरल्या ऎका गिरेस्ता-थैँ
जावन रवलो । तेणीं तेका आपलीं डुकराँ चरँवक आपल्या शेताँत धाडलो ।
आणि तेका दिसूँक लागलाँ डुकराँ खातत तो कुँडो माका मेळात तर बरो ।
पण तो सुद्धाँ कोण तेका देयना । मगे तो भानार येवन म्हणूक लागलो,
माज्या बापासचे कितकि तरी गडी खावन जेवन आसत आणि मी उपासाँनीं मरतें ।
मी उठान आणि बापाशी-हार जायन आणि तेका म्हणान, बाबा मी देवा-कडे
आणि तुजे-कडे चुकलँय, आणि तुजो भील म्हणूक फावानें । तूँ माका तुजो
एक गडी म्हणून तुजे-कडे ठेव । आणि तो मगे उठलो आणि बापाशी-हार आयलो ।
तो दूर आसतानाँच बापाशीन तेका वगलो, आणि तेका तेची काकळूत आयली ।
धाँव मारून तेणीं तेच्या गळ्याक मिठी मारली आणि तेची मुका घेतली । भिलान
तेका म्हटलाँ, बाबा, मी देवा-कडे आणि तुजे-कडे चुकलें, मी तुजो भील म्हणूक
फावान । पण बापाशीन गड्याँक म्हटलाँ, एक बरोसो आंगरखो हाडा आणि
हेका घाला आणि हेच्या हाताँत एक आंगठी आणि पायाँत जुतीं घाला । आणि
जेवन खावन आनंद करूँया, माजो भील मेळलो तो फिरून जितो जाले, तो
साँडलली पण परत गावलो । मगे तेणीं आनंद कीलो ॥

तेचो थोरलो भील शेताँत गेल्लो । तो घरा-हार येता तर तेका गाणा नाचणा
आयकूँक येवँक लागलाँ । तेणी ऎका गड्याक साद घातलो आणि कायरे च्याँ
म्हणून विचारलाँ । तेणी तेका म्हटलाँ तुजो भाव आयलोसा, तो खुशाल घराक

आयलो म्हणून तुझ्या बापाशीन च्याँ जेवाण केलाँसा । तेंका राग आयलो आणि तो घराँत जायना । तेंचो बापूस भायर आयलो आणि तेंका बाबापुता करूंक लागलो । तेणी बापाश्रीक म्हटलाँ, बग, इतकीं वर्सां मी तुजी चाकरी करतैं, तुझ्या शब्दा भायर कदीं गेलें नाय । पण तूँ माका कैंच माझ्या इष्टाँ वांगडा मजा मारूंक एक बकऱ्याचाँ पोर सुद्धाँ दिल्य नाय । पण जेणी तुजी जिनगी रांडाँ बरोबर वाटीक लायली तो तुजो भील घराँत येवँचे आर्दींच तेंचेसाठीं तूँ जेवाण करतय । बापाश्रीन सांगलाँ, भिला, तूँ सदीं माजे बरोबर आसय, माजाँ आसा ताँ सगळाँ तुजाँच । आमी आनंद करूंची च्याँच खराँ । कित्या म्हणश्रीत तर, हो तुजो भाव मेललो तो जितो जालो, तो नाय जाललो तो गावलो ॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ (KUḌĀḶĪ) DIALECT.   (STATE SAWANTWADI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā māṇᵃsāk dōn jhīl hōtē.   Tēturᵃlō   nhāṇᵃgō   bāpāśīk   mhaṇūk lāgᵃlō,
One   to-man two sons were.   Of-them the-younger to-the-father to-say began,

'bābā,   mā-kā   yētalō   tō   jindᵃgē-tsō   vāṭō   mā-kā   dī.'   Magē   tē-ṇī
'father, me-to will-come that the-property-of share me-to give.'   Then   him-by

tē-kā̃   āpᵃlī   jindᵃgī   vāṭūn   dilī.   Magē puskaḷ dīs   dzāv-chē
them-to his-own property having-divided was-given. Then   many   days   passing

ādĩ-ts   nhāṇᵃgyā   jhilān   sagᵃḷā̃   ēk-ṭhāy   kelā̃,   āṇi   dūr   deśāk
before-even the-younger son-by all   in-one-place was-made, and far to-country

dzāvᵃk gēlō āṇi thaĩsar   maudz   mārūn   hotā̃-tā̃   sagᵃḷā̃ ghālayᵃlā̃.
to-go went and there merry-making having-done (whatever-)was-that all was-spent.

Tē-chē-kaḍᵃlā̃ sagᵃḷā̃   sarᵃlyār   thaĩsar   ēk thōr dukaḷ paḍᵃlō; āṇi te-kā
Him-with   all   was-spent-after there   one great famine befell; and him-to

kathīṇ dīs āyᵃlē.   Magē tō thaĩsarᵃlyā   ekā   girēstā-thaĩ   dzāvᵃu
hard days came.   Then he of-that-place one householder's-house-in having-gone

ravᵃlō.   Tē-ṇī   te-kā   āpᵃlĩ   ḍukᵃrā̃ charāvᵃk āpᵃlyā   śetā̃t   dhāḍᵃlō.
dwelt.   Him-by him-as-for his-own swine to-graze his-own in-the-fields he-was-sent.

Āṇi te-kā disũk lāgᵃlā̃ ḍukᵃrā̃ khātat   tō kuṇḍō mā-kā meḷāt   tar
And him-to to-appear began the-swine are-eating that husks me-to will-come then

barō. Paṇ tō suddā̃ kōṇ te-kā   dēy-nā.   Magē tō bhānār   yēvᵃn
good. But that even anyone him-to would-not-give. Then he to-senses having-come

mhaṇūk lāgᵃlō, 'mājyā bāpās-chē kitᵃkē-tarī gaḍī   khāvᵃn   jēvᵃn   āsat āṇi mī
to-say began, 'my father-of how-many servants eating dining are and I

upāsā̃-ṇī   marᵃtaĩ;   mī uṭhān āṇi   bāpāśī-hār   dzāyᵃn āṇi te-kā mhaṇān
hunger-with am-dying; I will-rise and (my)-father-to will-go and him-to will-say

"bābā, mī Devā-kaḍē   āṇi tujē-kaḍē   tsukᵃlā̃y ; āṇi tudzō jhīl mhaṇūk
"father, I God-towards and thee-towards have-erred; and thy son to-be-called

phāvā-naĩ; tũ mā-kā tudzō ēk gaḍī mhaṇūn tujē-kaḍē ṭhēv."'   Āṇi tō magē uṭhᵃlō
am-not-fit; thou me-to thy one servant saying thee-with keep."'   And he then arose

āṇi bāpāśī-hār āyᵃlō.   Tō dūr   ās²tānā̃-ts   bāpā-śin   te-kā   bagᵃlō ; āṇi
and father-to came.   He far while-he-was-even the-father-by him-to was-seen ; and

te-kā tē-chī kākᵃḷūt āyᵃlī.   Dhāv̄-mārūn   tē-ṇī   te-chyā   galyāk
him-to him-of pity came.   Running-having-struck him-by   his   on-the-neck

miṭhī   mārˀlī,   āṇi   tē-chī mukā ghēt̤ˀlī.   Jhilān   te-kā   mhaṭˀlã̄,
embracing was-struck, and   him-of kiss was-taken.   The-son-by him-to it-was-said,

'bābā, mī   Devā-kaḍē   āṇi   tujē-kaḍē   tsukˀlaĩ, mī tudzō jhīl   mhaṇūk
'*father, I   God-towards and thee-towards have-erred, I thy son to-be-called*

phāvā-naĩ.' Paṇ   bāpā-śīn   gaḍyãk mhaṭˀlã̄,   'ēk barōsō āṅgˀrakhō hāḍā āṇi
am-not-fit.' But the-father-by servants-to it-was-said, ' one good   coat   bring and

he-kā ghālā ;   āṇi he-chyā   hātãt   ēk āṅgˀṭhī āṇi   pāyãt   dzutĩ ghālā; āṇi
him-to put-on ; and   his   in-the-hand one ring   and on-the-feet shoes put; and

jēvˀn   khāvˀn   ānand   karũ-yā ;   mādzō jhīl mēlˀlō,   tō phirūn jitō
by-dining by-eating merriment let-us-make ; my son was-dead, he again alive

dzālō ;   tō sāṇḍˀlalō, paṇ parat gāvˀlō.'   Magē   tē-ṇī   ānand   kēlō.
became ; he was-lost, but again is-got.'   Then them-by merriment was-made.

Tē-tsō thōrˀlō jhīl   śetãt   gēlˀlō.   Tō gharā-hār   yetā, tar te-kā
His   elder   son in-the-fields was-gone. He house-towards comes, then him-to

gāṇā nāts̤ˀṇā āyˀkũk yēv̆ˀk lāgˀlã̄.   Tē-ṇī ekā gaḍyāk   sād   ghātˀlō āṇi,
singing dancing to-hear to-come began. Him-by one servant-to a-call was-put and,

'kāy-rē   hyã̄ ?'   mhaṇūn vichārˀlã̄.   Tē-ṇī   te-kā   mhaṭˀlã̄, 'tudzō bhāv
'*what-O (is-)this ?' saying it-was-asked. Him-by him-to it-was-said, ' thy brother*

āyˀlō-sā, tō khuśāl gharāk āyˀlō, mhaṇūn tujyā bāpā-śīn hyã̄ jevāṇ kēlã̄-sā.'
come-is, he safe   house-to came, therefore thy father-by this feast made-is.'

Te-kā   rāg   āyˀlō āṇi tō gharãt   dzāy-nā.   Tē-tsō bāpūs bhāyˀr
Him-to anger came and he into-the-house would-not-go. His   father   out

āyˀlō āṇi te-kā bābā-putā karũ lāgˀlō.   Tē-ṇī   bāpā-śik   mhaṭˀlã̄,
came and him-to entreating to-do began. Him-by   (his-)father-to it-was-said,

'bag, itˀkĩ varsã̄ mī tujī tsākˀrī   karˀtaĩ ;   tujyā śabdā-bhāyˀr kadĩ
'*see, so-many years I thy   service have-been-doing; thy word-out-of ever*

gēlaĩ nãy ;   paṇ   tũ   mā-kā   kaĩ-ts   mājyā   ishṭã̄-vaṅgˀdā   majā
have-gone not; but by-thee me-to ever-even my   friends-with   merriment

mārũk   ēk bakˀryā-tsã̄   por   suddã̄   dilay   nãy ;   paṇ   jē-ṇī
for-making one goat-of young-one even was-given not; but   whom-by

tujī jiuˀgī rāṇḍã̄-barōbar vāṭēk-lāyˀlī tō   tulzō jhīl   gharãt   yēv̆-chē
thy property harlots-with was-wasted that thy son   into-the-house coming

ādĩ-ts   tē-chēsāthī tũ jevāṇ   karˀtay.'   Bāpāśīn   sāṅgˀlã̄, 'jhilā ,
before-even him-for thou a-feast art-making.' The-father-by it-was-told, ' son,

tũ   sadĩ   mājē-barōbar āsay ; mādzã̄ āsā tã̄   sagˀlã̄ tudzã̄-ts.   Āmī
thou always me-with   art ; mine is that all   thine-verily. By-us

ānand   karũ-tsō   hyã̄-ts   kharã̄ ; kityā mhaṇˀśīt,   tar hō tudzō
merriment should-be-made this-only proper; why if-thou-wilt-say, then this   thy

bhāv   mēlˀlō,   tō jitō dzālō ;   tō nãy-dzālˀlō,   tō gāvˀlō.'
brother was-dead, he alive became; he was-lost,   he is-found.'

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŎṄKAṆĪ (KUḌĀḶĪ) DIALECT. (DISTRICT RATNAGIRI.)

SPECIMEN II.

Kōṇā yĕkā māṇˢāk dōg-dzaṇ jhīl hutē. Āṇi tyĕtullō dhākˢlō
Some   one   man-to   two-persons   sons   were.   And   them-in-from   the-younger

bāpāśik uṇāgˢlō, 'bābā, dzō jindˢgyē-tsō vāṭō mā-kā yĕũ-tsō tō dī.'
the-father-to   said,   'father,   what   property-of   share   me-to   (is)-to-come   that   give.'

Magē tyē-ṇā tyē-kā̃ jindˢgī vāṭūn dilī. Magē thōḍyā disā-nĩ
Then   him-by   them-to   property   having-divided   was-given.   Then   few   days-in

dhākˢlō jhīl sagˢḷā̃ ghēvn lāmb-chyā mulˢkāt gēlō, āṇˢkĩ thā̃y-sar rītibhagar
the-younger son ¸ all   having-taken   far   to-country went,   and there   riotously

tsalān āpˢlō paisō khartsūn ṭā̃kˢlō. Magē tyē-ṇā sagˢḷā̃ kharatsˢlyār tyā
living   his   money   having-spent   was-thrown.   Then   him-by   all   spent-after that

mulˢkā̃t mōṭhō dukaḷ padˢlō. Tyēdˢvā̃ tyē-kā̃ paisō myēlā-nāsō dzālō.
in-country   great   famine   arose.   Then   him-to   money   was-got-not-such   became.

Tēvā̃ tō tyā mulˢkā̃tˢlyā yēkā giristā-lāgĩ dzāvn ravˢlō. Tyē-ṇā tyē-kā̃
Then   he   that   country-in-of   one   householder-near   having-gone   stayed.   Him-by   him

ḍukˢrā̃ tsaraũk āpˢlyā śētā̃t dhāḍˢlyān. Tyēdˢvā̃ ḍukˢrā̃ dzō kuṇḍō khāyˢt tyā
swine   to-tend   his   in-field   it-was-sent.   Then   swine   what   husk   ate   that

kuṇḍyān āpˢlā̃ pōṭ bharũ-tsā̃ asā̃ tyē-kā̃ disˢlā̃. Āṇi tyē-kā̃ kōṇī
with-husk   his   belly   should-be-filled   thus him-to   it-seemed.   And   him-to   (by-)anybody

kāyyēk dilyān nāy.
anything   was-given   not.

DĀLDĪ.

The Dāldīs or Nawāīts are a caste of Muhammadan fishermen. They claim an Arab descent, but speak a broken Kŏṅkaṇī. They are found in the Madras Presidency, in Kanara, Ratnagiri, Janjira, and Bombay Town and Island. The figures returned for the Linguistic Survey are as follows :—

Bombay Town and Island	2,000
Janjira	11,500
Ratnagiri	2,000
Kanara	8,000
TOTAL .	**23,500**

To this total must be added the Nawāīts of the Madras Presidency, for the number of whom no estimates are available.

In Ratnagiri the Dāldīs are chiefly found in the Ratnagiri sub-division, and in Kanara they occur in Karwar, but mainly in Bhatkul.

The dialect spoken by the Dāldīs is not the same over all the territory in which they are found, but differs and approaches the various local dialects of their neighbours.

Many of the Dāldīs are said to be able to talk and understand Hindōstānī. This latter language has, however, had little influence on their dialect. Several Hindōstānī loanwords have been adopted, and some phonetical features are probably due to the influence of that form of speech. Thus, the change of the cerebral *ḷ* to *l*, and, in Ratna-giri and Janjira, the substituting of *r* for *ḍ* between vowels. Compare instances such as *ḍōlō*, eye ; *ghōrō*, horse. These peculiarities are, however, also shared by the Marāṭhī of the Konkan.

Of the Kōṅkaṇī dialects, Dāldī most closely agrees with Kuḍāḷī. It has the same form *mī* for I, and the same third person singular of the past tense of transitive verbs ending in *ān* ; thus, *te-nā bollān*, him-by it-was-said, he said.

A peculiarity of the dialect is the use of the form *ker* in addition to *kar*, do ; thus, *kerū-lā*, to do ; *kerlã*, done. The latter form shows that the past tense of this verb differs from Kōṅkaṇī.

Characteristic are also the many forms of nouns ending in *s* ; thus, *putūs*, son ; *bhāvs*, brother ; *dhuvas*, daughter ; *bāpā-lā* and *bāpā-lās*, to a father ; *putā-chīs rāhām*, pity with the son, etc.

In most respects, however, Dāldī will be found to agree with Kōṅkaṇī and with the dialects surrounding the speakers. Thus, long and short *e* and *o* are distinguished in Karwar, but apparently not in Ratnagiri and Janjira. The Anunāsika is often dropped or replaced by *n*, and so forth. On the whole, there will be no difficulty in understanding the two specimens which follow. The first is a version of the Parable of the Prodigal Son, received from Karwar. It has been printed in Kanarese characters. The second specimen is a folk-tale from Janjira, and is printed in Dēvanāgarī. Each is accompanied by a transliteration and translation.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ (DĀLDĪ BROKEN) DIALECT.

(KARWAR, DISTRICT KANARA.)

SPECIMEN I.

ಎಕಾ ಮೂನ್ನಾಲಾ ದೊಗ್ ಜಾಣ್ ಪುತ‍ೂಸ್ ಹೊತೆ | ತೆಂತೂಸಿ ಲ್ಹಾನ್ಯಾ ಪುತಾಶೀನ್ ಬಾಪೂಲಾ ಸೊಂಗ್ಲಾನ್—ಬಾಪಾ ಮೂಜ್ಯಾ ವಾಂಟ್ಯಾಲಾ ಕಾಯ್ ಯೇತೆ ತಂ ಮಲಾ ದೇ | ಅನಿಂ ತೆನಾ ಅಪ್ಲಿ ಜಮಿನ್ ತ್ಯಾಂಲಾ ವಾಂಟೂನ್ ದಿಲಿ | ಥೊಡ್ಯಾ ದಿಶಿಂ ನ್ಹಾನ್ನೊ ಪುತ‍ೂಸ್ ಸಗಟ್ ಯೆಂಕ್ಟೆ ಕರೂನ್ ಫೋವ್ಸ್ ದೂರ್ಗಾವಾಂತ್ ಗೆಲೊ | ಥೈಂ ಅಪ್ಲಿ ಸಗ್ಲಿ ಜಮಿನ್ ಖೆರೂನ್—ಖಾಶ್ ಪಾಡ್—ಕರೂನ್ ಟಾಂಕ್ಲಾನ್ | ತೆನಾ ಸಗಟ್ ಖರ್ಚ್—ಕರೂನ್ ಜೈಲಾ ತೆದ್ವಾಂ ತ್ಯಾ ಗಾವಾಂತ್ ಭಾರಿ ಮೊಟೊ ಬರ್ಗಾಲ್ ಪೊಡ್ಡೊ ತೆದ್ವಾಂ ತ್ಯಾಲಾ ಗರಜ್ ಲಾಗ್ಲಿ | ಅನಿಂ ತೊ ಜಾವ್ನ್ ತ್ಯಾ ಗಾಂವ್ಯಾ ಎಕಾ ಗಾಂವ್‍ಕಾರಾ ಲಾಗಟ ಚಾಕಿ‍ ಲಾ ರಾವ್ಲೊ | ತೆದ್ವಾಂ ತ್ಯಾ ಗಾಂವ್ಕಾರಾನ್ ತ್ಯಾಲಾ ಅಪ್ಲ್ಯಾ ಗಾದ್ಯಾಂತ್ ಅಪ್ಲಿಂ ಡುಕ್ಕಾಂ ಚರೊಂವ್ಯಾ ಧಾಡ್ಲಾನ್ | ತೆದ್ವಾಂ ತ್ಯಾ ಡುಕ್ಕಾನ್ ಖಾಂವ್ಚೊ ಕುಂಡೊ ತ್ಯಾಲಾ ಗಾವ್ತೊ ಹೊಚೂ ತರ್ ತೊ ಖುಶಾಲೇನ್ ಖಾತೆಹೊಚೂ; ಜಾಲ್ಯಾರ್ ತೆಲಾ ಕೊಣ್ ಕಾಯ್ ದೇಣನಾಇಂ | ತೆದ್ವಾಂ ತ್ಯಾಲಾ ಅಕ್ಕಲ್ ಯೇವ್ಸ್ ತೊ ಬೊಲೂಲಾ ಲಾಗ್ಲೊ ಮೂಜ್ಯಾ ಬಾಪಾ ಘರಾಂ ಚಾಕಿ‍ ಕ್ಯಾ ಮೂನ್ನಾಲಾ ಖಾವ್—ಜೇವ್ ತೆ ಅಪ್ಲ್ಯಾ ಹಾತಾಂತ್ ಥೈತಾತ್ ವಿಂ ಹಿತಿಂ ಭುಕ್ಖಿಂ ಮತ್ರಾಂ | ವಿಂ ಉಟೂನ್ ಮೂಜ್ಯಾ ಬಾಪಾ ಘರಾಂ ಜಾವ್ನ್, ಐಸೊ ಬೊಲ್ತಂ, ಬಾಪಾ, ವಿಂ ಖುದಾ ನಾ ತುಜ್ಯಾ ಸಾವ್ಕ್ಯೊ ಪಾಪ್ ಕೆಲ್ಗೊ | ಅತಾಂ ಹೆಚ್ಯಾಪೂಡ್ಯಾಂ ವಿಂ ತುಜೊ ಪುತ‍ೂಸ್ ಬೊಲೂನ್ ಬೊಲೂಲಾ ಹೊಯ್-ನಾಇಂ | ತುಜ್ಯಾ ಚಾಕಾ‍ ಂ ಸೊಂಗಾತಿ ಮಲಾ ಚಾಕರ್ ಕರೂನ್ ಶೇವ್ | ತೆದ್ವಾಂ ತೊ ಉಟೂನ್ ಬಾಪಾ ಲಾಗಟ ಗೆಲೊ | ಬಾಪಾನ್ ಪುತಾಲಾಸ್ ದೂರ್ ಅಸ್ತ‍ ನಾಂ ಬಗ್ಗೆಲಾನ್ | ತೆದ್ವಾಂ ಬಾಪಾಲಾಸ್ ಕಾಕೂ‍ ದ್ ಆಯ್ಲಿ | ತೊ ಧಾವ್ನ್ ಜಾವ್ನ್ ತೆಲಾ ಯೆಂಗ್ ಮಾರೂನ್ ಧರ್ಲಾನ್ ಅನಿಂ ಬೊಂಚಿ ಘೆತ್ಲಾನ್ | ತೆದ್ವಾಂ ಪುತಾಶೀನ್ ತ್ಯಾಚ್ಯಾ ಲಾಗಟ ಬೊಲ್ಲಾನ್, ಬಾಪಾ ವಿಂ ಖುದಾ ನಾ ತುಜ್ಯಾ ಸಾವ್ಕ್ಯೊ ಪಾಪ್ ಕೆಲ್ಗೊ | ವಿಂ ತುಜೊ ಪುತ‍ೂಸ್ ಬೊಲೂನ್ ಬೊಲೂಲಾ ಹೊಯ್ ನಾಇಂ | ತೆದ್ವಾಂ ಬಾಪಾಶೀನ್ ಅಪ್ಲ್ಯಾ ಚಾಕಾ‍ ಂಲಾ ಸೊಂಗ್ಲಾನ್, ಏಕ್ ಚೊಕೊಕೋಟ್ ಅಂಗೊ‍ ಏಕಾ ಹಾಡೂನ್ ತ್ಯಾಚ್ಯಾ ಅಂಗಾಂತ್ ಘುಾಲಾ, ಅನಿಂ ಏಕ್ ಮುದಿ ತ್ಯಾಚ್ಯಾ ಬೊಟಾಂತ್ ಅನಿಂ ತ್ಯಾಚ್ಯಾ ಪಾಯಾಕ್ ವಾಸ್ನೆಂ ಘುಾಲಾ ಅನಿಂ ಅಮಿಂ ಖಾವ್—ಜೇವ್ ಖುಶಾಲೇನ್ ರೇವೂಲಾ | ಕಿತ್ಯಾ ಬೊಲ್ಲಾರ್ ಮೂಜೊ ಪುತ‍ೂಸ್ ಮೇಲೊ ಹೊತೊ ಜಿತೊ ಹೊವ್ಸ್ ಆಯ್ಲೊ | ತೊ ನಾಇಂ ಜೈಲೊ ಹೊತೊ, ತೊ ಗಾವ್ಲೊ | ತೆದ್ವಾಂ ತೇ ಖುಶಾಲಿ ಕರೂಲಾ ಲಾಗ್ಲೆ ||

ತೆದ್ವಾಂ ತೆಚೊ ಮ್ಹೋಟೊ ಪುತ‍ೂಸ್ ಗಾದ್ಯಾಂತ್ ಹೊತೊ | ತೊ ಗಾದ್ಯಾಂತುಹಿಂ ಘುರಾ ಲಾಗ್ಲಿಂ ಯೆತಾಂ ವರಿ, ಗಾಂವ್ಯ‍ ಂ ಅನಿಂ ನಾಚಂಚಂ ಐಕ್ಲಾನ್ | ತೆದ್ವಾಂ ತೆನಾ ಎಕಾ ಚಾಕಾ‍ ಲಾ ಅಪ್ಪೈಲಾನ್ ಅನಿಂ ಇಚಾರ್ಲಾನ್, ಹಿತ‍ ಂ ಕಾಯ್ ಹೊತೇಲಂಕೆ | ತೆದ್ವಾಂ ತೆನಾ ತೆಲಾ ಬೊಲ್ಲಾನ್, ತುಜೊ ಭಾವೂಸ್ ಆಯ್ಲೊಶೆ ಅನಿಂ ತುಜ್ಯಾ ಬಾಪಾಶೀನ್ ಏಕ್ ಜೆವಣ್ ದೆಲಾನ್ ಕಿತ್ಯಾ ಖಾತಿರ್ ಬೊಲ್ಲಾರ್ ತೊ ಚೊಕೊಕೋಟ್ ಸ‍ೋವ್ಸ್ ಆಯ್ಲೊ | ತೆದ್ವಾಂ ತೆಕಾ ರಾಗ್ ಆಯ್ಲೊ ಘುರಾಂತ್ ಜಾಯ್ನ್ಜಾಯ್ಲೊ | ತೆದ್ವಾಂ ಬಾಪೂಸ್ ಭ್ಯೆರ್ ಆಯ್ಲೊ ತೆಕಾ ಸಮ್ಜಾಂವ್ಕ್ಯಾ ಲಾಗ್ಲೊ | ತೆದ್ವಾಂ ತೆನಾಂ ಬಾಪಾಲಾಸ್ ಸೊಂಗ್ಲಾನ್, ಹೀ ಬಗಿ ಎತ್ಲ ವರ್ಸಾಂ

ವಿಾಂ ತುಜಿ ಚಾಕಿ, ಕರ್ತಾಂ ತುಜಿ ಬಾತ್ ಕೆದಾಂ ವೊಳ್ಳಲಿ ನಾಇಂ| ತೇ ಬಿ ಆಪ್ಲ್ಯಾ ದೋಸ್ತಾಂ ಸಾಂಗಾತಿಂ ಖುಶಾಲ್ ಕೆರೂಲಾ ಏಕ್ ಬಕ್ರ್ಯಾಚಂ ಪ್ಯೇರ್ ಪಣ್ ಆಪ್ಲ್ಯಾಲಾ ದಿಲೋಸ್ ನಾಇಂ| **ಜಾಲ್ಯಾರ್** ತುಜಿ ಜಮಿನ್ ಕಲಾವಂತ್ಣ್ಯಾಂ ಸಾಂಗಾತಿಂ ರೇವೂನ್ ಖಾವ್ನ್ ಕಾಡ್ಲೇಲ್ಯಾ ಪುತಾಲಾಸ್ ಆಯ್ಲ್ಯಾ ಬರೋಬರ್ ತ್ಯಾಚ್ಯಾ ಖಾತಿರ್ ತುೂಂ ವೊೂತಾಂ ಜಿವಣ್ ದಿಲೋಸ್| ತೆದ್ಯಾಂ ತೆನಾಂ ತೆಲಾ ಸಾಂಗ್ಲಾನ್ ತುೂಂ ಕೆದಾಂಬೀ ವೂಜ್ಯಾ ಲಾಗಟ್ ಆಸಸ್; ವೂಜಿ ಲಾಗ್ಗಿಂ ಕಾಯ್ ಆಶೆ ತಂ ತುಜಂಚ್| ಆಮಿಂ **ಖುಶಾಲಿ** ಕೆರೂಚಂ ಆನಿಂ ಖುಶೀನ್ ರವೂಚಂ ಚೊಕೋಟ್ ಆಶೆ| ಕಿತ್ಯಾಲಾ ಬೊಲ್ಲಾರ್ ಹೋ ತುಜೊ ಭಾವೂಸ್ ಮೆಲ್ಲೊ ಹೋತೂ, ಜಿವಾನ್ ಆಯ್ಲೊ; ತೋ ನಾಇಂ ಜ್ಯೆಲೊ ಆತಾಂ ಗಾವೂ್ಲೊ ||

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌṅKAṆĪ (DĀLDĪ BROKEN) DIALECT. (KARWAR, DISTRICT KANARA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā   mānsā-lā   dog-<u>dz</u>āṇ   putūs   hote.   Tentūsi   lhānśā   putāśĭn
A-certain   man-to   two-persons   sons   were.   Of-them   the-younger   son-by

bāpā-lā   sāṅglān,   'bāpā,   mājyā   vāṇtyā-lā   kāy   yēte   tã   ma-lā   dē.'   Ānĭ
the-father-to   it-was-said,   'father,   my   share-to   what   comes   that   me-to   give.'   And

te-nā   āpli   <u>dz</u>amīn   tyã-lā   vāṇtūn   dĭli.   Thoḍyā   diśĭ   nhānsō
him-by   his-own   land   them-to   having-divided   was-given.   A-few   in-days   the-younger

putūs sagaṭ yeṅkṭe   karūn   ghēvn   dūr   gāvānt   gelo.   Thaĭ   āpli
son   all   together   having-made   having-taken   distant   into-country   went.   There   his-own

sagḷi   <u>dz</u>amīn   kherūn-khāvn   pāḍ-karūn   ṭāṅkᵃlān.   Te-nā   sagaṭ   kharach
whole   land   having-eaten-away   bad-making   was-thrown.   Him-by   all   expenditure

karūn   <u>dz</u>ailā tedvã tyā   gāvānt   bhāri moṭo bargāl poḍḷo.   Tedvã tyā-lā
having-made   became   then   that into-country   very great famine fell.   Then   him-to

gara<u>dz</u>   lāgᵃli.   Ānĭ tō   <u>dz</u>āvn   tyā gãv-chyā   ekā   gāv-kārā   lāgaṭ   <u>ts</u>ākri-lā
want   was-felt.   And   he   having-gone that   country-of   one   citizen   near   in-service

rāvlo.   Tedvã tyā gãv-kārān tyā-lā   āplyā   gādyānt   āplĭ   ḍukrã   <u>ts</u>araŭv-lā
remained.   Then   that   citizen-by   him-to   his-own   into-field   his-own   swine   to-graze

dhāḍlan.   Tedvã tyā   ḍukrān khãv-<u>ts</u>o   kuṇḍo tyā-lā   ḷgãvto   hōto   tar tō
it-was-sent.   Then   those   swine-by eating-of   husks   him-to   if-obtained   had-been   then he

khuśālēn   khāto-hōto;   <u>dz</u>ālyār te-lā   kōṇ   kāy   dēi-nāĭ.   Tedvã
gladness-with   would-have-eaten;   but   him-to anyone   anything   would-not-give.   Then

tyā-lā akkal   yēvn   tō bolū-lā lāglo,   'mājyā   bāpā-gharã   <u>ts</u>ākrī-chyā mānsã-lā
him-to sense   having-come   he to-speak began,   'my   father's-house-in   service-of   men-to

khāvn   jēvn   tē   āplyā   hātānt ṭhaitāt; mĭ hitĭ bhukkȇ martã.
having-eaten having-fed   they   their-own in-hands   keep;   I   here hunger-by   am-dying.

Mĭ   utūn   mājyā   bāpā-gharã   <u>dz</u>āvn   aiso boltã,   "bāpā,   mĭ Khudā
I   having-arisen   my   of-father-to-house   having-gone thus speak,   "father,   by-me God

nā   tu-jyā sāmko pāp kerlŭ;   ātã he-chyā-phudyã mĭ tu<u>dz</u>o putūs bolūn   bolū-lā
and   thee-of before sin is-done;   now   henceforward   I   thy   son speaking   to-speak

hōy-nāĭ;   tu-jyā   <u>ts</u>ākrã-sāṅgāti   ma-lā   <u>ts</u>ākar   karūn   ṭhȇv." '   Tedvã tō
am-not-fit;   thy   servants-with   me-to   a-servant   having-made   keep." '   Then   he

utūn   bāpā   lāgaṭ gelo.   Bāpān   putā-lās   dūr   āstā-nã   bagailān;
having-arisen   father   near   went.   By-the-father the-son-to   distant   being   it-was-seen;

tedvã bāpā-lās kākrūd āyli. Tō dhāvn dzāvn te-lā yeṅg
then the-father-to compassion came. He running having-gone him-to embracing

mārūn dharlān ānĭ bōñchi ghetlān. Tedvã putā-śīn tyā-chyā lāgaṭ
having-struck it-was-held and kiss was-taken. Then the-son-by him-of near

bollān, 'bāpā, mĭ Khudā nā tujyā sāmko pāp kerlŭ; mĭ tudzo putūs bolūn
it-was-said, 'father, by-me God and thee-of before sin is-done; I thy son saying

bolū-lā hōy-nāĭ.' Tedvã bāpā-śīn āplyā tsākrã-lā sāṅglān, 'ēk tsokōṭ
to-say am-not-fit.' Then the-father-by his-own servants-to it-was-said, 'one good

āṅgrōkā hāḍūn tyā-chyā āṅgānt ghālā, ānĭ ēk mudi tyā-chyā boṭānt, ānĭ
a-coat having-brought him-of in-body put, and one ring him-of in-finger, and

tyā-chyā pāyāk vānnẽ ghālā. Ānĭ āmĭ khāvn jēvn khuśālīn
him-of to-feet shoes put. And we having-eaten having-dined gladness-with

rēvū-lā; kityā bollyār, mādzo putūs mēlo hōto, jito hōvn āylo;
let-us-live; why if-you-ask, my son dead was, alive having-become has-come;

tō nāĭ-dzailo hōto, tō gāvlo.' Tedvã tē khuśālki kerū-lā lāgle.
he lost was, he is-found.' Then they merriment to-do began.

Tedvã te-tso mōṭo putūs gādyānt hōto. Tō gādyāntu-śĭ gharā-lāggĭ yetã-vari
Then his elder son in-the-field was. He the-field-in-from house-near coming-on

gãv-tsã ānĭ nātsū-tsã aiklān. Tedvã te-nā ekā tsākrā-lā āpailān ānĭ
singing and dancing was-heard. Then him-by one servant-to it-was-called and

ichārlān, 'hittĭ kāy hotẽ-śe ?' Tedvã te-nā te-lā bollān, 'tudzo bhāvūs
asked, 'here what is-going-on?' Then him-by him-to it-was-said, 'thy brother

āylo-śe ānĭ tujyā bāpā-śīn ēk jevan delān; kityā-khātir bollyār, tō tsokōṭ
has-come and thy father-by one dinner is-given; what-for if-you-ask, he good

hōvn āylo.' Tedvã te-kā rāg āylo, gharānt dzāy-nā-dzāylo. Tedvã bāpūs
being came.' Then him-to anger came, in-the-house would-not-go. Then the-father

bhair āylo, te-kā samjãv-kā lāgªlo. Tedvã te-nā bāpā-lās sāṅglān, 'hī bagi,
out came, him-to to-persuade began. Then him-by the-father-to it-was-said, 'this see,

etle varsã mĭ tuji tsākri kartã, tuji bāt kedvã moḷḷeli nāĭ. Tē-bi āplyā
so-many years I thy service am-doing, thy word ever was-broken not. Still my-own

dōstã-sāṅgātĭ khuśālki kerū-lā ēk bakryā-tsã pōr pan āplyā-lā dilōs nāĭ.
friends-with merriment to-do one goat-of young-one even my-own-self-to gavest not.

Dzālyār tuji dzamīn kalāvantnyã sāṅgātĭ rēvūn khāvn kāḍlēlyā putā-lās
But thy land harlots with having-lived having-eaten that-wasted the-son-to

āylyā barōbar tyā-chyā khātir tŭ mothã jevan dilōs.' Tedvã te-nā te-lā
coming with him-of sake-for thee-by a-great dinner is-given.' Then him-by him-to

sāṅglān, 'tŭ kedvã-bi mājyā-lāgaṭ āsas, māje-lāggĭ kāy āśe tã tudzã-ts.
it-was-said, 'thou at-all-times my-near art, me-with what is that thine-only.

Āmĭ khuśāli kerū-tsã ānĭ khuśīn ravū-tsã tsokōṭ āśe. Kityā-lā bollyār, hō
By-us merriment to-be-made and gladly to-live good is. For-what if-you-say, this

tudzo bhāvūs mello hōto, jivān āylo; tō nāĭ-dzailo, ātã gāvªlo.'
thy brother dead was, alive came; he was-lost, now is-found.'

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ (DĀLDĪ BROKEN) DIALECT. (STATE JANJIRA.)

SPECIMEN II.

A FOLK-TALE.

एक फकीर-साई होते । त्याचे चार सोकरे होते । त्याची बायको आपल्या
घोवाला बोलते, तुमी घरांत बैसून हेल्यांव धंदी रोजगार नाय । तवाँ ही
लेकरा खातील पितील काय । तवाँ तो बायकोला बोलते, बिबी आजचे टीस
सबुर करा आनि सबा चार रोटी मला भुजून द्या, म्हनजे मी धंद्याला जान ।
आता बायकोनी सुबोची आपल्या घोवाला चार रोटी भुजून दिलान । व्यो
रोव्यो तो घो घेउन जंगलच्या तरफ रवाना झैलो । तो मुच्या कोकस्थानांत
गेलो । त्याला दिसा बारा वाजन्याच्या घुमाराला एक बाव नजर पडली । त्या
बावी-वर बैठून सोबनच्यो चार रोव्यो सोडून बावीच्या चार कोना-वर ठेवलान,
आनि बोलवे लागलो, एककूँ खाँव की दोकु खाँव । आवघ्यांत त्या बाविंतला
शेखनागाची घू होती । तवाँ बापानी घुवेला बोलवे लागलो की, बावी-वर एक
फकीर भुका येउन बैठलेलो झाय, त्याला काई खावेला दे । घू बोलव्या लागली
आपल्या जवल खावेला देवेला काय नाय । तवाँ बाप बोललो, आपली हांडी
झाय, ती वरती घेउन जा, आनि त्या हांडीच्या खलती लुबान जाल, म्हनजे त्या
हांडीत काय तरी शिजून तयार होईल । ताँ त्याला खाँव देस । व्या-परमान
घू वरती येउन बापानि सांगितल्या परमान करून फकिराला खाव्या घातलान,
आनि ती हांडी बी फकिराच्या हवालीं केलान । फकिराने ती हांडी घेउन
घनश्री चालतो झैलो । तो वाट चालता चालता एका खापरी चोराच्या गावात
गेलो । रात झैली होती, आनि त्या गावाचे सगले लोक चोरीला गेले होते ।
म्हनून एकाच्या ओटी-वर त्यान आपला विस्तार लावलान । चोराची बायको घरात
होती । त्या बायकोनी त्या फकिराच्या सोबनची हांडी बगलान । तिच्या दिलाला
लामलाँ की, ही हांडी मुटी गुनवान झाय । आवघ्यात तिचो घो चोरी करून
ऐलो । ती आपल्या घोवाला सांगते, ह्या फकिरा जवल एक हांडी झाय, ती मोटी

गुनवान हाय । म्हनून फकीर निजल्या-वर आपल्या घरानची एक हांडी न्ह्या आनि फकिराची हांडी हाय ती आपल्या घरातला हना । त्या परमाने तेच्या घोवान केलान । बायकोनी ती हांडी चुली-वर ठेविल्या बरोबर त्यात आखनो बिरियानी शिजली । ती दोघा घो बायलानी बैठून खाल्ले । तिन-वरती बायको आपल्या घोवाला बोलव्या लागली, तुमला आताँ चोरी करव्या जान्याची काय जरूर नाय । आपल्याला आताँ पोट भर खाव्याला मिळाय ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ (DĀLDĪ BROKEN) DIALECT. (STATE JANJIRA.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Ēk phakīr-sāī hōtē. Tyā-chē chār sōkʳrē hōtē. Tyā-chī bāyᵃkō āpᵒlyā ghōvā-lā
One   faqir   was.   Him-of four sons were.   His   wife   her husband-to

bōlᵃtē, 'tumī gharānt baisūn rhēlyā̃v, dhandō rōdzᵃgār nāy.
says,   'you in-the-house having-sat have-remained, occupation employment is-not.

Tavā̃ hī lēkᵃrā khễtīl pitīl kāy?' Tavā tō bāyᵃkō-lā bōlᵃte, 'bibī
Then these children shall-eat shall-drink what?' Then he wife-to says, 'wife

ādz-chē dīs sabur karā, āni sabā chār rōṭī ma-lā bhudzūn dyā;
to-day-of day patience make, and to-morrow four cakes me-to having-baked give;

mhanᵃjē mī dhandyā-lā dzān.' Ātā bāyᵃkō-nī subō-chī āpᵒlyā
then I work-on shall-go.' Now the-wife-by early-morning-of her-own

ghōvā-lā chār rōṭī bhudzūn dilān. Tyō rōṭyō tō ghō
husband-to four cakes having-baked were-given. Those cakes that husband

ghēūn dzaṅgal-chyā taraph ravānā-dzhailō. Tō muṭyā kōkasthānānt
having-taken a-jungle-of in-the-direction started-off. He great in-a-forest

gēlō. Tyā-lā disā bārā vadzᵃnyā-chyā shumārā-lā ēk bāv nadzᵃra padᵃlī.
went. Him-to by-day twelve striking-of about-at one well in-sight fell.

Tyā bāvī-var baiṭhūn sōban-chyō chār rōṭyō sōḍūn bāvī-chyā chār
That well-on having-sat accompanying four cakes having-taken-out the-well-of four

kōnā-var thēvᵃlān, āni bōlᵃvē lāgᵃlō, 'ēk-kũ khā̃v kī dō-ku khā̃v.'
corners-on were-put, and to-speak he-began, 'one-to I-should-eat or two-to I-should-eat.'

Āvᵃryānt tyā bāvintᵃlā śēkh-nāgā-chī dhū hōtī. Tavā̃
In-the-meanwhile that well-in-from a-cobra-snake-of daughter there-was. Then

bāpā-nī dhuvē-lā bōlᵃvē lāgᵃlō kī, 'bāvī-var ēk phakīr bhukā
the-father-by the-daughter-to to-speak was-begun that, ' the-well-upon one dervish hungry

yēūn bēṭhᵃlēlō hāy; tyā-lā kāī khāvē-lā dyē.' Dhū bōlᵃvyā
having-come sat is; him-to something to-eat give.' The-daughter to-speak

lāgᵃlī, 'āpᵃlyā-dzaval khāvē-lā dēvē-lā kāy nāy.' Tavā̃ bāp bōlᵃlō,
began, 'of-us-near to-eat to-give anything is-not.' Then the-father said,

'āpᵃlī hāṇḍī hāy, tī varᵃtī gheūn dzā, āni tyā hāṇḍī-chyā khalᵃtī lubān
our-own pot is, that up having-taken go, and that pot-of under incense

dzāl, mhanᵃjē tyā hāṇḍīt kāy tarī śidzūn tayār hōīl. Tā̃ tyā-lā
burn, then that in-pot something at-least having-cooked ready will-be. That him-to

khāvē dēs.' Tyā-parᵃmān dhū varᵃtī yeūn bāpā-nē
to-eat give.' That-according-to the-daughter up having-come the-father-by

sāṇgitᵃlyā-parᵃmān karūn phakirā-lā khāvyā ghātᵃlān, āni tī hāṇḍī bī
told-way-in having-done the-faqir-to to-eat it-was-put, and that pot also

phakirā-chyā havālī̃ kēlān. Phakirā-nē tī hāṇḍi gheūn than-śī
the-faqir-of in-charge was-made. The-faqir-by that pot having-taken there-from

tsālᵃtŏ-dzhailŏ. Tŏ vāṭ tsālᵃtā tsālᵃtā ēkā khāpᵃri-tsōrā-chyā gāvāt gēlŏ.
went-away. He the-way walking walking one house-breaker-of in-village went.

Rāt dzhailī-hŏtī, āni tyā gāvā-chē sagᵃlē lŏk tsōrī-lā gēlē hŏtē. Mhagūn
Night become-had, and that village-of all people theft-for gone were. Therefore

ēkā-chyā ŏṭi-var tyā-na āpᵃlā bistār lāvᵃlān. Tsōrā-chī bāyᵃkŏ
one-of verandah-on him-by his bedding was-kept. The-thief-of the-wife

gharāt hŏtī. Tyā bāyᵃkŏ-nī tyā phakirā-chyā sŏban-chī hāṇḍi bagᵃlān.
in-the-house was. That wife-by that faqir-of with-of the-pot was-seen.

Ti-chyā dilā-lā lāgᵃlā̃ kī, hī hāṇḍi muṭi gunᵃvān hāy.
Her mind-to it-occurred that, this pot great possessing-merit is.

Āvᵃryāt ti-tsŏ ghŏ tsōrī karūn ailŏ. Tī āpᵃlyā ghōvā-lā
In-the-meanwhile her husband theft having-made came. She her-own husband-to

sāṇgᵃtē, 'hyā phakirā-dzaval ēk hāṇḍi hāy, tī mōṭi gunᵃvān hāy.
tells, ' this faqir-near one pot is, that great possessing-merit is.

Mhanūn phakīr nidzᵃlyā-var āpᵃlyā gharān-chī ēk hāṇḍi nhyā āni
Therefore the-faqir having-slept-after our-own in-house-of one pot you-take and

phakirā-chī hāṇḍi hāy, tī āpᵃlyā gharāt-lā hanā.' Tyā-parᵃmānē tē-chyā
the-faqir-of the-pot is, that our-own in-the-house-to you-bring.' That-like her

ghōvān kēlān. Bāyᵃkŏ-nī tī hāṇḍi tsuli-var thēvilyā-barōbar
husband-by it-was-done. The-wife-by that pot the-hearth-on was-kept-immediately-after

tyāt ākhanī-biriyānī śidzᵃlī. Tī dōghā ghŏ-bāyᵃlā-nī baiṭhūn
in-that best-dishes were-cooked. That both the-husband-and-wife-by having-sat

khālyē. Tin-varᵃtī bāyᵃkŏ āpᵃlyā ghōvā-lā bŏlᵃvyā lāgᵃlī, 'tum-lā ātā̃
was-eaten. That-on the-wife her-own husband-to tc-speak began, 'you-to now

tsōrī karᵃvyā dzānyā-chī kāy dzarūr nāy. Āpᵃlyā-lā ātā̃ pŏṭ-bhar khāvyā-lā
theft to-make going-of any necessity is-not. Us-to now belly-full eat-to

millāy.'
*is-got.'

2 E

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Musalmān mendicant. He had four sons. His wife said to him, 'you are sitting idle at home and do no work. What shall these children eat?' He then said to her, 'wife, wait for to-day and give me four roast cakes to-morrow morning, so that I may go in search of some employment.' Accordingly the wife gave her husband four roast cakes early the next morning, and the husband took them and set out in the direction of a forest. After having entered a thick jungle, at about noon he chanced to see a well. He sat down by the side of the well, and taking out his four cakes placed them at its four corners, one at each, and said, 'shall I eat one or two?' At that moment a serpent in the well said to his daughter, 'daughter, there is a hungry faqīr sitting by the side of the well. Give him something to eat.' The daughter replied that there was nothing in the house which she could offer him to eat. Thereupon the father said, 'take this our cooking pot up there and burn some incense underneath it. Something will then be cooked in the pot which you should offer him to eat.' The daughter accordingly ascended and did as her father had ordered. She put the food before the faqīr, and also presented him with the pot. The faqīr walked away from the place with the pot. While journeying he happened to come to a village inhabited by thieves. It was night and all the thieves of the village had gone out on business, and therefore the faqīr made his lodging in the veranda of one of their houses. The wife of the thief, who was at home, perceived the faqīr's pot, and it struck her that it must possess some special merit. In the meanwhile her husband came home from his thieving excursion. The wife said to her husband, 'this faqīr has a pot which is endowed with some special merit. When therefore the faqīr goes to bed, take one pot from our house and exchange it for the one which he possesses.' Her husband acted upon her instructions. The wife then placed the pot on the fire and in a moment she saw elaborate dishes cooked up in it, to which the husband and wife helped themselves. Then the wife said to her husband, 'there is no more need for going a-thieving, we have now enough to live upon.'

CHITPĀVANĪ.

The Chitpāvans or Koṅkanasths are the chief Konkan Brāhmaṇs. Their head-quarters are Parshuram Hill, near Chiplun, in Ratnagiri. They are found all over Ratna-giri, in Bombay Town and Island, and in Sawantwadi. In the latter district they are chiefly found in the towns of Vadi, Kudal, and Banda, in some villages near the Sahyadris, and in the Ajgaon sub-division, but are not numerous. Estimates of the number of speakers of the Chitpāvanī dialect are only available for Bombay and Ratnagiri. They are as follows:—

Bombay Town and Island .	4,000
Ratnagiri .	65,000
TOTAL .	69,000

The Chitpāvans understand and speak Standard Marāṭhī, which language they use in their dealings with outsiders, only introducing a more marked pronunciation of the

nasal sound. Their home tongue is, however, closely related to Kōṅkaṇī, and forms a connecting link between that form of speech and the dialects of the Central Konkan.

Ã is used for *ē̃* in the same cases as in Kuḍāḷī ; thus, *ḍuk°rã*, swine ; *dzã madzhã sē tã sag°ḷã tudzhã sē*, what mine is that all thine is.

Ē and *ō* are apparently always long. Thus, *ghōḍē*, horses.

The inflection of **Nouns** in many points agrees with Standard Marāṭhī. The oblique form of strong feminine bases ends in *ī* ; thus, *mul°gī-tsã*, of a daughter. The dative ends in *lā* ; thus, *mān°sā-lā*, to a man, etc.

Pronouns.—*Mē*, I, by me ; *mā-lā*, to me ; *tēṇīn*, by him ; *kitã*, what ? Other forms mainly agree with Kōṅkaṇī.

Verbs.—The verb substantive is *sa-ṇā*, to be. Present tense, *sõ*, I am ; *sas*, thou art ; *sē*, he is ; *sõ*, we are ; *sã*, you are ; *sat*, they are. The regular present *mē satsã* seems to be used as a habitual present, ' I usually am' ; thus, *tũ mājhē-dzaval rōdz satsas*, thou art always with me. The past tense is regularly formed ; thus, *tũ salōs*, thou wast.

The finite verb forms its present from the participle in *tsō* ; thus, *mē mār°tsã*, I strike. This participle has no longer a passive meaning. The future participle passive ends in *vã*, corresponding to Standard Marāṭhī *vē̃* ; thus, *mē mār°vã*, by-me a-striking-should be done, I should strike.

The past tense of intransitive verbs agrees with Kōṅkaṇī in the singular and with Standard Marāṭhī in the plural. The second person singular, however, ends in *s* and not in *y* as in Kōṅkaṇī ; thus, *gēlõ*, I went ; *gēlōs*, thou wentest ; *gēlō*, he went ; plural, *gēlõ, gēlã, yēlē*.

The past tense of transitive verbs ends in *s* in the second person singular ; in *n* in the third person singular ; and in *t* in the second person plural. Thus, *tũ mā-lā bak°rō dilōs*, by-thee me-to a-goat was given ; *bāpān ... miṭhī mār°līn āṇi tē-tsō mukō ghēt°lōn*, the-father-by embracing was-struck and his kiss was-taken, the father embraced him and kissed him.

The past tense is sometimes formed without the suffix *lō* ; thus, *mē tē-chē mul°gē-lā pushkaḷ tsābūk māy°rē*, I have beaten his son with many stripes.

The perfect, future, and habitual past are formed as in Standard Marāṭhī. Thus, *mē pātak kēlã sē*, by-me sin made is, I have sinned ; *mē mhaṇēn*, I will say ; *dzāy-ṇā*, he would not go ; *khāy°t*, they usually ate.

The imperative of *dē-ṇā*, to give, is *dē* or *dēs*. Other imperatives are regular ; thus, *ghē*, take ; *yā*, go ye.

The verbal noun in *ṇā*, corresponding to Standard Marāṭhī *ṇē̃*, is common ; thus, *mār°ṇā*, to strike ; *khāṇā*, to eat. The usual oblique base of the verbal noun ends in *vē*, corresponding to Standard Marāṭhī *vyā* ; thus, *ghēvē-chī yōgyatā*, fitness to take.

The conjunctive participle ends in *unī* or *nī* ; thus, *māruni* and *mār°nī*, having struck ; *dzāv°nī*, having gone.

The vocabulary differs to some extent from that of Standard Marāṭhī. Thus, we find *bōḍyō*, a son ; *chēḍ*, a daughter ; *tsōkhōṭ*, good ; *tēḍ°lā*, then ; *kitã*, what ? etc. A short list of such words has been printed in the *Gazetteer of the Bombay Presidency*, Vol. X, Bombay 1880, pp. 111 and f.

It is hoped that the preceding remarks are sufficient to remove every difficulty in reading the version of the Parable of the Prodigal Son in Chitpāvanī which follows. A list of Standard Words and Phrases will be found below on pp. 394 and ff.

[No. 49.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

CHITPĀVANĪ DIALECT.   (DISTRICT RATNAGIRI.)

एका माणसाला दोन बोद्ये सले । ते-पैकीं धाकटो आपले बापाला म्हणालो बाबा, जो जिनग्याचो वांटो माला येचे तो दे । मग तेणीन तेला आपली जिनगी वांटून दिलीन । मग थोडे दिवसान धाकटो मुलगो सगळी जिनगी गोला-करनी टूर देशांत गेलो आणि ल्याच्याँ उधळेपणान वागुनी आपली जिनगी उडयलीन । मग तेणीन सगळाँ खर्चुनी टाकले-वर ते देशांत मोठो दुकळ पडलो । ते-मुळाँ तेला गरज लागूँ लागली । तेडला ते देशांतले एका गृहस्था-जवळ जावनी रेहेली । तेणीन तेला आपले श्रेतांत डुकराँ चारवेला धाडलोन । तेडला डुकराँ जीं सालाँ खात सत ते-वर तेणीन आपलाँ पोट आनंदान भरलान असतान । पण कोणी सुद्धाँ तेला कांहीं दिलान नाहीं । मग जेडला तो शुद्धी-वर आलो तेडला तो म्हणालो माझे बापाचे कितीतरी चाकरानला खावनी पुरे इतकी भाकरी से, आणि मे भुकान उपाशीं मरचाँ । मे उठुनी बाबा-हारीं जावनी तेला म्हणेन, बाबा मे देवाचे घरा तुझे देखत अन्याय कीलोसे । आणि इंचे उपर मे तुझो मुलगो म्हणुनी घेवेला योग्य नाहीं । माला आपले एका पायकाळ्या प्रमाण ठेय । मग तो उठुनी आपले बापा-हारीं आलो । पण तो लांब सताँच तेचे बापान तेला बघितलान आणि तेला दया आली आणि धाँवनी तेंचे गळेला मिठी मारलीन आणि तेची मुको घितलोन । मुलगो तेला म्हणालो, बाबा, मे देवाचे घरा व तुझे डोळाँ देखत पातक कीलाँ से व मे इंचे उपर तुझो मुलगो म्हणवेला योग्य नाहीं । पण बापूश चाकरानला म्हणालो चांगलो आंगरखो सेल तो आणणी इंचे आंगांत घाला, तेंचे हातांत आंगठी व पायांत जोडा घाला । मग आम्ही जेवनी-खावनी गोड करूँया । कारण हो माझो मुलगो मेलो सलो तो फिरुनी जिवंत से, तो सांडलो सलो तो साँपडलो से । असाँ म्हणणी ते आनंद करूँ लागले ॥

ते वेळा तेचो वडील मुलगो श्रेतांत सलो । तो जेडला येवनी घरा जवळ पोंचलो तेडला तेणीन गाणा व नाचणा आयकिलान । आणि तेणीन आपले चाकराँ

पैकीं एकाला हाक मरलीन व विचारलान हैं कितां चाललां से । तेडला तो
तेला म्हणालो । तुझो भाऊश आलो से व तुझे बापसान मेजवानी कीलीन से । कारण
तेला तो सुखरूप मिळालो से । तेडला तो रागावनी आंत जायना । म्हणणी तेचो
बापूश बाहिर येवनी तेची विनवणी करूँ लागलो । पण तेणीन आपलें बापसाला
उत्तर दिलान कीं, बघ आज इतकी वर्षां मे तुझी चाकरी करचां व कइन्ही तुझी
आज्ञा मोडली नाही । तरी मे माझे मित्रां बरोबर आनंदान वागवां असे हेतून
एकादां करडूँ देखील तूँ माला दिलांस नाही । पण जेणीन तुझो पैसो रांडांचे संगतीन
खावनी फडग्गो पाडलीन से तो हो तुझो बोड्गो आलो तोंच तूँ तेचेसाठी एक
मेजवानी दिलीस । तेंचे-वर तो तेला म्हणालो मुलग्या तूँ माझे जवळ रोज सचस
व माझे जवळ जां काँही से तां सगळां तुझां से । आपलेनला हर्ष व आनंद करचो
हैं चांगलां सलां । कारण हो तुझो भाऊश मेलो सलो तो फिरूनी जगलो से व
सांडलो सलो तो साँपडलो से ॥

INDO-ARYAN FAMILY.   Southern Group.

MARĀṬHĪ.

Chitpāvanī Dialect.   (District Ratnagiri.)

TRANSLITERATION AND TRANSLATION.

Ēkā   māṇ*sā-lā dōn bōḍyē salē.   Tē-paikĩ   dhāk*ṭō   āp*lē   bāpā-lā
A-certain man-to two sons were. Them-from-among the-younger his-own father-to

mhaṇālō, 'bābā,   dzō   jin*gyā-tsō vāṇṭō mā-lā yēchē   tō dē.'   Mag tē-nīn
said, 'father, what the-estate-of share me-to comes that give.'   Then him-by

tē-lā   āp*lī   jin*gī   vāṇṭūn   dilīn.   Mag thōḍē div*sān   dhāk*ṭō
him-to his-own estate having-divided was-given. Then few   days-in the-younger

mul*gō sag*ḷī jin*gī   gōḷā-kar*nī   dūr   dēśānt   gēlō, āṇi tyāhã̄
son   all estate together-having-made distant into-a-country went, and there

udh*ḷēpaṇān   vāgunī   āp*lī   jin*gī   uḍay*līn.   Mag   tē-nīn
prodigal-manner-by   having-behaved his-own   estate was-squandered. Then him-by

sag*ḷã̄   khartsunī-ṭāk*lē-var   tē   dēśānt   mōthō   dukaḷ   paḍ*lō.
all having-squandered-away-after   that   into-country   great   famine   fell.

Tē-mulã̄   tē-lā garadz lāgũ lāg*lī. Tēḍ*lā tē   dēśānt*lē   ēkā gṛihasthā-
That-owing-to him-to want to-fall began. Then that country-in-of one householder-

dzavaḷ   dzāv*nī   rēhēlō.   Tē-nīn tē-lā   āp*lē   śētānt   ḍuk*rã̄ tsār*vē-lā
near   having-gone he-lived.   Him-by him-as-for his-own in-the-field swine   to-feed

dhāḍ*lōn. Tēḍ*lā ḍuk*rã̄   jĩ   sālã̄   khāt   sat   tē-var tē-nīn āp*lã̄   pōṭ
he-was-sent. Then swine what husks eating were that-upon him-by his-own belly

ānandān   bhar*lān   as*tān.   Paṇ   kōṇī-suddhã̄   tē-lā   kãhĩ
gladness-with filled   would-have-been. But (by-)anybody-even him-to anything

dilān   nāhī.   Mag jēḍ*lā tō śuddhī-var ālō tēḍ*lā tō mhaṇālō, 'mājhē bāpā-chē
was-given not.   Then when he senses-on came then he said,   ' my father-of

kitī-tarī tsāk*rān-lā   khāv*nī   purē   it*kī bhāk*rī sē; āṇi mē   bhukān
how-many servants-to having-eaten enough so-much bread   is ; and I   hunger-by

upāśĩ   mar*tsã̄.   Mē   uthunī   bābā-hārĩ   dzāv*nī   tē-lā   mhaṇēn,
of-starvation am-dying. I having-arisen father-to having-gone him-to   will-say,

"bābā,   mē Dēvā-chē gharā tujhē dēkhat anyāy   kēlō-sō. Āṇi hē-chē-upar
"father, by-me God-of at-house thy in-sight fault committed-is. And this-of-after

mē tudzhō mul*gō   mhaṇunī   ghēvē-lā yōgya nāhī.   Mā-lā   āp*lē   ēkā
I   thy   son   having-said   to-take fit   am-not. Me-to thy-own one

pāy*kāḷyā-pramāṇ ṭhēy."'   Mag tō   uthunī   āp*lē bāpā-hārĩ ālō. Paṇ tō
servant-like   keep."'   Then he having-arisen his-own father-to came. But he

lāmb satã-ṯs̱ tē-chē bāpān tē-lā baghit⁰lān āṇi tē-lā dayā ālī ;
distant being-just his father-by him-to it-was-seen and him-to compassion came ;

āṇi dhā͠v⁰nī tē-chē galē-lā miṭhī mār⁰līn, āṇi tē-ṯs̱ō mukō ghēt⁰lōn. Mul⁰gō
and having-run his neck-to embracing was-struck, and his kiss was-taken. The-son

tē-lā mhaṇālō, 'bābā, mē Dēvā-chē gharā va tujhē ḍōḷã-dēkhat pātak kēlã̄ sē.
him-to said, 'father, by-me God-of at-house and thy in-eye-sight sin made is.

Va mē hē-chē-upar tuḏẕhō mul⁰gō mhaṇ⁰vē-lā yōgya nāhī.' Paṇ bāpūś ṯs̱āk⁰rān-lā
And I this-of-after thy son to-be-called fit am-not.' But the-father the-servants-to

mhaṇālō, 'ṯs̱āṅg⁰lō āṅgar⁰khō sēl tō āṇ⁰ṇī hē-chē āṅgānt ghālā ;
said, 'good a-coat will-be that having-brought his in-body put ;

tē-chē hātānt āṅg⁰ṭhī va pāyānt ḏẕōḍā ghālā. Mag āmhī jēv⁰nī-khāv⁰nī
his in-hand a-ring and in-feet shoes put. Then we having-dined-having-eaten

gōḍ karũ-yā. Kāraṇ hō māḏẕhō mul⁰gō mēlō salō, tō phirunī jīvant
merriment will-make. Because this my son dead was, he again alive

sē ; tō sāṇḍ⁰lō salō, tō sãpaḍ⁰lō sē.' Asã̄ mhaṇ⁰ṇī tē ānand karũ lāg⁰lē.
is ; he lost was, he found is.' So having-said they joy to-make began.

Tē vēḷā tē-ṯs̱ō vaḍīl mul⁰gō śētānt salō. Tō jēḍ⁰lā yēv⁰nī gharā
That time-at his eldest son in-the-field was. He when having-come the-house

ḏẕavaḷ pṍts⁰lō, tēḍ⁰lā tēṇīn gāṇā va nāṯs̱⁰ṇā āy⁰kyēlān. Āṇi tēṇīn āp⁰lē
near arrived, then him-by singing and dancing was-heard. And him-by his-own

ṯs̱āk⁰rã̄-paikĩ ēkā-lā hāk mār⁰līn va vichār⁰lān, 'hē̃ kitã̄ ṯs̱āl⁰lã̄ sē?'
servants-from-among one-to call was-struck and it-was-asked 'this what going-on is?'

Tēḍ⁰lā tō tē-lā mhaṇālō, 'tuḏẕhō bhāūś ālō-sē, va tujhē bāp⁰sān mēj⁰vānī
Then he him-to said, 'thy brother come-is, and thy father-by a-feast

kēlīn sē ; kāraṇ tē-lā tō sukh⁰rūp miḷālō sē.' Tēḍ⁰lā tō rāgāv⁰nī ānt
made is ; because him-to he safe got is.' Then he being-angry in

ḏẕāy⁰-nā. Mhaṇ⁰ṇī tē-ṯs̱ō bāpūś bāhēr yēv⁰nī tē-chī vinav⁰ṇī karũ lāg⁰lō.
would-not-go. Therefore his father out having-come his entreaty to-make began.

Paṇ tēṇīn āp⁰lē bāp⁰sā-lā uttar dilān kĩ, 'bagh, āḏẕ it⁰kē varshã̄ mē
But him-by his-own father-to reply was-given that, 'look, to-day so-many years I

tujhī ṯs̱āk⁰rī kar⁰ṯs̱ã̄ va kaï-hī tujhī ādnyā mōḍ⁰lī nāhī. Tarī mē mājhē
thy service do and ever thy command was-broken not. Yet by-me my

mitrã̄-barōbar ānandān vāg⁰vã̄ asē hētūn ēkāḍã̄ kar⁰ḍũ
friends-with gladness-with it-should-be-behaved such object-with one kid

dēkhīl tū mā-lā dilãs nāhī. Paṇ jēṇīn tuḏẕhō paisō rāṇḍā-chē
even by-thee me-to was-given not. But whom-by thy money harlots-of

saṅg⁰tīn khāv⁰nī phaḍ⁰śō-pāḍ⁰lōn sē tō hō tuḏẕhō bōḍyō ālō tō-ṯs̱
in-company having-eaten squandered-away is that this thy son came just-then

tū tē-chēsāṭhī ēk mēj⁰vānī dilīs.' Tē-chē-var tō tē-lā mhaṇālō, 'mul⁰gyā
by-thee him-of-for one feast was-given.' There-upon he him-to said, 'son

tū mājhē-ḏẕavaḷ rōḏẕ satsas, va mājhē-ḏẕavaḷ ḏẕã̄-kã̄hī sē tã̄ sag⁰lã̄ tuḏẕhã̄ sē.
thou of-me-near always art-usually, and of-me near whatever is that all thine is.

Āpᵃlēn-lā harsha va ânand karᵃvō hẽ tsāngᵃlẵ salẵ. Kāraṇ hō tu<u>dzh</u>ō
Us-to delight and joy should-be-made this good was. Because this thy
bhāū́ś mēlō salō, tō phirunī <u>dz</u>agᵃlō sē; va sāṇḍᵃlō salō, tō sẵpaḍᵃlō sē.'
brother dead was, he again alive is; and lost was, he found is.'

MARĀṬHĪ IN BERAR AND THE CENTRAL PROVINCES.

Marāṭhī is the principal language of Berar and of the southern part of the Central Provinces. It has already been mentioned that the usual Dekhan form of the language is current in the western part of Buldana, and in some districts to the north of the Satpuras, which formerly belonged to the dominions of the Peshwas. The dialect spoken over the greater part of Berar and in the south of the Central Provinces is, however, slightly different. The limits within which it is spoken may be broadly defined as follows.

Beginning from the west this dialect covers the eastern part of Buldana, leaving the western border to Standard Marāṭhī. The frontier line thence **Area in which spoken.** goes northwards so far as the river Tapti, and then turns eastwards, including Ellichpur and the southern parts of Betul, Chhindwara, and Seoni, with speakers all over the southern part of Balaghat. Thence the line turns southwards, including Bhandara and the north-western portion of Chanda, whence it turns back to Buldana including the greater part of Wun and Basim. The dialect is further spoken by scattered settlers in Raipur, Bilaspur, Nandgaon, Kawardha, and Bombay Town and Island.

The Marāṭhī of Berar is usually spoken of as Varhāḍī or Bērārī, and Nāgpurī is the **Name of the dialect.** traditional name of the dialect spoken in the Central Provinces. Both names have been retained, in deference to the traditional usage, though they in reality connote the same form of speech. Several smaller dialects of Marāṭhī have been returned from the districts under consideration. They will all be mentioned in the ensuing pages, and they will be shown to be simply local forms of the current Marāṭhī of Berar and the Central Provinces.

Number of speakers. The so-called Varhāḍī, the Marāṭhī of Berar, has been returned from the following districts :—

A. Spoken at home in—

Amraoti	541,623
Akola	465,600
Ellichpur	210,600
Buldana	140,500
Wun	311,500
Basim	331,650
TOTAL	2,001,473

B. Spoken abroad in—

Betul	75.000
Chanda	4.550
Bombay Town and Island	3,000
TOTAL	82.550
GRAND TOTAL	2,084.023

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The so-called Nāgpurī has been returned from the following districts :—

A. Spoken at home in—

Seoni	19,000
Chhindwara	54,950
Wardha	316,000
Nagpur	540,050
Chanda	285,000
Bhandara	490,675
Balaghat	98,700
Raipur	9,600
Total	**1,813,975**

B. Spoken abroad in—

Bilaspur	3,500
Nandgaon	4,000
Kawardha	1,000
Akola	1,000
Total	**9,500**
Grand Total	**1,823,475**

It has been stated above that several minor dialects which were originally returned from Berar and the Central Provinces have proved to be local forms of the current Marāṭhī of the said districts.   They are the following :—

Name of dialect.	Where spoken.	Number of speakers.
Dhanᵃgarī	Chhindwara	1,800
Dẓhāṛpī	Ellichpur	5,000
Gōvārī	Chhindwara	2,000
,,	Chanda	500
,,	Bhandara	150
Kōshṭī	Akola	300
,,	Ellichpur	500
,,	Buldana	2,100
Kumbhārī	Akola	4,500
,,	Chhindwara	?
Kunbāu	Chanda	110,150
Māhārī	Chhindwara	9,000
,,	Chanda	10,000
Marhēṭī	Balaghat	?
Natakānī	Chanda	180
	Total	**146,180**

Of these minor dialects the Marhēṭī of Balaghat has been slightly influenced by the neighbouring dialects of Eastern Hindī, and the Natakānī of Chanda has, in some points, accommodated itself to Telugu. On the whole, however, the various forms of speech enumerated in the table are essentially identical with the form of Marāṭhī commonly spoken in Berar and the Central Provinces.

This form of speech has also largely influenced the dialect of the Katiās of Chhindwara and Narsinghpur, which has therefore been dealt with after the minor dialects just mentioned. The number of speakers has been estimated at 18,700.

We thus arrive at the following total for the Marāṭhī of Berar and the Central Provinces :—

Varhādī	2,084,023
Nāgpurī	1,823,475
Minor dialects	146,180
Katiā	18.700
TOTAL	4,072,378

In connection with this form of speech it has been found convenient to deal with some broken dialects spoken in the Bastar State, Kanker, and Raipur, which have been largely influenced by the neighbouring Marāṭhī. They are the following :—

Name of dialect.	No. of speakers.
Hal'bī	104,971
Bhunjiā	2,000
Nāharī	482
Kamārī	3,743
TOTAL	111,196

If we add the 3,493,858 speakers of Marāṭhī returned in Hyderabad at the Census of 1891, the grand total comes out as follows :—

Berar and Central Provinces	4,072,378
Hyderabad	3,493,858
Hal'bī, etc.	111,196
TOTAL	7,677,432

Grammar. The Marāṭhī spoken in Berar and the Central Provinces is closely related to the form which that language assumes in the Dekhan. The difference between the two forms of speech is slight, and they gradually merge into each other in Buldana.

Pronunciation.—Long vowels, and especially final ones, are very frequently shortened ; thus, *mī* and *mi*, I ; *māhi bāy⁰kō*, my wife ; *māhā* and *mahā*, my.

There is a strong tendency among the lower classes in Berar to substitute *ō* for *ava* and *avi*. Thus, *dzōl* for *dzaval*, near ; *uḍōlā* for *uḍavilā*, squandered.

As in the Konkan, an *a* is very commonly used where the Dekhan form of the language has an *ē*, especially in the termination *ẽ* of neuter bases, in the suffix *nẽ* of the instrumental, and in the future. Thus, *asa*, so ; *sāṅgit⁰la*, it was said ; *ḍuk⁰ra*, swine ;

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bhukē-na, with hunger; *asal*, I shall be. In some rustic dialects this short final *a* is occasionally dropped altogether; thus, *tyān*, by him, in the so-called Dhanᵃgarī and Gōvārī of Chhindwara.

I is often interchanged with *ē* and *ya*; thus, *dila*, *dēlla*, and *dyalla*, given. The *ē* in such words is probably short. Compare *īl*, *yēl*, and *vēl*, time.

An initial *ē* is commonly pronounced as a *yē*, as is also the case in the Konkan; thus, *ēk* and *yēk*, one.

The Anunāsika is very commonly dropped, or, occasionally, replaced by an *n*; thus, *karu*, to do; *tyā-mulē*, therefore; *dēvā-śīn*, to God; *tun*, thou. The same is, however, also the case in the Dekhan and in the Konkan.

The cerebral *ḍ*, when preceded by a vowel, is pronounced as an *r* in the so-called Māhārī of Chhindwara. The same is probably also the case in the rustic dialects in other districts. This conclusion is forced upon us by the fact that *ḍ* in such positions is very commonly confounded with *ḷ*. Thus, in the so-called Dzhārpī and Kōshṭī of Ellichpur we find forms such as *ghōḷā*, a horse, and in the dialect of the Kunᵃbīs of Akola *ḍ* is substituted for *ḷ* in words such as *dzavaḍ*, near. The cerebral *ḷ*, which is always distinguished from the corresponding dental sound, is commonly pronounced as a very soft *r*, and even as a *y*, in which case it is sometimes almost inaudible. Thus, *māḷī*, *mārī*, *māyī* and *māī*, a gardener. All these facts can only be explained on the assumption that the cerebral *ḷ* has a sound which is very near to that of a cerebral *r*, and that the cerebral *ḍ* after vowels assumes the same sound.

The cerebral *ṇ* is always changed to *n*, though *ṇ* is often retained in writing; thus, *kōn*, who; *pānī*, water. It has sometimes been stated that quite the opposite change takes place in Nagpur, every dental *n* being pronounced as an *ṇ*. There are, however, no traces of any such peculiarity in the specimens received from the districts.

L and *n* are continually interchanged in the future tense; thus, *mī mārīn* and *mārīl*, I shall strike; *tō māran* and *māral*, he will strike.

V is very indistinctly sounded before *i*, *ī*, and *ē*, and it is often dropped altogether. Thus, *istō*, fire; *īs*, twenty; *yēl*, time. This fact accounts for occasional spellings such as *Viśvar*, God.

Vh occasionally becomes *bh*; thus, *nabhatē* and *navhatē*, it was not.

Nouns.—The substitution of *a* for *ē̃* in neuter bases, together with the tendency to shorten long final vowels, has caused the distinction between the masculine and neuter genders to be weakened. Thus, the word *pōrᵃga*, a child, is constantly used in the sense of 'son.' *Mānᵃsa*, men, which is a neuter plural, is frequently combined with an adjective in the masculine gender; thus, *tsāṅgᵃlē mānᵃsa*, good men, and so on. In the dialect of the Kunᵃbīs of Akola and Chanda, of the Gōvārs of Chanda and Bhandara, in the Marhēṭī of Balaghat, the Marāṭhī dialect of Raipur, and so on, the masculine and neuter genders are constantly confounded.

The neuter gender is thoroughly preserved only in Marāṭhī and Gujarātī, and it will therefore be seen that the dialect of Berar and the Central Provinces in this respect forms a link between those languages and the related forms of speech to the north and east.

The plural is formed as in Standard Marāṭhī. In the oblique form plural, however, *hī* or *ī* is often added; thus, *bāpāhīs*, to fathers; *mānᵃsāi-lē*, to men.

The case suffixes are the same as in the Dekhan. The dative, however, is formed by adding *lē* and not *lā* in most of the rustic dialects such as the Kunᵃbī of Akola and

Buldana, the Kumbhārī of Akola and Chhindwara, the Dhan°garī and Govārī of Chhind-wara and Chanda, and so on. Thus, *bāpā-lē*, to the father.

Pronouns.—The case of the agent of the personal pronoun of the second person is *tyā*, by thee; 'my' is *māhā*, and 'thy' is *tuhā*. The usual Dekhan forms, however, also occur; thus, *tuvā* and *tvā*, by thee; *mādzha nāv*, my name. 'To me' is *madz*, *madz-lē*, and *ma-lē*.

The demonstrative pronoun *tō*, that, is, in most respects, inflected as in the Dekhan. The usual form of the nominative singular feminine is, however, *tē* as in Old Marāṭhī.

Kāy, what? has an ablative *kāvhun* or *kāhun*, why? *Kāmhun*, why? is a compound meaning 'what having said?'

Verbs.—There is only one conjugation; thus, *mī mar°tō*, I die; *mī mār°tō*, I strike; *mī mhanīn*, I shall say; *mī karīn*, I shall do; *mī asal*, or *asīn*, I shall be, and so on.

The second person singular has usually the same form as the third person; thus, *tū āhē*, thou art; *tū gēlā*, thou wentest. Similarly the second person plural of the past tense coincides with the third person; thus, *tumhī gēlē*, you went; *tē gēlē*, they went. The ordinary Dekhan forms are, however, also used; thus, *tū āhēs*, thou art.

The verb substantive is, with the above exceptions, regular. In the first person singular of the present tense, however, we find *mī āhō* and *mī āhē*, I am. From the root *hō* is formed *mī vhay*, I am, etc. In the past tense *vha* is interchangeable with *hō*; thus, *tū hōtā* or *vhatā*, thou wast.

The present tense of finite verbs is often formed as in the Dekhan; thus, *mī kar°tō*, I do; *tū kar°tō(s)*, thou dost; *tē kar°tāt*, they do. Frequently, however, the second and third persons singular and the third person plural are formed in the same way as in the verb substantive, in which case the verb does not change for gender; thus, *tu rāh°tē(s)*, thou livest; *tō yētē*, he comes; *tō kar°tyē*, he does; *tē dzātēt*, they go. In Berar *a* is substituted for *ē* in the terminations of the second person singular and the third person plural; thus, *tū mār°ta*, thou strikest; *tē mār°tat*, they strike.

In the imperative we may note forms such as *dzāy*, go; *khāy*, eat (Berar); *pāhya*, see.

The habitual past is often used as an ordinary past. Thus, *tō mhanē*, he said. The first person singular ends in *ō* in the only instance which occurs in the materials available; thus, *mī nidzō*, I used to sleep. Note forms such as *tō dzāyē-nā*, he would not go; *tō dēyē-nā*, he would not give.

The past tense is formed as in the Dekhan; thus, *myā mār°la*, I struck; *tyā mār°la*, thou struckest. The third person singular of transitive verbs sometimes ends in *an*; thus, *dhāḍ°lan*, sent. Such forms occur in the rustic dialects of Ellichpur, Chhindwara, and Bhandara. The final *n* in such forms corresponds to *n* in the Konkan, where we find forms such as *sāngit°lān*, it was said. It has perhaps developed from an Anunāsika. In the Central Provinces, however, it can also be due to the influence of Eastern Hindi.

The past tense of transitive verbs is used in the same way as in the Dekhan, the subject being put in the case of the agent, and the verb agreeing with the object in gender and number or being put in the neuter singular. In some rustic dialects in Chhindwara, Bhandara, and Balaghat, however, the influence of the neighbouring dialects of Eastern Hindi has caused the passive and impersonal constructions to be frequently superseded by the active one, and we find forms such as *mī pāp kēlō*, I sinned.

In the future we must note forms such as *mī asal*, I shall be ; *tū mār'sīn*, thou wilt strike; *tē mār'tīn*, they will strike. The final *l* and *n* are interchangeable in such forms. In the dialect of the Kuṇ'bīs of Akola we find a form *tumhī mār'sān*, instead of *mārāl*, you will strike. Note also forms such as *pahādzōs*, thou wilt see, which are properly a future imperative.

The verbal noun is formed as in the Dekhan. Thus, *tsārāyās*, in order to tend ; *rākh'nyās*, in order to keep. Besides such forms there are, however, several others. The base alone seems to be used as a verbal noun, with oblique forms ending in *yā, ā,* and *āy*. Thus, *tsār'yā-lē*, in order to tend (Akola and Buldana) ; *tsārāy-lē*, in order to tend (Akola, Basim, Betul, and Raipur) ; *karā-lē*, in order to do (Ellichpur, Chanda, Chhindwara). Similarly we find forms such as *rākhāvā-lē*, corresponding to Standard Marāṭhī *rākhāv'yā-lā*, in order to tend (Ellichpur, Bhandara, and Balaghat).

In the conjunctive participle *sanyā* is often added ; thus, *dhāūn-sanyā*, having run. From *mhan'na*, to say, an abbreviated form is *mhun*, having said, therefore. Forms such as *mhanōn*, having said, which occur in the Nāgpurī specimens from Wardha, are current in old Marāṭhī and in the Konkan.

The **vocabulary** contains some words which are not usual in the Dekhan. Thus, *bhēt'na* for *mil'na*, to be got; *vāvar*, a field ; *pōryā*, a son; *phōṭ'ra*, husks; *ṭangī*, difficulty ; *va*, and, and so forth.

On the whole, however, grammar and vocabulary are the same as in the form of Marāṭhī current in the Dekhan.

The district of Akola is situated in the very centre of Berar. The principal language of the whole district has been returned as Varhāḍi and closely agrees with the form of Marāṭhī described in the preceding pages.

There is a slight difference between the so-called Brāhmaṇī, which is spoken by the educated, and the so-called Kuṇ'bī, the language of the bulk of the population. The estimated figures for the two dialects are as follows :—

Brāhmaṇī	18,000
Kuṇ'bī	443,600
Total	461,600

The total number of speakers in Akola has been estimated at 465,600, and there remain thus 4,000 regarding whom we are unable to tell to which of the two dialects they belong.

To this total must be added 1,000 individuals who have been returned as speaking Nāgpurī, and the weavers and potters who have been reported to speak separate dialects. See below on pp. 291 and ff ; 295 and ff.

The two specimens which follow illustrate the so-called Brāhmaṇī dialect. The first is a version of the Parable of the Prodigal Son, and the second the deposition of a witness. The only points which need be noted are the use of the dative suffix *lā* and the frequency with which *ya* is substituted for *i* and *ē, i.e.* perhaps *e*. Thus, *mān'sā-lā*, to a man ; *rāhyalā*, he lived ; *tyāvhā*, then.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ (BRĀHMAṆĪ) DIALECT. (DISTRICT AKOLA.)

SPECIMEN I.

कोना एका मानसाला दोन लेक होते । त्याच्यातला एक लाहान आपल्या
बापास म्हनाला, बाबा जो जिंदगीचा हिस्सा माझ्या वाट्यास येईल तो मला द्या ।
मग थोडक्या दिवसान लाहान पोरान सगळ जमा करून तो दूर मुलकाला गेला ।
आनि तेथ उधळेपनान राहून आपला सगळा पैसा खर्च करून टाकला । मग त्यान
अवघ खरचल्या-वर त्या मुलकात मोठा काळ पडला (माहागी पडली) व त्याला
अडचन पडू लागली । मग तो त्या देशातल्या एका मानसा-जवळ जावून राह्यला ।
त्या-नंतर त्यान त्याला डुकर चारायला आपल्या वावरात धाडल । व्यँह्या डुकर जे
टुप्र खात ह्वते त्याच्या-वर आपन आपल पोट भराव अस त्यास वाटू लागल । आनी
त्याला कोन काही द्याळ नाहीं । मग तो सुह्दीत येऊन म्हने, माझ्या बापाच्या किती
सालदाराइला पोटभर भाकर भिटते (भेट्टे), आन मी उपाशी मरतो । मी उठून
माझ्या बापा-कडे जाइल आनी त्याहिला म्हनल, बाबा म्या देवाच्या कह्ह्या-बाहेर व
तुमच्या सामने पाप कील आहे । या-उपर तुमच पोरग म्हनन्यास मला लाज वाटते ।
तुमच्या एका सालदारा-वानी मल्ला ठेवा । मग तो उठून आपल्या बापा-जवळ गेला ।
तो दूर आहे इतक्यात त्याला पाहून त्याची त्याच्या बापाला कीव आली, आनी त्यान
धावत जाऊन त्याच्या गळ्यात हात घातले व त्याचे मुके घितले । मग ते पोरग
त्याला म्हनू लागल, बाबा, देवाच्या कह्ह्या-बाहेर व तुमच्या सामने म्या पाप कील ।
आनि या-उपर तुमच पोरग म्हनन्याची मला लाज वाटते । पन बापान आपल्या
कामदाराइला सांगितल, चांगल (चोखोट) पांघरून आनून त्याच्या अंगा-वर घाला
आनी त्याच्या बोटात मुदी व पायात जोडा घाला । मग आपन खाऊन पिऊन
चयन करू । का-म्हन म्हनाल तर हा माझ पोरगा मेला ह्वता त जिता झाला
आन हारपला ह्वता त सापडला । व्यँह्या ते चद्दन करू लागले ॥

त्या वेळीं त्याचा मोठा मुलगा वावरात ह्वता । मग तो घरा-जवळ
आल्या-वर त्यान वाजंत्री व नाच ऐकला । व्यँह्या कामदारातल्या एकाला

बलावून त्यान इचारले (पुसले) हे काय ह्य । त्यान त्याला संगितल, तुझा भाऊ आला आहे, आन तो तुझ्या बापाला खुशाल भेटला, म्हून त्यान मोठी पंगत केली आहे । त्यँव्हा तो राग भरून आत जाये-ना । म्हनून त्याचा बाप वाहेर येऊन त्यास समजाऊ लागला । पन त्यान वापाला म्हटल, पाह्या, मी इतकी वर्स तुमची चाकरी करतो, आन तुमची मर्जी म्या कड्ही-ही वलांडली नाह्हीं । तरी म्या आपल्या गड्याद्द-बरोबर मजा करावी म्हनून मला कड्ही येळींच पिलू-ही देल्ल नाह्हीं । आनी ज्यान तुमचा पयसा कंचनी-बराबर खराब केला तो तुमचा पोरगा आला तेव्हा तुम्ही त्याच्यासाठी मोठी पंगत देल्ली । तेव्हा त्यान त्याला म्हटल, पोरा, तू सगळा ईक माझ्या-जवळ आहे । आनी माझी सगळी जिनगी तुझीच आहे । घा तुझा भाऊ मेला ह्वता त जिता झाला आन हारपला ह्वता त सापडला । म्हनून आनंद व चड्डन करावी हे वर ह्वत ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ (BRĀHMAṆĪ) DIALECT. (DISTRICT AKOLA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnā ēkā mānॱsā-lā dŏn lēk hōtē. Tyā-chyātॱlā ēk lāhān
Certain one man-to two sons were. Them-from-among one younger

āpॱlyā bāpās mhanālā, ' bābā, dzō jindॱgī-tsā hissā māhyā vātyās
his-own to-father said, 'father, what property-of share my to-share

yēīl tō ma-lā dyā.' Mag thōḍॱkyā divॱsā-na lāhān pōrā-na
will-come that me-to give.' Then a-few days-after the-younger son-by

sagॱḷa dzamā karūn tō dūr mulॱkā-lā gēlā. Ānī tētha
all together having-made he a-distant country-to went. And there

udhॱḷēpanā-na rāhūn āpॱlā sagॱḷā paisā kharts-karūn ṭākॱlā.
extravagance-by having-lived his-own all money having-spent was-thrown.

Mag tyā-na avॱgha kharatsॱlyā-var tyā mulॱkāt mōṭhā kāḷ ॱadॱlā
Then him-by whole having-spent-on that in-country mighty famine fell

(māhāgī paḍॱlī); va tyā-lā adॱtsan paḍū lāgॱlī. Mag tō tyā
(dearness fell); and him-to difficulty to-fall began. Then he that

dēśātॱlyā ēkā mānॱsā-dzavaḷ dzāvūn rāhyalā. Tyā-nantar tyā-na tyā-lā
country-in-of one man-near having-gone lived. That-after him-by him-to

dukar tsārāy-lā āpॱlyā vāvॱrāt dhāḍॱla. Tyãvhā dukar jē ṭapra
swine to-feed his-own into-field it-was-sent. Then the-swine what husks

khāt vhatē tyā-chyā-var āpan āpॱla pōṭ bharāva asa tyās
eating were that-of-upon by-himself his-own belly should-be-filled so to-him

vātū lāgॱla. Ānī tyā-lā kōna kāhī dyalla nāhĩ. Mag tō
to-appear began. And him-to by-anyone anything was-given not. Then he

suddhīt yēūn mhanē, ' māhyā bāpā-chyā kitī sālॱdārāi-lā
into-senses having-come said, ' my father-of how-many servants-to

pōṭ-bhar bhākar bhēṭॱtē(bhēṭṭē), ān mī upāśī marॱtō. Mī
belly-full bread is-obtained, and I hungry die. I

uṭhūn māhyā bāpā-kaḍē dzāïl, ānī tyā-hi-lā mhanal, " bābā,
having-arisen my father-to will-go, and him-to will-say, " father,

myā Dēvā-chyā kahyā-bāhēr va tum-chyā sāmॱnē pāp kēla āhē. Yā-upar
by-me God-of order-against and you-of before sin made is. This-after

tum-<u>ts</u>a pōrᵃga mhanᵃnyās ma-lā lā<u>dz</u> vāṭᵃtē. Tum-chyā ēkā sālᵃdārā-vānī
your son to-be-called me-to shame seems. Your one servant-like

mallā thēvā."' Mag tō uṭhūn āpᵃlyā bāpā-<u>dz</u>avaḷ gēlā. Tō
me-to keep."' Then he having-arisen his-own father-near went. He

dūr āhē itᵃkyāt tyā-lā pāhūn tyā-chī tyā-chyā bāpā-lā kīv
distant is in-the-meantime him-to having-seen him-of his father-to pity

ālī, ānī tyā-na dhāvat <u>dz</u>āūn tyā-chyā galyāt hāt ghātᵃlē,
came, and him-by running having-gone him-of on-the-neck hands were-put,

va tyā-chē mukē ghētᵃlē. Mag tē pōrᵃga tyā-lā mhanū lāgᵃla, 'bābā,
and him-of kisses were-taken. Then that son him-to to-say began, 'father,

Dēvā-chyā kahyā-bāhēr va tum-chyā sāmᵃnē myā pāp kēla. Ānī
God's order-against and you-of before by-me sin was-made. And

yā-upar tum-<u>ts</u>a pōrᵃga mhanᵃnyā-chī ma-lā lā<u>dz</u> vāṭᵃtē.' Pan
this-after your son being-called-of me-to shame appears.' But

bāpā-na āpᵃlyā kāmᵃdārāi-lā sāṅgitᵃla, 'tsāṅgᵃla (tsōkhōṭ) pāṅghᵃrūn
the-father-by his-own servants-to it-was-told, 'good (good) cloth

ānūn tyā-chyā āṅgā-var ghālā, ānī tyā-chyā bōṭāt mudī va
having-brought him-of body-upon put, and him-of on-finger a-ring and

pāyāt <u>dz</u>ōḍā ghālā. Mag āpan khāūn piūn chayᵃn karū.
on-feet a-shoe put. Then we having-eaten having-drunk merriment shall-make.

"Kā-mhun?" mhanāl tar, hā māhā pōrᵃgā mēlā vhatā, ta jitā <u>dz</u>hālā;
"Why?" if-you-say then, this my son dead was, he alive became;

ān hārapᵃlā vhatā, ta sāpaḍᵃlā.' Tyāᵛhā tē chaïn karū lāgᵃlē.
and lost was, he is-found.' Then they merriment to-make began.

Tyā vēḷī̃ tyā-<u>ts</u>ā mōṭhā mulᵃgā vavᵃrāt vhatā. Mag tō gharā-<u>dz</u>avaḷ
That at-time his eldest son in-field was. Then he house-near

ālyā-var tyā-na vā<u>dz</u>antrī va nā<u>ts</u> aikᵃlā. Tyāᵛhā kāmᵃdārātᵃlyā
having-come-upon him-by music and dance was-heard. Then the-servants-in-from

ēkā-lā balāvūn tyā-na ichārᵃlē (pusᵃlē), 'hē kāy vhay?' Tyā-na
one-to having-called him-by it-was-asked (it-was-asked), 'this what is?' Him-by

tyā-lā sāṅgitᵃla, 'tuhā bhāū ālā āhē, ān tō tuhyā bāpā-lā khusāl
him-to was-told, 'thy brother come is, and he thy father-to safe-and-sound

bhēṭᵃlā, mhūn tyā-na mōṭhī paṅgat kēlī āhē.' Tyāᵛhā tō rāg-
was-met, therefore him-by great a-feast made is.' Then he anger-with

bharūn āt <u>dz</u>āyē-nā. Mhanūn tyā-<u>ts</u>ā bāp bāhēr yēūn tyās
having-become-filled in would-not-go. Therefore his father out having-come to-him

samᵃ<u>dz</u>āū lāgᵃlā. Pan tyā-na bāpā-lā mhaṭᵃla, 'pāhyā, mī itᵃkī varsa
to-entreat began. But him-by father-to it-was-said, 'see, I so-many years

tum-chī <u>ts</u>āk'rī karᵃtō, ān tum-chī marjī myā kaddhī-hī valāṇḍᵃlī
your service am-doing, and your will by-me ever-even was-transgressed

nāhī̃. Tari myā āpᵃlyā gaḍyāi-barōbar majā karāvī mhanūn ma-lā
not. Yet by-me my-own friends-with mirth should-be-made having-said me-to

kadhī   śēḷī-<u>ts</u>a   pilū-hī   dēlla   nāhĩ.   Ānī   jyā-na   tum-<u>ts</u>ā
ever   *she-goat-of*   *a-young-one-even*   *was-given*   *not.*   *And*   *whom-by*   *your*

pay^asā   kañch^anī-barābar   kharāb   kēlā   tō   tum-<u>ts</u>ā   pōrⁱgā   ālā,   tēvhā
money.   *harlots-with*   *waste*   *was-made*   *that*   *your*   *son*   *came,*   *then*

tumhī   tyā-chyāsāṭhī   mōṭhī   paṅgat   dēllī.'   Tēvhā   tyā-na   tyā-lā
by-you   *him-of-for*   *great*   *a-feast*   *was-given.'*   *Then*   *him-by*   *him-to*

mhaṭ^ala,   ' pōrā,   tū   sag^alā   iḷ   māhyā-<u>dz</u>avaḷ   āhē,   ānī   māhī   sag^aḷī
it-was-said,   ' *son,*   *thou*   *whole*   *time*   *of-me-near*   *art,*   *and*   *my*   *whole*

jin^agī   tuhī-<u>ts</u>   āhē.   Hā   tuhā·   bhāū   mēlā   vhatā,   ta   jitā   <u>dz</u>hālā ;   ān
property   *thine-alone*   *is.*   *This*   *thy*   *brother*   *dead*   *was,*   *he*   *alive*   *became ;*   *and*

hārap^alā   vhatā,   ta   sāpaḍ^alā.   Mhanūn   ānand   va   chaïn   karāvī
lost   *was,*   *he*   *is-found.*   *Therefore*   *joy*   *and*   *merriment*   *should-be-made*

hē   bara   vhata.'
this   *good*   *was.'*

[No. 51.]

INDO-ARYAN FAMILY.

Southern Group.

MARĀṬHĪ.

Varhāḍī (Brāhmaṇī) Dialect.

(District Akola.)

Specimen II.

DEPOSITION OF A WITNESS.

राम-जी वल्लद सोना-जी। जात माळी। उंबर वर्सं पंचेचाळीस। वस्ती सोम-
ठान। प्रतिज्ञे-वर कळवितो की, आजमास (सुमार) पंधरा दिवस झाले असतील रोज
शुक्कर-वारी राची मी व माझी बायको आनी दोन पोर असे घरात निजलो असता दोन
प्रहर राचीचे सुमारास माझ्या बायकोन मला जाग केल, आन म्हनू लागली की, घरात
भांडे वाजत असून मानसाचा चाहाळ येते। तेव्हा उठा। त्या-वरून मी उठलो आनी
भीती-कडे पाहिले त मला भोक दिसल। त्या-वरून खास वाटल की, कोनी-तरी
घर फोडून आत शिरल आहे। घरात दिवा नव्हता। माझ्या आथरुना-खाले आक-
पेटी व्हती, ती लगेच काढून पेटिवली। इतक्यात हाच आरोपी भीतीस पाडलेल्या
भोका-जवळ जाऊँ लागला। त्याच्या-वर माझी नजर गेल्या-बराबर म्या त्यास
पकडल। आनि त्याचा हात धरून त्यास म्हनालो की, अरे चोरा कोठ जात।
त्या-वरून त्याची व माझी झोंबाझोंबी बरीच झाली। मी घरातून कलमाडू भल्ला
कीला। त्या-वरून घराचे शेजारी लोक सिताराम व इठोबा हे आले। इतक्यात
माझ्या बायकोन दिवा लावला आनी घरातली साखळी काढाडली। व सदरहू दुसम
आत आले। मग मला भल्ल जोर आल। सदरहू आरोपी-जवळ घराच्या-जवळ
पाहिल त पाच खन निघाले। ते खन तीन रुपये किमतीचे आहेत। ते माझे
आहेत। माझ्या बायकोच्या गाठोड्यात व्हते। ते गाठोड जात्या-जवळच्या उतरंडी-
जवळ व्हत। या-शिवाय दुसरा माल गेला नाही॥

आम्ही तिघान त्याचे हात बांधले। आनी लगेच पाटला-कडे घेजन गेलो।
आनी झालेली हकीकत पाटलास सांगितली। त्या-वरून पाटलान चवकीदार
आनी माहार याहिच्या ताब्यात आरोपीला देऊ। आनी प्रातःकाळी पोलीस
ठेसन बारसीटाकळी या-कडे पाठवल। आरोपी कोनल्या गावाचा आहे, त्याच
नाव काय, हे मला ठाऊक नाही। कारन तो आमच्या गावाचा नाही। दिवा

लावन्या-करता म्या आक-पेटीची काडी वह्रडली इतक्यात आरोपी भोका-जवळ दिसला त्या-मुळे माच्या-कडून दिवा लावता आला नाही। पाडलेल्या भोकातून मनुष्य अडचनीन जाऊ यऊ सकत। कोरटात असलेला खिळा ज्यान भीतीस भोक पाडल तो मला भोका-जवळच्या न्हानीत सापडला ॥

INDO-ARYAN FAMILY.

Southern Group.

MARĀṬHĪ.

Varhāḍī (Brāhmaṇī) Dialect.

(District Akola.)

Specimen II.

DEPOSITION OF A WITNESS.

TRANSLITERATION AND TRANSLATION.

Rām-jī,   vallad   Sōnā-jī,   <u>dz</u>āt   māḷī,   umbar varsa pañchēchāḷis;
Rām-jī,   son-of   Sōnā-jī,   caste māḷī (gardener),   age   years   forty-five;

vastī   Sōmᵃṭhān.   Pratidnyē-var   kaḷavitō kī,   ā<u>dz</u>ᵃmās (sumār)
residence Somthan. Solemn-affirmation-on   I-inform that,   about   (about)

pandhᵃrā   divas   <u>dz</u>hālē   asᵃtīl,   rō<u>dz</u>   Śukkar-vārī rātrī   mī   va   māhī
fifteen   days   become might-have,   day   on-Friday at-night   I   and   my

bāyᵃkō   ānī   dōn   pōra   asē   gharāt   ni<u>dz</u>ᵃlō   asᵃtā   dōn   prahar
wife   and   two   children   these in-the-house   sleeping   being   two   quarters

ratrī-chē   sumārās māhyā bāyᵃkō-na ma-lā   <u>dz</u>āga   kēla,   ān mhanū
night-of at-about   my   wife-by   me-to awakening was-made, and   to-say

lāgᵃlī   kī,   'gharāt   bhāṇḍē   vā<u>dz</u>at   asūn   mānᵃsā-<u>ts</u>ā   <u>ts</u>āhāḷ
she-began that, 'in-the-house   pots   sounding having-been man-of   noise

yētē.   Tēvhā   uṭhā.'   Tyā-varūn mī uṭhᵃlō ānī   bhītī-kaḍē   pāhilē,
comes. Therefore get-up.'   Thereupon I   got-up and the-wall-towards it-was-seen,

ta   ma-lā   bhōk   disᵃla.   Tyā-varūu   khās   vāṭᵃla   kī   kōnī-tarī
then me-to a-hole appeared.   Thereupon   certainly it-appeared that   some-one

ghar   phōḍūn   āt   śirᵃla   āhē.   Gharāt   divā   navhᵃtā.   Māhyā
house having-broken in entered   is.   In-the-house   lamp   not-was.   My

āthᵃrunā-khālē   āk-pēṭī   vhatī   tī   lagē-<u>ts</u>   kāḍhūn   pēṭivᵃlī.
bed-beneath   a-match-box   was   that   at-once having-taken-out   was-lighted.

Itᵃkyāt   hā-<u>ts</u>   ārōpī   bhītīs   pāḍᵃlēlyā bhōkā-<u>dz</u>avaḷ   <u>dz</u>āũ
In-the-meantime this-very   accused in-the-wall   made   hole-near   to-go

lāgᵃlā.   Tyā-chyā-var māhī na<u>dz</u>ar gēlyā-barābar   myā   tyās   pakaḍᵃla.
began. Him-of-on   my   sight went-just-as-soon by-me to-him it-was-caught.

Ānī   tyā-<u>ts</u>ā   hāt   dharūn   tyās   mhanālō kī,   'arē   <u>ts</u>ōrā,   kōṭha
And him-of hand having-held to-him I-said   that,   'Ah   thief,   where

<u>dz</u>āta?'   Tyā-varūn tyā-chī va   māhī   <u>dz</u>hōmbā-<u>dz</u>hōmbī   barī-<u>ts</u>   <u>dz</u>hālī.
do-you-go?' That-upon him-of and   my   struggling   considerable became.

Mī   gharātūn   kalᵃmā-ī   bhallā   kēlā.   Tyā-varūn   gharā-chē
(By-)me house-in-from   noise-also   great   was-made.   Thereupon   the-house-of

śĕdzārī lōk Sitārām va Iṭhōbā hĕ ālĕ. Itᵃkyāt
neighbouring people Sītārām and Viṭhōbā these came. In-the-meantime

māhyā bāyᵃkō-na divā lāvᵃlā, ānī gharātᵃlī sākhᵃlī kāhāḍᵃlī.
my wife-by lamp was-lighted, and house-in-from a-chain was-taken-out.

Va sadarᵃhū isam āt ālĕ. Mag ma-lā bhalla dzōr āla. Sadarᵃhū
And the-said persons in came. Then me-to great force came. The-said

ārōpī-dzaval ghara-chyā-dzaval pāhila ta pāts khan nighālĕ. Tĕ
accused-near the-house-of-near it-was-seen then five bodices were-found. Those

khan tīn rupayĕ kimᵃtī-chĕ āhĕt. Tĕ māhĕ āhĕt. Māhyā bāyᵃkō-chyā
clothes three rupees worth-of are. Those mine are. My wife-of

gāṭhōḍyāt vhatĕ. Tĕ gāṭhōḍa dzātyā-dzaval-chyā utᵃraṇḍī-dzaval vhata.
in-a-cloth-bundle were. That bundle of-a-grinding-stone-near jar-pile-near was.

Yā śivāy dusᵉrā māl gĕlā nāhī.
This besides other property went not.

Āmhī tighā-na tyā-chĕ hāt bāndhᵃlĕ. Ānī lagĕ-ts Pāṭᵃlā-kaḍĕ ghĕūn
Us three-by his hands were-tied. And at-once the-Patel-to having-taken

gĕlō. Ānī dzhālĕlī hakīkat Pāṭᵃlās sāngitᵃlī. Tyā-varūn Pāṭᵃlā-na
we-went. And happened account to-the-Patel was-told. There-upon the-Patel-by

tsavᵃkīdār ānī māhār yāhi-chyā tābyāt ārōpī-lā dĕlla. Ānī
the-Chaukidar and a-Mahar these-of in-charge the-accused-to was-given. And

prātaḥkālī pōlis ṭhĕsan Bārᵃsītākᵃlī yā-kaḍĕ pāṭhavᵃla. Ārōpī kōnᵃtyā
in-the-morning police station Barsi-Takli this-to was-sent. The-accused what

gāvā-tsā āhĕ, tyā-tsa nāv kāy, hĕ ma-lā ṭhāūk nāhī. Kāran tō ām-chyā
village-of is, him-of name what, this me-to known is-not. Because he us-of

gāvā-tsā nāhī. Divā lāvᵃnyā-karᵃtā myā āk-pĕṭī-chī kāḍī vahaḍᵃlī,
village-of is-not. Lamp to-light-in-order by-me match-box-of a-stick was-rubbed,

itᵃkyāt ārōpī bhōkā-dzaval disᵃlā, tyā-mulĕ māhyā-kaḍūn
in-the-meantime the-accused the-hole-near appeared, that-on-account-of me-by

divā lāvᵃtā ālā nāhī. Pāḍᵃlĕlyā bhōkātūn manusy aḍᵉtsanī-na dzāū
lamp to-light came not. Bored the-hole-through a-man difficulty-with to-go

yaū sakᵉta. Kōrᵃṭāt asᵃlĕlā khilā jyā-na bhītīs bhōk pāḍᵃla tō
to-come is-able. In-the-court been the-spike which-by in-the-wall a-hole was-made that

ma-lā bhōkā-dzaval-chyā nhānīt sāpaḍᵃlā.
me-to the-hole-of-near in-the-bath-room was-found.

FREE TRANSLATION OF THE FOREGOING.

(DEPOSITION OF) RĀM-JĪ, SON OF SŌNĀ-JĪ, OF THE MĀLĪ CASTE, AGED FORTY-FIVE, A RESIDENT OF SOMTHAN.

I solemnly affirm that about a fortnight ago, on a Friday night, I and my wife and two children were sleeping in the house. At midnight my wife roused me and said,

'there is a rattling of pots in the house, and footsteps are heard, therefore get up.' Then I got up and on looking towards the wall I saw a hole in it. I then understood that some one must have broken into the house. There was no light in the house, but there was a match-box beneath my bed. I immediately got hold of it and lighted a match. Then this very accused began to move towards the hole made in the wall. As soon as I saw him, I caught hold of him and holding him by the hand said to him, ' Ah, thief ! where do you go ?' Whereupon there was a great struggle between him and me, and I cried out loudly from within the house. Thereupon my neighbours, Sītārām and Viṭhōbā, came. In the meantime my wife lighted a lamp and unchained the door from within, and the said neighbours stepped into the house. Then I felt more strength. On the accused being searched five pieces of bodice-cloth were found on him. They are worth three rupees. They are mine and were in the bundle belonging to my wife. The bundle was near the jar-pile by the grinding-mill. Nothing beside this is lost. We three bound the accused by his hands and immediately took him to the Patel and informed him of what had happened. Whereupon the Patel gave the accused in charge of a Chaukidar and a Mahar and in the morning sent him to the police station at Barsi-Takli. I do not know either the village the accused lives in or his name, for he does not belong to our village. I struck a match to light the lamp when I saw the accused at the hole, therefore I could not light the lamp. One can with difficulty go in and out of the hole made in the wall. The iron spike before the Court with which the wall was bored was found by me in the bath-room near the hole.

The dialect of the Kuṇᵃbīs is, in all essentials, identical with that illustrated in the preceding specimens. The cerebral *ḷ* is, however, pronounced as a *y*; thus, *kāy*, famine; *yīy*, time. *Ava* usually becomes *ō*; thus, *dẕōy*, *dẕōḍ*, and *dẕavaḍ*, near. The writing of *ḍ* in the two last forms of this word is probably only an attempt at a correct orthography. The dative ends in *lē*; thus, *mānᵉsā-lē*, to a man. The masculine and neuter genders are sometimes confounded; thus, *jē hisā*, which part; *ḍukᵃra khāt vhatē*, the swine were eating. In all essential points, however, the so-called Kuṇᵃbī closely agrees with the usual Marāṭhī of Berar, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.

[No. 52.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀDĪ (KUNᵃBĪ) DIALECT.   (DISTRICT AKOLA.)

कोन्या एका मानसाले दोन पोर व्हते । त्यामंधला एक लाह्वना बापाले
म्हने, बावा, जे जिनगीचा हिसा मले येईल तों दे । मंग त्यान त्याले पैसा वाटून
देला । मंग थोड्या दिसान लाह्वना पोर भाडून पैसा जमा करून लाम मुलकान
गेला, अन तथी उधयेपनान राह्न आपला पैसा गमावून देला । मंग त्यान
अवघ खर्चल्या-वर त्या मुलकात काय पडला । त्या-मुये तो खायाले मोताद
झाला । तव्हा तो त्या मुलकातल्या एका मानसा-जोड जाऊन राहेला । त्यान
तर त्याले डुकर चायाले आपल्या वावरात धाडल । तव्हा डुकर जे टप्र खात
व्हते त्याच्या-वर त्यान आपल पोट भराव अस त्याले वाटल । आनि त्याले कोन
काद्र देल नाही । मंग तो शुटी-वर येऊन म्हने । माझ्या बापाच्या किती साल-
दाराले पोट-भर भाकर भेटते, आनि मी उपासी मरतो । मी उठून माझ्या
बापा-कड जाईल आखीन त्याले म्हनील, अरे बावा, म्या देवाच्या काह्या बाहीर
व तुझ्या सामने पाप कील हाये, या-पुढे तुह पोरग म्हन्याले मले बर लागत
नाही । तुझ्या एका सालदारा-वानी मले ठिव । मंग तो उठून आपल्या
बापा-जोय गेला ॥

2 H

INDO-ARYAN FAMILY.　　　　SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ (KUṆᴬBĪ) DIALECT.　　　　(DISTRICT AKOLA.)

TRANSLITERATION AND TRANSLATION.

Kōnyā　ēkā　mānᵃsā-lē dōn pōr vhatē.　Tyā-mandhᵃlā　ĕk　lāhyanā　bāpā-lē
Certain　a　man-to　two sons　were.　Them-among　one　younger　father-to

mhanē,　' bāvā,　jē　jinᵃgī-tsā　hisā　ma-lē　yēïl　tō　dē.'　Maṅg tyā-na
said,　'father, which　property-of　share　me-to　will-come　that give.'　Then　him-by

tyā-lē　paisā　vāṭūn　dēlā.　Maṅg thōḍyā　disā-na　lāhyanā　pōr
him-to　money　having-divided　was-given.　Then　a-few　days-in　the-younger　son

dzhāḍūn　paisā　dzamā-karūn　lām　mulᵃkā-na　gēlā,　an　tathī　udhᵃyēpanā-na
altogether　wealth　having-collected far　a-country-to　went,　and　there　riotousness-with

rāhūn　āpᵃlā　paisā　gamāvūn　dēlā ;　maṅg　tyā-na　avᵃgha
having-lived　his-own　wealth　having-wasted　was-given ;　then　him-by　all

kharatsᵃlyā-var　tyā　mulᵃkāt　kāy　paḍᵃlā ;　tyā-muyē　tō　khāyā-lē
having-been-spent-upon　that　into-country　famine　fell ;　therefore　he　to-eat

mōtād　dzhālā.　Tavhā　tō　tyā　mulᵃkātᵃlyā　ēkā　mānᵃsā-dzōḍ　dzāūn　rāhĕlā.
needy　became.　Then　he that country-in-of　one　man-near　having-gone　lived.

Tyā-na　tar　tyā-lē　ḍukᵃra　tsāryā-lē　āpᵃlyā　vāvᵃrāt　dhāḍᵃla.　Tavhā　ḍukᵃra
Him-by　then　him-to　swine　to-feed　his-own　into-field　it-was-sent.　Then　swine

jē　ṭapra　khāt　vhatē tyā-chyā-var　tyā-na　āpᵃla　pōṭ　bharāva　asa
what　husks　eating　were　of-that-upon　him-by　his-own　belly　should-be-filled　so

tyā-lē　vāṭᵃla ;　āni　tyā-lē　kōna　kāi　dēla　nāhī.　Maṅg
him-to　it-appeared ;　and　him-to　by-anyone　anything　was-given　not.　Then

tō　śudī-var　yēūn　mhanē,　'māhyā　bāpā-chyā　kitī　sālᵃdārā-lē
he　senses-on　having-come　said,　' my　father-of　how-many　servants-to

pōṭ-bhar　bhākar　bhĕṭᵃtē,　āni　mī　upāsī　marᵃtō.　Mī　uthūn　māhyā
belly-full　bread　is-obtained,　and　I　hungry　die.　I　having-arisen　my

bāpā-kaḍē　dzāïl ākhīn tyā-lē　mhanīl,　"arē　bāvā,　myā　Dēvā-chyā　kahyā
father-to　will-go and　him-to　will-say,　" O　father,　by-me　God-of　word

bāhīr　va　tuhyā　sāmᵃnē　pāp　kēla　hāyē,　yā-puḍhē　tuha　pōrᵃga　mhanyā-lē
against　and　thee-of　before　sin　done　is,　hereafter　thy　son　to-be-called

ma-lē　bara　lāgat　nāhī ;　tuhyā　ēkā　sālᵃdārā-vānī　ma-lē　thiv." '　Maṅg tō
me-to　well　appearing　is-not ;　of-thee　one　servant-like　me-to　keep." '　Then　he

uthūn　āpᵃlyā　bāpā-dzōy　gēlā.
having-risen　his-own　father-near　went.

To the west of Akola lies the district of Buldana. It has already been mentioned that the western part of the district belongs to the Dekhan form of Marāṭhī. The language of the eastern part, on the other hand, is identical with that spoken in Akola. There is said to be a slight difference between the dialect spoken above the Ghats, called *Ghāṭā var-chī Varhāḍī*, in the south, and the *Ghāṭā khāl-chī Varhāḍī*, in the north. No materials are available to illustrate this difference, and it is probably of no importance.

The beginning of the Parable of the Prodigal Son which follows illustrates the language of the Kuṇᵃbīs in Melkapur Taluka. The only peculiarity of the dialect is the pronunciation of the cerebral *l* as *y* and the use of the dative suffix *lē*. Thus, *ḍōyā*, an eye; *bāpā-lē*, to a father. We may, in addition to this, note the tendency to substitute an *ō* for *ava* and *avi*; thus, *dzoy* and *dzavay*, near; *jinᵃgī uḍōlī*, his property was squandered.

[No. 53.]

INDO-ARYAN FAMILY. Southern Group.

MARĀṬHĪ.

Varhāḍī (Kuṇᵃbī) Dialect. (District Buldana.)

कोन्या एका मानसाले दोन लेक होते । त्यातुन लाह्यना बापाले म्हने
की, आरे बाबा, माह्या हिशाची जीनगानी मले दे । म्हुन बापान आपली जीनगी
दोघा मंधी वाटुन देली । थोड्या दीसानी लाह्यना पोरगा आपली समदी
जीनगी घेजन देशा-वर गेला । व तठी त्यान चैनी-मंधी समदी जीनगी उडोली ।
त्याचा समदा पैसा खर्च भाल्या-वर त्या देशा-मंधी मोठा काय पडला । म्हुन त्याले
फार अडचन पडली ।, मंग तो एका गीरस्ताचे घरी जाउन राहिला । त्या
गीरस्तानें त्याले त्याचे वावरात डुक्कर राख्याले ठीवल । तठी त्या मानसानें
डुकरान खाउन टाकिल कोंड्या-वर खुशीन पोट भरल असत । पन त्याले ते-बी
कोन देल नाहीं । या-करता त्याचे डोये उघडले ॥

Kōnyā   ēkā   mānᵃsā-lē   dōna   lēka   hōtē.   Tyātun   lāhyanā   bāpā-lē
Certain   a   man-to   two   sons   were.   Them-in-from   the-younger   the-father-to
mhanē   kī,   'āre   bābā,   māhyā   hiśā-chī   jinᵃgānī   ma-lē   dē.'   Mhun
said   that,   'O   father,   my   share-of   property   me-to   give.'   Therefore
bāpā-na   āpᵃlī   jinᵃgī   dōghā-mandhī   vāṭun   dēlī.   Thōḍyā
the-father-by   his-own   property   both-among   having-divided   was-given.   A-few
dīsā-nī   lāhyanā   pōrᵃgā   āpᵃlī   samᵃdī   jinᵃgī   ghēūn   dēśā-var   gēlā.
days-after   the-younger   son   his-own   all   property   having-taken   a-country-to   went.

2 H 2

Va   taṭhī   tyā-na   chainī-mandhī   samˢdī   jīnˢgī   uḍōlī.   Tyā-tsā   samˢdā
And   there him-by   merry-making-in   all   property was-squandered. His   all

paisā   kharts   dzhālyā-var   tyā   dēśā-mandhī   mōṭhā   kāy   paḍˢlā.   Mhun
money spent   having-become-on that country-into great famine fell.   Therefore

tyā-lē   phār   aḍˢtsan   paḍˢlī.   Maṅg   tō   ēkā   gīrastā-chē   gharī   dzāun
him-to great difficulty fell.   Then   he   one householder-of in-house   having-gone

rāhilā.   Tyā   gīrastā-nē͂   tyā-lē   tyā-chē   vāvˢrāt   ḍukkar   rākhyā-lē   ṭhīvˢla.
lived.   That householder-by him-to   his   into-field swine to-keep   it-was-placed.

Taṭhī   tyā   mānˢsā-nē͂   ḍukˢrā-na   khāun   ṭākēla   kōṇḍyā-var   khuśī-na
There that   man-by   the-swine-by having-eaten thrown   husks-upon   gladness-with

pōṭ   bharˢla   asˢta.   Pan   tyā-lē   tē   bī   kōna   dēla   nāhī͂.
belly filled   would-have-been. But   him-to that too by-anyone was-given not.

Yā-karˢtā   tyā-chē   ḍōyē   ughaḍˢlē.
This-for   his   eyes   opened.

Proceeding towards the east from Buldana we reach the district of Basim, the main language of which is Marāṭhī. The inhabitants maintain that their dialect is much purer than the so-called Varhāḍī. An inspection of the beginning of the Parable of the Prodigal Son which follows will, however, show that this is not the case, and that the dialect of Basim must be classed with the usual Marāṭhī of Berar. Compare forms such as *mī āhō*, I am ; *mī̃ māhyī bāpā-kaḍa dzāīl*, I will go to my father and so forth. The suffix of the dative, on the other hand, is *lā* as in the Dekhan.

[No. 54.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT.   (DISTRICT BASIM.)

कोनी एका मानसाला दोन पोर होते । त्यातल लहान पोरग बापाला म्हनाल बाबा, मला जिनगीचा जो हिस्सा यायचा तो दे । मग त्यान त्यास जिनगी वाटून दिली । मग थोड्या दिसानी धाकट पोरग सर्व जिनगी जमा करून मुलखा-वर गेल । तेथ उधळमावंध्या करून सर्व खर्ची उडून टाकली । सगळी जमा खर्चिल्या-वर त्या देशाँ-मधें मोठा दुकळ पडला । त्या-मुळ त्याला मोठी तंगी झाली । तेव्हा तो त्या देशाँतल्या एका मानसा-जवळ चाकरी राहिला । त्यान त्याला डुक्र चारायला वावराँत पाठवल । तेव्हा डुक्र जी टरफल खाजन राहत ती टरफल खाजन राहव आस त्याला वाटल । आनी त्याला कोन्ही काँहीं देल नाहीं । मग डोळे उघडल्या-वर त्यान म्हनल कों, माझ्या बापाच्या घरीं रोजदारास भरपूर भाकर मिळते, मीं तर भुकन मरतों । मीं माझ्या बापा-कड उठून जाईल, आनी म्हनीन कों बाबा, मीं देवाच्या उलट आनी तुझ्या समोर पाप केल । आताँ-पसून तुह पोरग म्हनायला लायक नाहीं । मला एका रोजदारा-सारख ठेव ॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT.   (DISTRICT BASIM.)

TRANSLITERATION AND TRANSLATION.

Kōnī ēkā mānˢsā-lā dōn pōr hōtē.   Tyātˢla lahān pōrˢga
Certain one man-to two sons were.   Them-among the-younger son

bāpā-lā mhanāla, ' bābā, ma-lā jinˢgī-ṯsā dzō hissā yāy-ṯsā tō dē.'
father-to said, 'father, me-to property-of what share to-come that give.'

· Mag tyā-na tyās jinˢgī vāṭūn dēlī.   Mag thōdyā disā-nī
Then him-by to-him property having-divided was-given.   Then a-few in-days

dhākˢṭa pōrˢga sarv jinˢgī dzamā karūn mulˢkhā-var gēla.   Tētha
the-younger son all property together having-made a-country-to went.   There

udhaḷ-māvandyā karūn sarv kharchī uḍūn ṭākˢlī.   Sagˢlī
extravagance having-made all provision having-squandered was-thrown.   All

dzamā kharchilyā-var tyā dēśā-madhẽ mōṭhā dukaḷ padˢlā.   Tyā-muḷa tyā-lā
wealth being-spent-on that country-into great famine fell.   Therefore him-to

mōṭhī taṅgī dzhālī.   Tēvhā tō tyā dēśātˢlyā ēkā mānˢsā-dzavaḷ ṯsākˢrī
great difficulty became.   Then he that country-in-from one man-near in-service

rāhilā.   Tyā-na tyā-lā ḍukra ṯsārāy-lā vāvˢrãt pāṭhavˢla.   Tēvhā ḍukra
lived.   Him-by him-to swine to-feed into-field it-was-sent.   Then the-swine

jī ṭarˢphala khāūn rāhat tī ṭarˢphala khāūn rāhˢva
which husks having-eaten lived that husks having-eaten it-should-be-lived

āsa tyā-lā vāṭˢla.   Ānī tyā-lā kōnhī kãhĩ dēla nāhĩ.
so him-to it-appeared.   And him-to by-anybody anything was-given not.

Mag ḍōḷē ughaḍˢlyā-var tyā-na mhanˢla kĩ, ' māhyā bāpā-chyā
Then eyes having-been-opened-upon him-by it-was-said that ' my father-of

gharĩ rōdzˢdārās bhar-pūr bhākar miḷˢtē.   Mĩ tar bhuka-na marˢtõ.   Mĩ
at-house to-servants sufficient bread is-got.   I then hunger-with die.   I

māhyā bāpā-kaḍa uṭhūn dzāīl, ānī mhanīn kĩ, " bābā, mĩ Dēvā-chyā
my father-to having-risen will-go, and will-say that, "father, by-me God-of

ulaṭ ānī tuhyā samōr pāp kēla.   Ātã-pasūn tuha pōrˢga mhanāy-lā
against and of-thee before sin is-made.   Now-from thy son to-be-called

lāyak nāhĩ.   Ma-lā ēkā rōdzˢdārā-sārˢkha ṭhēv." '
worthy am-not.   Me-to one servant-like place." '

To the east of Basim lies the district of Wun. The principal language of the district is Varhāḍī. In the south it meets with Telugu and Gōṇḍī, but these languages do not appear to have influenced the current Marāṭhī of the district, which closely agrees with the form which that language assumes all over Berar.

I am indebted to Captain W. Haig for an excellent version of the Parable of the Prodigal Son in the dialect of Wun. It is the only Berar specimen which can be referred to a well-known authority, and it has, therefore, been printed in full.

[No. 55.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT. (DISTRICT WUN.)

(Capt. W. Haig, 1896.)

एका मानसास दोन पोर होते। त्यातल लहान पोरग बापास म्हने, बाबा माह्या हिश्श्याचा माल मला देऊन टाक। तेव्हाँ त्यान आपल्या जिनगीच्या दोघा पोराँत वाटण्या केल्या। पुढ थोड्याच दिवसाँत लहान्या पोरान आपली सर्व जिनगी सावडली। मग तो दुसऱ्या मुलखाँत फिरन्यास गेला। तेथ त्यान चहूल बाजींत आपला सर्व पैसा उडवला। जेव्हाँ जवळची बाकी सर्व झाली, तेव्हाँत्या देशाँत मोठा दुकळ पडला। व त्याला खाया पियाची वान पडली। मग तो त्या मुल-खातील एका भल्या मानसाच्या घरीं जाऊन त्याच्या जवळ राहिला। तेव्हाँ त्यान त्यास आपल्या वावराँत डुकर राखन्यास धाडल। त्या येळी डुकर जे भुस खात होते ते भुस खाऊन पोट भरन्यास तो राजी झाला। पन ते भुस ही त्यास कोनी देयेना। अस झाल तेव्हाँ मग त्याचे डोके उघडले। मग त्यान म्हटल कीं माह्या बापाच्या घरी बहु सालकरी आहेत। त्याचीला पोटा-पेच्या ज्यास्त भाकर मिळते, अन मी येथ भुकीन मरतो। तर मी आता उठून बापा-कडे जातो व त्यास म्हनतो। बाबा, मी तुह्या व देवाचा अपराधी आहे। या उपर मी तुह्य पोरग क्हय अस म्हनाव हे बरोबर न क्हय। म्हनून तूँ मला आपला सालकरी कर। अस बोलून तो उठला अन आपल्या बापा-कडे आला। पन तो दूर अंतरा-वर होता तेव्हाँच बापान त्यास पाह्मल व त्याला कीव आली। म्हनून तो धावला व पोराच्या गळ्यास मिठी मारून त्यान त्याचा मुका घेतला। मग पोरग म्हने, बाबा, मी देवाचा व तुह्या अपराधी आहे। व तुह्य पोरग म्हनऊन घिन्यास मी आता लायक नाहीं। पन बापान आपल्या गड्यास सांगितल कीं चांगले पांघुरन आनून यास द्या व याच्या बोटाँत मुद्दी घाला अन याच्या पायाँत जोडा

घाला । आज आपन खाऊन पिऊन चंगळ करूँ, काऊन कीं हें माझ लेकरूँ मेल व्हत पन ते पुनः जित झाल । ते हरपल होत पन आज फिरन भेटल । मग ते चंगळ करूँ लागले ॥

त्या येळी त्याच मोठ पोरग वावराँत होत । ति-ही घरीं येऊँ लागल, तेव्हाँ त्यास नाचन व गान ऐकूँ येऊँ लागल । तेव्हाँ त्यान एका गड्यास हाक मारून पुसल, काँ रे, आज हे काय व्हय । तेव्हाँ त्यान सांगितल कीं, तुझा भाऊ आला व तो खुशालीन आला म्हनून तुझा बाप त्यास पाव्हनचार करल्ये । तेव्हाँ त्याची मर्जी बिघडली, मग तो घराँत काव्हास जाते । म्हनून त्याचा बाप बाहिर येऊन त्याची खुशामत करूँ लागला । तेव्हाँ ते पोरग म्हने, पाव्हा बाबा इतके साल म्या तुही चाकरी केली तुझा हुकूम म्या कर्धीं मोडला नाहीं । इतक असून माझ्या गड्या बरोबर मजा करन्यास तुवा मज बकऱ्याचें पिलूँ ही कव्हीं देछ नाहीं । पन रांडवाजीँत तुही सर्व जिनगी बुडवून टाकनारा हा तुझा लेक आला तेव्हाँ तुवा त्यास पाव्हनचार केला । तेव्हाँ त्यान त्यास म्हटल—पोरा तूँ अव्हयी माझ्या जवळ राहत व जे काय माझ्या जवळ आहे, ते सर्व तुह आहे । हा तुझा मेलेला भाऊ पुनः उठला, भेटायचा नाहीं तो पुनः भेटला, म्हनून आपनास कौतुक व्हाव व आपन आनंद कराव हे बेस आहे ॥

[No. 55.]

INDO-ARYAN FAMILY.

Southern Group.

MARĀṬHĪ.

Varhāḍī Dialect.

(District Wun.)

(Capt. W. Haig, 1896.)

TRANSLITERATION AND TRANSLATION.

Ēkā   mān⁰sās   dōn   pōr   hōtē.   Tyāt⁰la   lahān   pōr⁰ga   bāpās
One   to-a-man   two   sons   were.   Them-among   the-younger   son   to-the-father

mhaṇē,   'bābā,   māhyā   hiśyā-tsā   māl   ma-lā   dēūn   ṭāk.'   Tēvhā̃
said,   'father,   my   share-of   property   me-to   having-given   throw.'   Then

tyā-na   āp⁰lyā   jin⁰gī-chyā   dōghā   pōrāt   vāt⁰nyā   kēlyā.   Pudha
him-by   his-own   the-property-of   both   between-sons   divisions   were-made.   Then

thōḍyā-ts   div⁰sāt   lahānyā   pōrā-na   āp⁰lī   sarv   jin⁰gī   sāvaḍ⁰lī.
a-few   in-days   the-younger   son-by   his-own   all   property   was-gathered-together.

Mag   tō   dus⁰ryā   mul⁰khāt   phir⁰nyās   gēlā.   Tētha   tyā-na   tsahūl-bājīt
Then   he   another   into-country   to-journey   went.   There   him-by   in-riotous-living

āp⁰lā   sarv   paisā   uḍav⁰lā.   Jēvhā̃   dzavaḷ-chī   bākī   sarv   dzhālī,
his-own   all   money   was-squandered.   When   near-of   remainder   all   became,

tēvhā̃   tyā   dēśāt   mōṭhā   dukaḷ   paḍ⁰lā;   va   tyā-lā   khāyā   piyā-chī
then   that   into-country   mighty   famine   fell;   and   him-to   eating   drinking-of

vān   paḍ⁰lī.   Mag   tō   tyā   mul⁰khātīl   ēkā   bhalyā   mān⁰sā-chyā   gharī̃
want   fell.   Then   he   that   country-in-being   one   noble   man-of   to-house

dzāūn   tyā-chyā-dzavaḷ   rāhilā.   Tēvhā̃   tyā-na   tyās   āp⁰lyā   vāv⁰rāt   ḍukar
having-gone   him-of-near   lived.   Then   him-by   him   his-own   into-field   the-swine

rākh⁰nyās   dhāḍ⁰lā.   Tyā   yēḷī   ḍukar   jē   bhus   khāt   hōtē   tē
to-tend   it-was-sent.   That   at-time   the-swine   what   chaff   eating   were   that

bhus   khāūn   pōṭ   bhar⁰nyās   tō   rājī   dzhālā.   Pan   tē   bhus   hī
chaff   having-eaten   belly   to-fill   he   willing   became.   But   that   chaff   even

tyās   kōnī   dēyē-nā.   Asa   dzhālā   tēvhā̃   mag   tyā-chē   ḍōḷē   ughaḍ⁰lē.
to-him   anybody   would-not-give.   Such   became   then   after   him-of   eyes   opened.

Mag   tyā-na   mhaṭ⁰la   kī̃,   'māhyā   bāpā-chyā   gharī   bahu   sāl-karī
Then   him-by   it-was-said   that,   'my   father-of   in-house   many   hired-servants

āhēt.   Tyāhī-lā   pōṭā-pēkshā   jyāst   bhākar   miḷ⁰tē,   an   mī   yētha   bhukē-na
are.   Them-to   belly-than   more   bread   is-got,   and   I   here   hunger-with

mar⁰tō;   tar   mī   ātā   uṭhūn   bāpā-kaḍē   dzātō,   va   tyās
die: then   I   now   having-risen   father-to   go,   and   to-him

mhan⁰tō,   "bābā,   mī   tuhā   va   Dēvā-tsā   ap⁰rādhī   āhē;   yā
I-say,   "father,   I   thy   and   God-of   offender   am;   this

2 ɪ

upar   mī   tuha   pōrᵃga   vhaya   asa   mbanāva   hē   barōbar   na
upon   I   thy   son   am   so   it-should-be-said   this   proper   not

vhaya.   Mhanūn   tū̃   ma-lā   āpᵃlā   sāl-karī   kar." '   Asa
is.   Therefore   you   me-to   thy-own   hired-servant   make." '   Thus

bōlūn   tō   uṭhᵃlā ;   an   āpᵃlyā   bāpā-kaḍē   ālā.   Pan   tō   dūr
having-spoken   he   arose ;   and   his-own   father-to   came.   But   he   far

antᵃrā-var   hōtā   tēvhā̃-ts   bāpā-na   tyās   pāhyala,   va   tyā-lā
distance-on   was   then-even   the-father-by   to-him   it-was-seen,   and   him-to

kīv   ālī.   Mhanūn   tō   dhāvᵃlā   va   pōrā-chyā   galyās
compassion   came.   Therefore   he   ran   and   the-son-of   to-the-neck

miṭhī   mārūn   tyā-na   tyā-tsā   mukā   ghētᵃlā.   Mag
embracing   having-struck   him-by   him-of   a-kiss   was-taken.   Then

pōrᵃga   mhanē,   ' bābā,   mī   Dēvā-tsā   va   tuhā   apᵃrādhī   āhē,
the-son   said,   ' father,   I   God-of   and   thy   offender   am,

va   tuha   pōrᵃga   mhanᵃvūn   ghēnyās   mī   ātā   lāyak   nāhī̃. '   Pan
and   thy   son   having-called-myself   to-take   I   now   worthy   am-not.'   But

bāpā-na   āpᵃlyā   gaḍyās   sāṅgitᵃla   kī̃,   ' tsāṅgᵃlē   pāṅghurana
the-father-by   his-own   to-servants   it-was-told   that,   ' good   robes

ānūn   yās   dyā,   va   yā-chyā   bōṭā̃t   mudī   ghālā,   an   yā-chyā
having-brought   to-this-one   give,   and   this-of   on-a-finger   a-ring   put,   and   this-of

pāyā̃t   dzōdā   ghālā.   Ādz   āpan   khāūn   piūn   tsaṅgaḷ
on-feet   a-shoe   put.   Today   we   having-eaten   having-drunk   merry

karū̃ ;   kā-vhun   kī̃,   hē̃   māha   lēkᵃrū̃   mēla   vhata,   pan   tē
shall-make ;   because   that,   this   my   child   dead   was,   but   it

punaḥ   jita   dzhāla ;   tē   harapᵃla   hōta,   pan   ādz   phiran   bhēṭᵃla.'   Mag
again   alive   became ;   it   lost   was,   but   today   again   was-met.'   Then

tē   tsaṅgaḷ   karū̃   lāgᵃlē.
they   merry   to-make   began.

Tyā   yēḷī   tyā-tsa   mōṭha   pōrᵃga   vāvᵃrā̃t   hōta.   Tē   hī   gharī̃   yēū̃
That   at-time   him-of   eldest   son   in-field   was.   He   too   to-house   to-come

lāgᵃla,   tēvhā̃   tyās   nātsan   va   gān   aikū̃   yēū̃   lāgᵃla.   Tēvhā̃   tyā-na
began,   then   to-him   dancing   and   singing   to-hear   to-come   began.   Then   him-by

ēkā   gaḍyās   hāk   mārūn   pusᵃla,   ' kā̃-rē,   ādz
one   to-servant   a-call   having-struck   it-was-asked,   ' what-O,   today

hē   kāy   vhay ?'   Tēvhā̃   tyā-na   sāṅgitᵃla   kī̃,   ' tuhā   bhāu
this   what   is ?'   Then   him-by   it-was-told   that,   ' thy   brother

ālā,   va   tō   khuśālī-na   ālā,   mhanūn   tuhā   bāp   tyās
came,   and   he   safety-with   came,   therefore   thy   father   to-him

pāvhanᵃtsār   karᵃtyē.'   Tēvhā̃   tyā-chī   marjī   bighaḍᵃlī.   Mag   tō
hospitality   is-making.'   Then   him-of   temper   was-spoiled.   Then   he

gharā̃t   kāhyās   dzātē ?   Mhanūn   tyā-tsā   bāp   bāhēr   yēūn
into-house   what-for   goes ?   Therefore   him-of   father   out   having-come

tyā-chī khuśāmat karū lāgᵃlā. Tēvhā̃ tē pōrᵃga mhanē,
him-of *flattery* *to-make* *began.* *Then* *that* *son* *said,*

'pāhya, bābā, itᵃkē sāl myā tuhī tsākᵃrī kēlī; tuhā
' see, *father,* *so-many* *years* *by-me* *thy* *service* *was-done ;* *thy*

hukūm myā kadhī̃ mōḍᵃlā nāhī̃; itᵃka asūn māhyā gadyā-
order *by-me* *ever* *was-broken* *not ;* *so-much* *having-been* *my* *friends-*

barōbar madzā karᵃnyās tuvā madz bakᵃryā-chē̃ pilū̃ hī kahī̃
with *merriment* *to-make* *by-thee* *to-me* *a-goat-of* *young-one* *even* *ever*

dēlla nāhī̃. Pan rāṇḍᵃbājī̃t tuhī sᴀrv jinᵃgī buḍᵃvūn ṭākᵃnārā
was-given *not.* *But* *in-wenching* *thy* *all* *property* *having-drowned* *thrower*

hā tuhā lēk ālā tēvhā̃ tuvā tyās pāvhanᵃtsār kēlā.' Tēvhā̃
this *thy* *son* *came* *then* *by-thee* *to-him* *hospitality* *was-made.'* *Then*

tyā-na tyās mhaṭᵃla, ' pōrā, tū̃ akshayī māhyā-dzavaḷ rāhat, vā
him-by *to-him* *it-was-said, ' son,* *thou* *always* *of-me-near* *art-living,* *and*

jē-kāy māhyā dzavaḷ āhē tē sᴀrv tuha āhē. Hā tuhā mēlēlā bhāū
whatever *of-me* *near* *is* *that* *all* *thine* *is. This* *thy* *dead* *brother*

punaḥ uṭhᵃlā; bhēṭāy-tsā nāhī̃, tō punaḥ bhēṭᵃlā, mhanūn āpᵃnās kautuk
again *arose ;* *to-be-met* *not,* *he* *again* *was-met,* *therefore* *to-us* *delight*

vhāva va āpan ānand karāva, hē bēs āhē. '
should-be *and* *by-us* *joy* *should-be-made, this* *good* *is. '*

Marāṭhī is also the principal language of Amraoti. No specimens have been forwarded, but the dialect is certainly identical with that spoken in the neighbouring districts.

———————

The district of Ellichpur is situated to the north of Amraoti and Akola. Varhāḍī is spoken all over the district. Two smaller dialects, Dẓhārpī and Kōshṭī will be separately dealt with below, though they do not materially differ from the principal language of the district. This latter form of speech is the same as that current elsewhere in Berar. The beginning of the Parable of the Prodigal Son which follows represents the language of the higher classes. Note the use of the dative suffix *lā* in *ma-lā*, to me, etc.

[No. 56.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT.   (DISTRICT ELLICHPUR.)

एका मानसास टोन पोर होते। त्यातल लहान पोरग बापास म्हने, बाबा, माझ्या हिश्याचा माल मला देऊन टाक। तेव्हाँ त्यान आपल्या जिनगीच्या टोघा पोराँत वाटन्या केल्या। पुट थोड्याच दिवसाँत लहान्या पोरान आपली सर्व जिनगी सावडली। मग तो दुसऱ्या मुलखाँत फिरन्यास गेला। तेथ त्यान चहूलबाजींत आपला सर्व पैसा उडवला। जेव्हाँ जवळची बाकी सर्व झाली तेव्हाँ त्या देशाँत मोठा टुकळ पडला। व त्याला खाया-पियाची वान पडली। मग तो त्या मुलखातील एका भल्या मानसाच्या घरी जाऊन त्याच्या-जवळ राहिला। तेव्हाँ त्यान त्यास आपल्या वावराँत डुकर राखन्यास धाडल। त्या-येळीं डुकर जे भुस खात होते ते भुस खाऊन पोट भरन्यास तो राजी झाला। पन ते भुस ही त्यास कोनी देयेना। अस झाल तेव्हाँ मग त्याचे डोळे उघडले। मग त्यान म्हटल कीं, माझ्या बापाच्या घरी बहु सालकरी आहेत, त्याँहिला पोटा-पेचाँ जास्त भाकर मिळते, अन मी येथ भुकेन मरतो ॥

[No. 56.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT. (DISTRICT ELLICHPUR.)

TRANSLITERATION AND TRANSLATION.

Ēkā mānᵃsās dōn pōr hōtē. Tyātᵃla lahān pōrᵃga
A-certain to-man two sons were. Them-in-from the-younger son

bāpās mhanē, 'bābā, māhyā hiśyā-tsā māl ma-lā dēūn
to-father said, 'father, my share-of property me-to having-given

ṭāk.' Tēvhā̃ tyā-na āpᵃlyā jinᵃgī-chyā dōghā pōrā̃t vāṭᵃnyā
make-over.' Then him-by his-own property-of two among-sons divisions

kēlyā. Puḍha thōḍyā-ts divᵃsā̃t lahānyā pōrā-na āpᵃlī sarv jinᵃgī
were-made. Then a-few-only in-days the-younger son-by his-own all property

sāvaḍᵃlī. Mag tō dusᵃryā mulᵃkhā̃t phirᵃnyās gēlā. Tētha tyā-na
was-collected. Then he another into-country to-journey went. There him-by

tsahūl-bājīt āpᵃlā sarv paisā uḍavᵃlā. Jēvhā̃ dzaval-chī
in-riotous-living his-own all money was-squandered. When near-being

bākī sarv dzhālī tēvhā̃ tyā dēśā̃t mōṭhā dukal paḍᵃlā; va
remainder all was-over then that into-country great famine fell; and

tyā-lā khāyā-piyā-chī vān paḍᵃlī. Mag tō tyā mulᵃkhātīl
him-to eating-and-drinking-of difficulty fell. Then he that country-in-from

ēkā bhalyā mānᵃsā-chyā gharī dzāūn tyā-chyā-dzaval rāhilā. Tēvhā̃
one well-to-do man-of to-house having-gone him-of-near lived. Then

tyā-na tyās āpᵃlyā vāvᵃrā̃t ḍukar rākhᵃnyās dhāḍᵃla. Tyā-yēlĩ ḍukar
him-by to-him his-own into-field swine to-keep it-was-sent. At-that-time swine

jē bhus khāt hōtē tē bhus khāūn pōṭ bharᵃnyās tō rājī dzhālā.
what chaff eating were that chaff having-eaten belly to-fill he ready became.

Pan tē bhus-hī tyās kōnī dēyē-nā. Asa dzhāla tēvhā̃ mag
But that chaff-even to-him anyone would-not-give. Such became then after

tyā-chē ḍōḷē ughaḍᵃlē. Mag tyā-na mhaṭᵃla kī̃, 'māhyā bāpā-chyā gharī
him-of eyes opened. Then him-by it-was-said that, 'my father-of in-house

bahu sāl-kari āhēt, tyāhi-lā pōṭā-pēkshā̃ jāst bhākar milᵃtē, an mī yētha
many servants are, them-to belly-than more bread is-got, and I here

bhukē-na marᵃtō.'
hunger-with die.'

Varhāḍī has also been returned as spoken in the southern part of Betul. The beginning of the Parable of the Prodigal Son which follows will show that it is the same form of speech as that illustrated in the preceding pages. We may only note the forms *nabhatē,* for *navhatē,* was not ; *mhat*la,* for *mhat*la,* it was said ; and *tithas,* there.

[No. 57.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT.   (DISTRICT BETUL.)

एका मानसाले दोन पोर होते । त्यातल्या लाहन्या पोरान बापाले म्हतल
कीं, दादा माभा हिस्सा करून दे । तव्हाँ त्यान दोघा पोराइले बरोबर हिस्सा देल्ला ।
थोड्याख्याच दिवसा लाहन पोरग आपला हिस्सा घेऊन दुसऱ्या मुलुकाँत गेला ।
तीथी जाऊन त्या पोरान बट्फैली करून आपल सार धन बुडवल । जेव्हाँ त्यान
सार धन उडवल, तेव्हाँ त्या मुलुकाँत मोठा कार पडला । तेव्हाँ तो मोठा गरीब भाला ।
मग' तो जाऊन तीथस येका किरसानाचे घरी राहिला । त्यान त्याले आपल्या वाव-
राँत डुकर चारायले धाडल । तव्हाँ त्यान त्याच सिंगान आपल पोट भरल, ज्याले
कि डुकर खात होते । आणखिन त्याले कोन्ही काहीं भी देत नभते ॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀDĪ DIALECT.   (DISTRICT BETUL.)

TRANSLITERATION AND TRANSLATION.

Ēkā mānᵃsā-lē dōn pōr hōtē.   Tyātᵃlyā   lāhᵃnyā   pōrā-na   bāpā-lē
One   man-to   two sons were. Them-in-from the-younger son-by father-to

mhatᵃla   kī̃, 'dādā, mādzhā hissā   karūn   dē.' Tavhā̃ tyā-na dōghā
it-was-said that, 'father,   my   share having-made give.' Then   him-by   both

pōrāi-lē barōbar hissā   dēllā.   Thōdyāsyā-t̲s̲ divᵃsā   lāhᵃna   pōrᵃga āpᵃlā hissā
sons-to equal share was-given. A-few-only in-days the-younger son his-own share

ghēūn dusᵉryā   mulukā̃t gēlā.   Tīthī   d̲z̲āūn   tyā pōrā-na bad-phailī
having-taken another into-country went. There having-gone that son-by debauchery

karūn   āpᵃla sāra dhan   budavᵃla.   Jēvhā̃ tyā-na sāra dhan
having-made his-own all wealth was-caused-to-be-drowned. When   him-by all wealth

udavᵃla,   tēvhā̃ tyā   mulukā̃t   mōthā   kār   padᵃlā ; tēvhā̃ tō mōthā
was-squandered, then that into-country mighty famine fell ; then he very

garīb d̲z̲hālā. Mag tō   d̲z̲āūn tīthas yēkā kirᵃsānā-chē   gharī   rāhilā. Tyā-na
poor became. Then he having-gone there one cultivator-of in-the-house lived. Him-by

tyā-lē   āpᵃlyā vāvᵉrā̃t   dukar t̲s̲ārāy-lē dhādᵃla.   Tavhā̃ tyā-na   tyā-t̲s̲
him-to his-own into-field the-swine to-feed it-was-sent. Then him-by   that-very

sēṅgā-na   āpᵃla pōṭ bharᵃla, jyā-lē ki dukar khāt hōtē; ānᵃkhīn tyā-le
husks-with his-own belly was-filled, which that the-swine eating were ; and him-to

kōnhī   kāhī̃   bhī   dēt nabhatē.
anybody anything even giving was-not.

The Marāṭhī spoken in the rest of the Central Provinces is usually called Nāgpurī, from the head-quarter of the Marāṭhā kingdom of Berar and the Central Provinces. It has already been stated that this form of speech is identical with the dialect of Berar.

The district of Nagpur is situated in the very heart of the Nāgpurī country, and 540,050 speakers have been returned. The numbers have been stated to include speakers of the following dialects, (1) Varhāḍī; (2) Dakhᵃṇī; (3) Kōṅkaṇī; (4) Dhanᵃgarī; (5) Kēwaṭī; (6) Kōshṭī; (7) Kumbhārī, and (8) Māhārī; but in each case the number is reported to be extremely small, and not worth counting. Dakhᵃṇī is probably the Dekhan form of Marāṭhī; Kōṅkaṇī may mean any dialect spoken by settlers from the Konkan; Kēwaṭī is a mixed form of speech, based on Baghēlī mixed with Marāṭhī. The other dialects mentioned above are also reported from other parts of Berar and the Central Provinces. It will be shown later on that none of them are proper dialects, but only local forms of the Marāṭhī current in the district in which they happen to be spoken.

Of the two Nagpur specimens which follow the first is a version of the Parable of the Prodigal Son, and the second the statement of an accused person. They will be found in all essential points to agree with the so-called Varhāḍī illustrated in the preceding pages. Note the frequency with which long vowels are shortened; thus, *is*, her; *ghari*, in the house; *mi*, I. The dative is always formed in *s* in the specimens; thus, *bāpās*, to the father. There is, however, no reason for distinguishing the dialect of the specimens from that current in Berar.

[No. 58.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT. (DISTRICT NAGPUR.)

SPECIMEN I.

कोन्या एका मानसास दोन पोर होते । त्या-पैकी लहान बापास म्हनाला कि, बाबा जमेत माझा जो हिस्सा असल तो मज दे । त्याने धन वाटुन देल्ल । थोड्या दिवसान लहान पोरा सर्व घेऊन दूर देशी गेला । आनि तेथ उधळपड्डी करुन आपल धन उडवल । त्याने सर्व खर्चल्या-वर त्या देशात मोठा दुकाळ पडला । त्या-मुळे त्यास अडचन पडली । तेव्हा तो तेथच्या एका ग्रहस्था-जवळ जाऊन राहिला । त्यान त्यास डुकर चारायास आपल्या बावरात पाठवल । तेव्हा डुकर जो भुसा खातेत त्या-वर आपल पोट भराव अस मनात आनल । कोनी काही त्यास देल्ल नाही । मग तो सुधी-वर एकन म्हनाला, माझ्या बापाच्या घरी चाकरास

पोट-भर खायास मिळते, आनि मी भुकेन मरतो । आता मी आपल्या बापा-
कडे जातो व त्यास म्हनतो की, देवाच्या इछिच्या विरुद्ध व तुझ्या सामनें पाप कीळ
आहे । म्हनुन मी तुझा लेक राहिलो नाही । मज आता चाकरा-सारख ठेव ।
मग तो आपल्या बापा-कडे गेला । त्यास दुरुन पाहुन बाप गहिवरला । आनि
धाऊन-सऱ्या त्याच्या गळ्यास मिठी मारली, व त्याचा मुका घेतला । मग लेक
त्यास म्हनाला, बाबा, देवाच्या विरुद्ध व तुझ्या सामनें पाप कीळ, तर आता तुझा
लेक राहिलो नाही । पर बापान मानसास सांगितल कि, यास उत्तम आंगरखा
आनुन घाल, आनि याच्या हातात मुदी व पायात जोडा घाल । मग आपन
खाऊन पिऊन आनंद करु । कारन की, हा माझा लेक मेला होता तो पुन्हा
जिता झाला व दवडला होता तो सापडला । अस म्हनुन आनंद करायास लागले ॥

त्या येळेस त्याचा वडिल लेक वावरात होता । तो घरा-जवळ एऊन पोहो-
चल्या-वर त्यान गान बजावन ऐकिल । चाकरा-पैकी एकास हाक मारुन पुसल कि,
हे काय चाळ आहे । त्यान सांगितल कि, तुझा भाऊ आला आहे व तो खुशाल
तुझ्या बापास मिळाला म्हनुन त्यानि मोठी मेजवानी दिली आहे । तेव्हा त्यास राग
एऊन आत जायेना । म्हनुन त्याचा बाप बाहेर एऊन त्यास समजाउ लागला ।
परंतु त्यानें बापास जवाब दिल्हा कि, मि इतकी वरस तुझी चाकरी करतो, आनि तुझी
आज्ञा कही मोडली नाही । अस असुन म्या आपल्या मित्रा-बरोबर चैन कराय-
साठी त्वा मला कोकरु देखील दिल्ह नाही । आनि ज्यान तुझा पैसा रांडाची-बरोबर
उडवला तो तुझा लेक आला म्हनुन त्वा त्याच्यासाठी मोठी मेजवानी दिल्ही । तेव्हा
बाप म्हनाला, मुला तु सारा येळ माझ्या-बरोबर आहेस, आनि माही सारी जिनगी
तुझीच आहे । पर आनंद करावा हे जरुर होत । कारन की, तुझा भाऊ मेला
होता तो पुन्हा जिता झाला व दवडला होता तो सापडला आहे ॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

Nāgpurī Dialect.   (District Nagpur.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnyā   ēkā   mān⁰sās   dōn   pōr   hōtē.   Tyā-paikī   lahān
Certain   a   to-man   two   sons   were.   Them-from-among   the-younger

bāpās   mhanālā   ki,   'bābā   dzamēt   māhā   dzō   hissā   asal
to-the-father   said   that,   'father   in-the-estate   my   what   share   will-be

tō   madz   dē.'   Tyā-nē   dhan   vāṭun   dēlla.   Thōḍyā
that   to-me   give.'   Him-by   the-wealth   having-divided   was-given.   A-few

div⁰sā-na   lahān   pōryā   sarv   ghēun   dūr   dēśī   gēlā.
days-after   the-younger   son   all   having-taken   far-off   into-a-country   went.

Āni   tētha   udhaḷ⁰paṭṭī   karun   āp⁰la   dhan   ·   uḍav⁰la.
And   there   debauchery   having-made   his-own   wealth   was-squandered.

Tyā-nē   sarv   kharts⁰lyā-var   tyā   dēśāt   mōṭhā   dukāḷ   paḍ⁰lā.
Him-by   all   had-been-spent-after   that   in-country   great   famine   fell.

Tyā-muḷē   tyās   ad⁰tsan   paḍ⁰lī.   Tēvhā   tō   tēth⁰chyā   ēkā   grahasthā-
Therefore   to-him   difficulty   fell.   Then   he   there-of   one   householder-

dzavaḷ   dzāun   rāhilā.   Tyā-na   tyās   ḍukar   tsārāyās   āp⁰lyā   vāv⁰rāt
near   having-gone   lived.   Him-by   to-him   swine   to-feed   his-own   in-a-field

pāṭhav⁰la.   Tēvhā   ḍukar   dzō   bhusā   khātēt   tyā-var   āp⁰la   pōṭ
it-was-sent.   Then   the-swine   what   husks   eat   that-upon   his-own   belly

bharāva   asa   manāt   ān⁰la.   Kōnī   kāhī   tyās
should-be-filled   so   in-the-mind   it-was-brought.   Anyone(-by)   anything   to-him

dēlla   nāhī.   Mag   tō   suddhī-var   ēun   mhanālā,   'māhyā   bāpā-chyā
was-given   not.   Then   he   senses-on   having-come   said,   ' my   father-of

gharī   tsāk⁰rās   pōṭ-bhar   khāyās   miḷ⁰tē,   āni   mī   bhukē-na   mar⁰tō.
in-house   to-servants   belly-full   to-eat   is-got,   and   I   hunger-with   die.

Ātā   mī   āp⁰lyā   bāpā-kaḍē   dzātō   va   tyās   mhan⁰tō   kī,   "Dēvā-chyā
Now   I   my-own   father-to   go   and   to-him   (I)-say   that,   " God-of

ichhē-chyā   viruddh   va   tuhyā   sām⁰nē   pāp   kēla   āhē,   mhanun   mī   tuhā
the-will-of   against   and   of-thee   before   sin   made   is,   therefore   I   thy

lēk   rāhilō   nāhī;   madz   ātā   tsāk⁰rā-sār⁰kha   ṭhēv.' "   Mag   tō   āp⁰lyā
son   remained   not;   me   now   a-servant-like   place.' "   Then   he   his-own

bāpā-kaḍē   gēlā.   Tyās   durun   pāhun   bāp
father-to   went.   To-him   from-a-distance   having-seen   the-father

gahivarᵃlā.   Āni   dhāūn-sanyā   tyā-chyā   galyās   mithī
was-overcome-by-affection.   And   having-run   him-of   to-the-neck   an-embracing

mārᵃlī,   va   tyā-tsā   mukā   ghētᵃlā.   Mag   lēk   tyās   mhanālā,
was-struck,   and   him-of   kiss   was-taken.   Then   the-son   to-him   said,

'bābā,   Dēvā-chyā   viruddh   va   tuhyā   sāmᵃnē   pāp   kēla,   tar   ātā
'father,   God-of   against   and   of-thee   before   sin   was-made,   therefore   now

tuhā   lēk   rāhilō   nāhī.'   Par   bāpā-na   mānᵃsās   sāṅgitᵃla   ki,
thy   son   (I-)remained   not.'   But   the-father-by   to-the-men   it-was-told   that,

'yās   uttam   āṅgarᵃkhā   ānun   ghāl,   āni   yā-chyā   hātāt
' to-this-one   best   coat   having-brought   put,   and   this-one-of   on-the-hand

mudī   va   pāyāt   dzōḍā   ghāl;   mag   āpan   khāūn   piūn
a-ring   and   on-the-feet   shoes   put;   then   we   having-eaten   having-drunk

ānand   karu.   Kāran   kī,   hā   māhā   lēk   mēlā   hōtā,   tō   punhā
joy   shall-make.   Because   that,   this   my   son   dead   was,   he   again

jitā   dzhālā;   va   davaḍᵃlā   hōtā,   tō   sāpaḍᵃlā.'   Asa   mhanun   ānand   karāyās
alive   became;   and   lost   was,   he   is-found.'   So   having-said   joy   to-make

lāgᵃlē.
(they)-began.

Tyā-yēḷēs   tyā-tsā   vaḍil   lēk   vāvᵃrāt   hōtā.   Tō   gharā-dzavaḷ
At-that-time   him-of   the-eldest   son   in-the-field   was.   He   house-near

ēūn   pōhōtsᵃlyā-var   tyā-na   gāna   bajāvᵃna   aikila.
having-come   arriving-after   him-by   singing   dancing   was-heard.

Tsākᵃrā-paikī   ēkās   hāk-mārun   pusᵃla   ki,   'hē   kāy   tsālla
The-servants-from-among   to-one   having-called   it-was-asked   that,   'this   what   going-on

āhē?'   Tyā-na   sāṅgitᵃla   ki,   'tuhā   bhāū   ālā   āhē,   va   tō   khuśāl   tuhyā
is?'   Him-by   it-was-told   that,   'thy   brother   come   is,   and   he   safe   of-thee

bāpās   miḷālā   mhanun   tyā-nē   mōṭhī   mējᵃvānī   dilī   āhē.'   Tēvhā   tyās
to-father   was-got   therefore   him-by   great   a-feast   given   is.'   Then   to-him

rāg   ēūn   āt   dzāyē-nā.   Mhanun   tyā-tsā   bāp   bāhēr   ēūn
anger   having-come   inside   would-not-go.   Therefore   him-of   father   out   having-come

tyās   samᵃdzāu   lāgᵃlā.   Parantu   tyā-nē   bāpās   dzavāb   dēllā   ki,
to-him   to-entreat   began.   But   him-by   to-the-father   an-answer   was-given   that,

'mi   itᵃkē   varas   tuhī   tsākᵃrī   karᵃtō,   āni   tuhī   ādnyā   kahī   mōḍᵃlī   nāhī.
'I   so-many   years   thy   service   do,   and   thy   order   ever   was-broken   not.

Asa   asun   myā   āpᵃlyā   mitrā-barōbar   chain   karāyᵃsāṭhī   tvā
Such   being   by-me   my-own   friends-with   merriment   making-for   by-thee

ma-lā   kōkᵃru   dēkhīl   dēllā   nāhī.   Āni   jyā-na   tuhā   paisā   rāṇḍāhī-barōbar
me-to   a-kid   even   was-given   not.   And   whom-by   thy   money   harlots-with

udavᵃlā   tō   tuhā   lēk   ālā   mhanun   tvā   tyā-chyāsāṭhī   mōṭhī   mējᵃvānī
was-squandered   that   thy   son   came   therefore   by-thee   him-of-for   great   feast

2 κ 2

dẽllī. '   Tẽvhā   bāp   mhanāla, 'mulā,   tu   sārā-yēḷ   māhyā-barōbar āhẽs,
w.ιs-given.'   Then   the-father   said,   'son,   thou   all-time   of-me-with   art,

āni   māhī   sārī jinªgī   tuhī-t<u>s</u>   āhē.   Par   ānand   karāvā   hē   <u>dz</u>arur
and   my   all   estate   thine-only   is.   But   joy   should-be-made   this   necessary

hōta.   Kāran   kī   tuhā   bhāū   mẽlā hōtā,   tō   punhā   jitā   <u>dz</u>hālā ;   va
was.   Because   that   thy   brother   dead   was,' he   again   alive   became ;   and

davaḍªlā hōtā,   tō   sāpaḍªlā   āhē.'
lost   was,   he   found   is.'

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.   (DISTRICT NAGPUR.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

सवाल—पटगोवारीचा चिंधु लोधी याच्या-कडे तु चाकरी होतास का ।

जबाब—होतो ।   सात आठ महिने चाकरी केली । गेल्या चैताचे मधात चाकरी सोडली ।

सवाल—चाकरी-वर होता तेव्हा कोठ राहत होता ।

जबाब—माझि ठेवलेली बायको इस घेऊन मि चिंधुचे घरात राहत होतो । माच्या-कडे किरसानकीच काम होत । आनखिन मालकान जे काम सांगितल ते कराव ।   जेव्हा सार पिक जमा झाल व वावरात खळ केल तहि मि खळ्यात रात्रंदिवस रखवालिस राहत होतो । व माझि बायको घरि राहे ।

सवाल—चिंधु कही-तरी खळ्यात राहिला होता ।

जबाब—तो कधी कधी खळ्यात निजे । एक कडब्याच्या पेंढ्याचि लहानसी झोपडी केली होती ।   त्यात मि निजो ।

सवाल—तारिख १२ माहे मार्च सन १८६८ रोजी, म्हनजे सनवरी चिंधु खळ्यात निजला होता ।

जबाब—हो निजला होता । त्या गोष्टीस दिड महिना झाला । त्या रात्रि मि झोपडी-मधे होतो व माझि बायको वस्तीत घरि होती ।   चावरी नव्हती ।

सवाल—चिंधु त्या दिवसी खळ्या-वर निजला होता, तर त्याच्या आंगा-वर डागिने होते ।

जबाब—चिंधु दिवस-भर खळ्या-वर होता ।   जेवायास घरि गेला नाहि । संध्या-काळी त्याचि सासु बलाउ आलि पर गेला नाहि । भुक नाहि, म्हन सांगितले। त्या रात्रि खळ्या-वर निजला । त्याच्या आंगा-वर सोन्याच कड, चांदिच कड, सोन्याच्या ४ चंद्रकळ्या चांदिचा करदोडा आनि सोन्याचा छल्ला इतक होत ।

सवाल—आज कोर्टांत पेश केलिले डागिने कोनाचे आहेत।

जबाब—चिंधुचे आहेत। तो निजला होता तेव्हा ते त्याच्या आंगा-वरच होते।

सवाल—हे डागिने तुझ्या कबजात कसे आले।

जबाब—त्या सनवारि दोन वाजता चेता झालो। तेव्हा चिंधु मेला दिसला। त्यास कोन मारल होत माहित नाहि। मग त्याच्या आंगा-वरचे सारे डागिने काहाडुन निघालो। चिंधुचे दोन्ही पाय मान पहिल्यानेच रस्त्याने कोन बांधले होति। त्याच्या डोसक्यातुन रक्त चाल्ल होत। हा गोटा त्याच्या-जवळ पडला होता। चंद्रकड्या कान तोडुन काहाडल्या नाहि। लास विहिरित फेंकुन मि बायको-कडे गेलो, आनि छकड्या-वर तिस घेऊन गावी गेलो।

सवाल—हा गोना चिंधुचे खळ्यातुन तु काहाडुन देल्ला का।

जबाब—कड्ब्या-खालि म्या लपवुन ठेवला होता। तो काहाडुन देल्ला। हे धोच माझ आहे। माहि बायको नेसली होती। तिचा हात बनत नव्हता, म्हनुन रक्ताचे डाग पडले। दोरास जे रक्ताचे डाग आहे ते बैलाच्या रक्ताचे आहे। खुन केल्याच माझ्या-वर नाव एइल म्हन लास अडात टाकली, आनि म्हनच डागिने चि लपवुन ठेविले। आनि नाव न याव म्हन पळुन हि गेलो॥

[No. 59.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.   (DISTRICT NAGPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savāl.— Patᵃgōvārī-tsā Chindhu Lōdhī yā-chyā-kaḍê tu
Question.—Paṭgōvāri (village)-of Chindhu Lōdhī him-of-near thou

tsākᵃrī hōtās kā ?
in-service wast what ?

Dzabāb.— Hōtō. Sāt āṭh mahinē tsākᵃrī kēlī. Gēlyā Chaitā-chē
Answer.—(I-)was. Seven eight months service was-done. Past the-Chait-of

madhāt tsākᵃrī sōḍᵃlī.
in-the-middle service was-left.

Savāl.— Tsākᵃrī-var hōtā tēvhā kōṭha rāhat hōtā ?
Question.— Service-on were then where living were ?

Dzabāb.— Māhi ṭhēvᵃlēlī bāyᵃkō is ghēūn mi Chindhu-chē
Answer.— My kept woman her having-taken I Chindhu-of

gharāt rāhat hōtō. Māhyā-kaḍē kirᵃsānᵃkī-tsa kām hōta. Ānᵃkhin
in-house living was. Of-me-near cultivation-of work was. And

mālᵃkā-na jē kām sāṅgitᵃla tē karāva. Jēvhā sāra pik
the-master-by what work was-told that would-be-done. When all ripe-produce

jamā dzhāla, va vāvᵃrāt khaḷa kēla, tahi mi
gathered became, and in-field threshing-floor was-made, then I

khaḷyāt rātran-divas rakhᵃvālis rāhat hōtō, va
in-the-threshing-floor night-and-day for-taking-care-of living was, and

māhi bāyᵃkō ghari rāhē.
my wife at-home used-to-live.

Savāl.— Chindhu kahī-tarī khaḷyāt rāhēlā hōta ?
Question.— Chindhu at-any-time in-the-threshing-floor living was ?

Dzabāb.— Tō kadhī-kadhī khaḷyāt nijē. Ēk kaḍᵃbyā-chyā
Answer.—He sometimes in-the-threshing-floor slept. One kaḍbā-grass-of

pēṇḍyā-chī lahānᵃsī jhōpᵃḍī kēlī hōtī; tyāt mi nidzo.
bundles-of small hut made was; in-that I slept.

Savāl.— Tārikh bārā, māhē March, san 1898, rōji, mhanᵃjē,
Question.— Date twelve, month March, year 1898, on-day, that-is,

Sanᵃvāri Chindhu khaḷyāt nidzᵃlā hōtā ?
on-Saturday Chindhu in-the-threshing-floor sleeping was ?

Dẕabāb.— Hō, ni<u>dz</u>ᵃlā hōtā. Tyā gōshṭīs did mahinā
Answer.— Yes, sleeping was. That to-story one-and-a-half month

<u>dz</u>hālā. Tyā rātri mi jhōpᵃḍī-madhē hōtō, va māhi bāyᵃkō vastīt
became. That on-night I the-hut-in was, and my wife in-village

ghari hōtī, vāvᵛrī navhatī.
in-house was, in-the-field was-not.

Savāl.— Chindhu tyā divᵃsī khaḷyā-var ni<u>dz</u>ᵃlā hōtā tar
Question.—Chindhu that on-day the-threshing-floor-on sleeping was then

tyā-chyā āṅgā-var ḍāginē hōtē?
him-of person-on ornaments were?

Dẕabāb.— Chindhu divas-bhar khaḷyā-var hōtā. Jēvāyās ghari
Answer.—Chindhu the-whole-day the-threshing-floor-on was. To-dine to-house

gēlā nāhi. Sandhyā-kāḷī tyā-chi sāsu balāu āli, par gēlā
went not. In-the-evening his mother-in-law to-call came, but (he-)went

nāhi. Bhuk nāhi, mhun sāṅgitᵃlē. Tyā rātri khaḷyā-var
not. Hunger not, so it-was-told. That on-night the-threshing-floor-on

ni<u>dz</u>ᵃlā. Tyā-chyā āṅgā-var sōnyā-<u>tsa</u> kaḍa, <u>tsā</u>ndi-<u>tsa</u> kaḍa,
slept. Him-of person-on gold-of bracelet, silver-of bracelet,

sōnyā-chyā chār chandra-kaḍyā, <u>tsā</u>ndi-<u>tsā</u> karᵛdōdā, āni sōnyā-<u>tsā</u> chhallā,
gold-of four chandra-kaḍis, silver-of waist-string, and gold-of a-ring,

itᵃka hōta.
this-much was.

Savāl.— Ā<u>dz</u> kōrṭāt pēś kēlēlē ḍāginē kōnā-chē āhēt?
Question.—To-day in-the-court produced made ornaments whom-of are?

Dẕabāb.—Chindhu-chē āhēt. Tō ni<u>dz</u>ᵃlā hōtā tēvhā tē tyā-chyā
Answer.—Chindhu-of are. He asleep was then they him-of

āṅgā-vara-<u>ts</u> hōtē.
the-person-on-even were.

Savāl.— Hē ḍāginē tuhyā kabᵛjāt kasē ālē?
Question.—These ornaments of-thee in-possession how came?

Dẕabāb.—Tyā Sanᵃvāri dōn vā<u>dz</u>ᵛtā chētā <u>dz</u>hālō. Tēvhā
Answer.—That on-Saturday two striking conscious I-became. At-that-time

Chindhu mēlā disᵃlā. Tyās kōna mārᵛla hōta māhit nāhi. Mag
Chindhu dead appeared. Him by-whom killed was known not. Then

tyā-chyā āṅgā-var-chē sārē ḍāginē kāhāḍun nighālō. Chindhu-chē
him-of the-person-on-of all ornaments having-taken-off I-started. Chindhu-of

dōnhī pāy, mān pahilyā-nē-<u>ts</u> rassyā-nē kōna bāndhᵃlē hōtē. Tyā-chyā
both feet, neck at-first-even a-rope-with by-somebody tied were. Him-of

dōsᵃkyātun rakt <u>ts</u>ālla hōta. Hā gōtā tyā-chyā-<u>dz</u>avaḷ padᵃlā hōtā.
the-head-from blood passing was. This stone him-of-near fallen was.

Chandra-kaḍyā kān tōḍun kāhāḍᵃlyā nāhi. Lās vihirit
The-chandra-kaḍis ears having-cut were-taken-off not. The-corpse into-a-well

phēkun   mi   bāyᵃkŏ-kaḍē   gēlŏ,   āni   tshakᵃḍyā-var   tis   ghēūn
having-thrown   *I*   *wife-near*   *went,*   *and*   *a-cart-on*   *her*   *having-taken*

gāvī   gēlŏ.
to-the-village   *went.*

Savāl.—   Hā   gŏnā   Chindhu-chē   khaḷyātun   tu
Question.—This   *cloth*   *Chindhu-of*   *the-threshing-floor-from*   *(by-)thee*

kāhāḍun   dēllā   kā ?
having-taken-out   *was-given*   *what ?*

Dzabāb.—   Kaḍᵃbyā-khāli   myā   lapᵃvun   thēvᵃlā   hŏtā.   Tŏ
Answer.—The-kaḍbā-grass-under   *by-me*   *having-concealed*   *kept*   *was.*   *That*

kāhāḍun   dēllā.   Hē   dhŏtᵃra   mādzha   āhē ;   māhi   bāyᵃkŏ   nēsᵃlī-hŏtī.
having-taken-out   *was-given.*   *This*   *cloth*   *mine*   *is ;*   *my*   *wife*   *worn-had.*

Ti-tsā   hāt   banat   navhatā,   mhanun   raktā-chē   ḍāg   paḍᵃlē.   Dŏrās   jē
Her   *hand*   *good*   *was-not,*   *therefore*   *blood-of*   *stains*   *fell.*   *To-the-rope*   *which*

raktā-chē   ḍāg   āhē   tē   bailā-chyā   raktā-chē   āhē.   Khun   kēlyā-tsa
blood-of   *stains*   *are*   *those*   *an-ox-of*   *blood-of*   *are.*   *Murder*   *committing-of*

māhyā-var   nāv   ēīl,   mhun   lās   aḍāt   ṭākᵃlī,
of-me-on   *name (suspicion)*   *will-come,*   *therefore*   *corpse*   *into-a-well*   *was-thrown,*

āni   mhuna-ts   ḍāginē   hi   lapᵃvun   thēvilē ;   āni   nāv
and   *therefore-even*   *the-ornaments*   *also*   *having-concealed*   *were-kept ;*   *and*   *name*

na   yāva   mhun   paḷun   hi   gēlŏ.
not   *should-come*   *therefore*   *having-run*   *also*   *I-went.*

FREE TRANSLATION OF THE FOREGOING.

Question.—Were you in the service of Chindhu Lodhi in Patgowari ?

Answer.—Yes, for seven or eight months. I left the service in the middle of last Chait (March-April).

Question.—Where did you live when you were in his service ?

Answer.—I used to take my wife with me and live in Chindhu's house. My business was to do the tillage and whatever else the master might ask me to do. When all the crops had been collected and the threshing had begun in the field, then I used to stay day and night on the threshing-floor in order to keep an eye on it, and my wife stayed in the house.

Question.—Did Chindhu sometimes also stay on the threshing-floor ?

Answer.—From time to time he used to sleep there. A small hut had been built of bundles of Kaḍbā grass, in which I was wont to sleep.

Question.—Did Chindhu sleep on the threshing-ground on the 12th March 1898 ?

Answer.—Yes, he did. It was two and a half months ago. On that night I was in the hut, and my wife was in the village, in the house, and not in the field.

Question.—Did Chindhu wear any ornaments on that day when he slept on the threshing-floor ?

Answer.—Chindhu stayed the whole day on the threshing-floor and did not go home for dinner. His mother-in-law came in the evening to call him, but he did not go. He said he was not hungry. He slept that night on the threshing-floor. He wore on his body a gold bracelet and a silver bracelet, and a moon-shaped ear-ring of gold, a waist-string of silver, and a gold ring.

Question.—To whom do these ornaments which have to-day been produced in Court belong?

Answer.—To Chindhu. He had them on his body when he slept.

Question.—How did these ornaments come in your possession?

Answer.—It was a Saturday. I awoke at two o'clock. Chindhu then seemed to be dead. I do not know who killed him. I then took all the ornaments from his body and went away. Somebody had bound Chindhu's feet and neck with a rope, and blood was flowing from his head. This stone was lying near him. I did not cut his ears in order to get his ear-rings. I threw the body in a well and went to my wife. Then I procured a cart and brought her to the village.

Question.—Did you take this cloth from Chindhu's threshing-ground?

Answer.—I had put it under the threshing-floor, and thence I fetched it. This cloth is mine, and my wife had worn it. Her hand was not good (she was in her menses); and therefore there are blood stains. The blood stains on the rope are from the ox. I threw the corpse into the well because I was afraid of being called a murderer. That was also the reason why I hid the ornaments. And I also ran away in order to avoid suspicion.

Between Nagpur and Berar lies the district of Wardha. The principal language is Marāṭhī, closely agreeing with the form which that language assumes in the neighbouring districts.

The specimen which follows has been printed in full because it is the only specimen which has been received in the Mōḍī character. Note that the dative ends in *lā* or *s*, and the case of the agent usually in *nī*; thus, *ma-lā*, to me; *mān^sās*, to a man; *ārōpī-nī*, by the accused. The latter suffix is, of course, originally a plural suffix.

[No. 60.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.   (DISTRICT WARDHA.)

STATEMENT OF AN ACCUSED PERSON.

[Handwritten Marathi text in Modi script]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

Nāgpurī Dialect.   (District Wardha.)

TRANSLITERATION AND TRANSLATION.

Savāl.— Phiryādī-chē   tsāvᵃḍhīt   dzāūn   phiryādī-var
Question.— The-complainant-of   in-the-shop   having-gone   the-complainant-on

gardī   kēlī,   yā-tsā   ārōp   kalam 147   pramāṇē   tudz-var   ālā,   tar
riot   was-made,   this-of   charge   section 147   according-to   thee-on   came,   then

dzabāb   kāy   āhē ?
reply   what   is ?

Dzabāb.— Rōdz   Budhᵃvār   divāḷī-chē   pāḍᵃvā   Kārtik   māsẫt
Answer.— Day   Wednesday   the-Divāḷī-of   Pāḍavā   Kārtik   in-the-month

sakāḷ-chē   prahᵃrī   mī   tōṇḍ   dhūt   hōtō,   tar   Māhādēv   ālā.   Tyā-nī
the-morning-of   time-at   I   mouth   washing   was,   then   Māhādēv   came.   Him-by

sāṅgitᵃlē   kĩ,   'tudzhā   bhāū   Raghunāth   sōnār   Pāṇḍuraṅg
it-was-told   that,   'thy   brother   Raghunāth   goldsmith   Pāṇḍuraṅg

sōnārā-chē   dāṭhyā-puḍhẽ   padᵃlā   āhē.'   Mhanōn   mī   va   Māhādēv
goldsmith-of   the-door-in-front   fallen   is.'   Therefore   I   and   Māhādēv

miḷūn   gēlō,   tar   Raghunāth   rastyāt   padᵃlā   hōtā,   va   tyā-chē
together   went,   then   Raghunāth   in-the-street   fallen   was,   and   him-of

ḍōkē   phuṭᵃlē   hōtē,   va   hātās   rakat   lāgᵃlē   hōtē,   va   hātās
head   broken   was,   and   to-the-hand   blood   stuck   was,   and   to-the-hand

hī   garᵃsāḍ   lāgᵃlē   hōtē,   va   tyādz-lā   pāṇī   pādzūn
also   scratches   inflicted   were,   and   him-to   water   having-made (him)-drink

husār   kēlē,   va   Siv   Gōvind   kānishṭabal   yādz-lā   balāūn
conscious   was-made,   and   Siv   Gōvind   a-constable   him-to   having-called

āṇᵃlē.   Tyādz-lā   dākhavilē,   va   Siv   Gōvind   mhanālā   kĩ,
it-was-brought.   Him-to   it-was-showed,   and   Siv   Gōvind   said   that,

'Dēvᵃḷīs   nākyā-var   ghēūn   dzā.'   Tēvhẫ   Māhādēvā-chē   khāsar
'to-Devli-(village)   the-outpost-on   having-taken   go.'   Then   Māhādēv-of   cart

māgūn   Dēvᵃḷīs   ghēūn   ālō   va   nākyā-var   nēlē ;
having-begged   to-Devli   having-taken   came   and   the-outpost-on   it-was-carried ;

va   yā   kōrṭẫt   phiryādī   Raghunāth-nī   ːphiryādī   va
and   this   in-court   the-complainant   Raghunāth-by   the-complainant   and

phiryādī-chē   ḍōghē   lēk   va   Siv Ratan   va-gērē   yādz-var   phiryād
the-complainant-of   two   sons   and   Siv Ratan   et-cetera   them-on   a-complaint

kēlī	hōtī ;	parantu	mī	phiryādī-chē	tsāv⁸dhit	dzāūn
made	*was ;*	*but*	*by-me*	*the-complainant-of*	*in-the-shop*	*having-gone*

phiryādī-var	gardī	kēlī	nāhī,	va	kāḍī	mār⁸nyās	utsallī	nāhī,	va
the-complainant-on	*riot*	*was-made*	*not,*	*and*	*a-stick*	*to-beat*	*was-raised*	*not,*	*and*

Siv Ratan-lā	hī	mār⁸lē	nāhī̃.
Siv Ratan-to	*also*	*it-was-beaten*	*not.*

Kōrṭā-chē	praśnā-chē	uttar.	Siv	Gōvind	kānishṭabal	tē	vēḷēs
The-court-of	*question-of*	*reply.*	*Siv*	*Govind*	*a-constable*	*that*	*at-time*

va	ārōpī	nambar	1, 2, 3, 5, 6, 7.	hē	kōṭhē	hōtē	ma-lā	māhit
and	*the-accused*	*numbers*	*1, 2, 3, 5, 6, 7*	*these*	*where*	*were*	*me-to*	*known*

nāhī̃.
not.

Hī	dzabānī	ām-chē	samakshē	va	āmhī	āy⁸kat	ās⁸tānā	ghēt⁸lī	āhē,	va
This	*statement*	*our*	*in-presence*	*and*	*we*	*hearing*	*being*	*taken*	*is,*	*and*

ārōpī-nī	dzō	madz⁸kūr	sāṅgit⁸lā	tō	kharyā	rītī-nē	hita	lihilā
the-accused-by	*what*	*account*	*was-told*	*that*	*true*	*manner-with*	*here*	*written*

āhē.
is.

FREE TRANSLATION OF THE FOREGOING.

Question.—You have been charged under section 147 with having entered the shop of the complainant and having made a disturbance there. What do you answer to the charge ?

Answer.—On a Wednesday morning, the first day of the Divālī, in the month of Kārtik, I was washing my face, when Māhādēv came and told me that my brother the goldsmith Raghunāth was lying outside the door of the goldsmith Pāṇḍuraṅg. I and Māhādēv therefore went together and saw that Raghunāth had fallen in the street. His head was broken and there was blood on his hand, and there were also scratches on his hand. We made him drink some water, and brought him to himself. Then we fetched the constable Siv Gōvind, and showed him to him. He ordered us to take him (Raghunāth) to the customs' station in Devli. I borrowed a cart from Māhādēv and took him to the station in Devli. Raghunāth has made a complaint in this court against the complainant, and his two sons, and Siv Ratan and others. It is not true that I entered the shop of the complainant and made a disturbance, and I did not raise a stick in order to strike him, nor did I strike Siv Ratan. This is my answer to the question of the court. I do not know where the constable Siv Gōvind and the accused numbers 1, 2, 3, 5, 6, and 7 were at that time.

This statement has been taken down in our presence and hearing, and the statement made by the accused has here been properly written.

Marāṭhī is also the principal language of the north-western part of Chanda. The local dialect is, in some places, called Jhāṛi, *i.e.* jungle-language. *Jhāṛi*, or forest-country, is the name used to denote the north of Bhandara, Balaghat, and the Chhattisgarh

country. Four thousand five hundred and fifty settlers from Berar have further been reported to speak Varhādī. It may safely be assumed that all these names denote one and the same form of speech.

The dialect of Chanda does not share all the characteristics of the neighbouring districts. Thus, we do not find forms such as *dēlla*, given; *māhā*, my; *tyāhīs*, to them. On the whole, however, the short specimen which follows will show that there can be no doubt about its classification as a form of the usual Marāthī of the Central Provinces.

[No. 61.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀTHĪ.

NÄGPURÍ DIALECT. (DISTRICT CHANDA.)

एका पुरुषास दोन लहान मुल होती, एक मुलगा आनि एक मुलगी । मुलगा होता तो रुपान फार सुंदर होता, मुलगी साधारन होती । एके दिवशी ती उभयता मुल आरशा-पाशी खिळत असता मुलगा मुलीस म्हनतो । अग, ह्या आरशात आपन पाहु बर, सुंदर कोन दिसते । ते मुलीस वाईट वाटल । तिला समजल की, ह्यान हे आपल्याला चिनवायासाठी म्हटल । मग तिन बापा जवळ जाऊन भावाच गाऱ्हान सांगितल । ती म्हनाली, बाबा, आरशात रुप पाहून समाधान पावाव, हे वायकाच काम, त्यात पुरुषान मन घालु नये । बापान दोघास पोटाशी धरून त्याचे समाधान केल । तो म्हनाला, मुलानो, तुम्ही भांडु नका । आज-पासून तुम्ही दोघ ही नित्य आरशात पाहत जा ॥

मुलगी म्हनाली, बाबा, सोमा गवळी दुध घेऊन आला आहे । तो म्हनतो किती दुध देऊ । बाप म्हनतो, मुली, त्याला सांग की, आज शेर भर दुध पुरे । उद्या दोन शेर घेऊन ये । मुलगी म्हनते, बाबा, गवळी दुध कोठुन आनतो । बाप म्हनतो, तुला ठाऊक नाहि काय । त्याच्या घरी गाई आहेत, म्हशि आहेत । त्याचे दुध काढून तो आनतो । मुलगी म्हनते, बाबा, गाय किती दुध देते, आनि म्हैस किती दुध देते । बाप म्हनतो, येक येक गाय दोन दोन शेर दुध देते, आनि म्हैस चार चार शेर देते ॥

INDO-ARYAN FAMILY. Southern Group.

MARĀṬHĪ.

Nāgpurī Dialect. (District Chanda.)

TRANSLITERATION AND TRANSLATION.

Ēkā purushās dōn lahān mula hōtī, ēk mulᵃgā āni ēk mulᵃgī. Mulᵃgā
One to-person two small children were, one son and one daughter. The-son
hōtā, tō rupā-na phār sundar hōtā. Mulᵃgī sādhāran hōtī. Ēkē
was, he appearance-by very beautiful was. The-daughter common was. One
divᵃśī tī ubhayᵃtā mula ārᵃśā-pāśī khēlat asᵃtā mulᵃgā mulīs
on-day they both children the-mirror-near playing while-were the-son to-the-girl
mhanᵃtō, 'aga, hyā ārᵃśāt āpan pāhu bara, sundar kōn disᵃtē.' Tē
says. 'Oh, this in-the-mirror we may-see well, beautiful who appears.' That
mulīs vāīṭ vāṭᵃla. Ti-lā samadzᵃla kī, hyā-na hē āpᵃlyā-lā
to-the-girl bad appeared. Her-to it-was-understood that, this-one-by this me
hinᵃvāyāsāṭhī mhaṭᵃla. Mag ti-na bāpā dzaval dzāūn bhāvā-tsa
humiliating-for was-said. Then her-by father near having-gone brother-of
gārhāna sāṅgitᵃla. Tī mhanālī, 'bābā, ārᵃśāt rup pāhūn
complaint was-told. She said, 'father, in-the-mirror face having-seen
samādhān pāvāva hē bāyᵃkā-tsa kām, tyāt purushā-na man
satisfaction should-be-felt this women-of business, in-that a-man-by mind
ghālu na-yē.' Bāpā-na dōghās pōṭā-śī dharūn tyā-chē samādhān
to-put is-not-meet.' The-father-by both the-breast-to having-held them-of consolation
kēla. Tō mhanālā, 'mulānō, tumhī bhāṇḍu na-kā. Ādz-pāsūn tumhī
was-made. He said, 'children, you quarrel do-not. To-day-from you
dōgha hī nitya ārᵃśāt pāhat dzā.'
both also always in-the-mirror looking go.'

Mulᵃgī mhanālī, 'bābā, Sōmā gavᵃlī dudh ghēūn ālā āhē.
The-girl said, 'father, Soma the-milkman milk having-taken come is.
Tō mhanᵃtō, "kitī dudh dēū?"' Bāp mhanᵃtō, 'mulī, tyā-lā
He says, "how-much milk shall-(I-)give?"' The-father says, 'girl, him-to
sāṅg kī, "ādz śēr-bhar dudh purē, udyā dōn śēr ghēūn yē."'
tell that, "to-day a-seer-full milk is-enough, to-morrow two seers having-taken come."'
Mulᵃgī mhanᵃtē, 'bābā, gavᵃlī dudh kōṭhun ānᵃtō?' Bāp
The-girl says, 'father, the-milkman milk where-from brings?' The-father
mhanᵃtō, 'tu-lā ṭhāūk nāhi kāy? Tyā-chyā gharī gāī āhēt, mhaśi
says, 'you-to known not what? Him-of in-house cows are, she-buffaloes

āhēt, tyā-chē dudh   kāḍhūn   tō   ān*tō.'   Mul*gī   mhan*tē, ' bābā,   gāy
are, them-of milk having-drawn he brings.'   The-girl   says,   ' father, a-cow

kitī   dudh   dētē,   āni   mhais   kitī   dudh   dētē ? '   Bāp
how-much milk gives, and a-she-buffalo how-much milk gives ? '   The-father

mhan*tō, ' yēk yēk gāy dōn dōn śēr dudh dētē, āni   mhais   chār
says, ' one   one   cow   two   two   seers   milk   gives,   and   a-she-buffalo   four

chār śēr   dētē.'
four seers gives.'

FREE TRANSLATION OF THE FOREGOING.

A man had two small children, a boy and a girl.   The boy was very pretty, the girl had an ordinary kind of face.   One day both children were playing near a looking glass, and the boy said to the girl, ' come let us look at ourselves in the glass, to see which is the prettier.'   The girl thought this to be malicious, and that her brother proposed to do so in order to humiliate her.   She went to her father and complained of her brother, and said, ' father, to be fond of looking at one's face in the glass is the business of women, and men should not put their mind to such things.'   The father embraced both and satisfied them.   He said, ' children, don't quarrel.   Both look in the glass in the future.'

The girl said, ' father, Sōmā, the milkman, has brought the milk, and he asks how much we want.'   The father said, ' my daughter, tell him that one seer will do to-day and ask him to bring two seers to-morrow.'   The daughter said, ' father, where does the milkman get the milk from ? '   The father answered, ' Don't you know that ?   He has got cows and buffaloes in his house, and he milks them, and so gets the milk.'   Says the daughter, ' father, how much milk does a cow give ? '   Answers the father, ' each cow gives two seers milk, and each she-buffalo four.'

In Bhandara, Nāgpurī is the principal language.   A considerable proportion of the population, however, also speak Rājasthānī, Bundēlī, Gōṇḍī, and other aboriginal dialects.

The Marāṭhī of Bhandara is essentially the same as that current in Nagpur, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.

[No. 62.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT. (DISTRICT BHANDARA.)

एका मानसास दोन पोर होते । त्या-पैकी लहान बापास म्हनाला, बाबा, माझ्या हिश्श्याची जमा मला दे । त्यान आपली जमा त्याहास वाटून देल्ली । मग त्यान काहीक दिवसान आपली सर्व जमा घेऊन दुसऱ्या टूरच्या गावी गेला । तेथ जाऊन त्यान आपली पैशाची धुळधानी केली । त्याचा सर्व पैसा सरल्या-वर त्या गावी मोठा दुकाळ पडला व त्याज तंगी झाली। मग तो त्या गावच्या एका मानसा-जवळ जाऊन राहिला । त्यान त्यास आपल्या वावरात डुकर चारन्यास पाठवल ॥

TRANSLITERATION AND TRANSLATION.

Ēkā	mānᵃsās	dōn	pōr	hōtē.	Tyā-paikī		lahān
A-certain	*to-man*	*two*	*sons*	*were.*	*Them-from-among*		*the-younger*

bāpās	mhanālā,	' bābā,	mājhyā	hiśśā-chī	dzamā	ma-lā	dē.'
to-the-father	*said,*	*'father,*	*of-me*	*share-of*	*property*	*me-to*	*give.'*

Tyā-na	āpᵃlī	dzamā	tyāhās	vāṭūn	dēllī.	Mag	tyā-na
Him-by	*his-own*	*property*	*to-them*	*having-divided*	*was-given.*	*Then*	*him-by*

kāhīk	divᵃsā-na	āpᵃlī	sarv	dzamā	ghēūn	dusᵃryā	dūrᵃchyā
some	*days-after*	*his-own*	*all*	*property*	*having-taken*	*another*	*distant*

gāvī	gēlā.	Tētha	dzāūn	tyā-na	āpᵃlī	paiśā-chī	dhulᵃdhānī
to-village	*(he-)went.*	*There*	*having-gone*	*him-by*	*his-own*	*wealth-of*	*waste*

kēlī.	Tyā-tsā	sarv	paisā	sarᵃlyā-var	tyā	gāvī	mōthā
was-made.	*Him-of*	*all*	*wealth*	*expended-after*	*that*	*in-village*	*mighty*

dukāḷ	paḍᵃlā,	va	tyādz	taṅgī	dzhālī.	Mag	tō	tyā	gāvᵃchyā
famine	*fell,*	*and*	*to-him*	*difficulty*	*became.*	*Then*	*he*	*that*	*of-the-village*

ēkā	mānᵃsā-dzavaḷ	dzāūn	rāhilā.	Tyā-na	tyās	āpᵃlyā	vāvᵃrāt
a-certain	*man-near*	*having-gone*	*lived.*	*Him-by*	*to-him*	*his-own*	*into-field*

ḍukᵃra	tsārᵃnyās	pāṭhavᵃla.
the-swine	*to-feed*	*it-was-sent.*

In Balaghat Marāṭhī is spoken all over the southern part of the district, mostly side by side with Eastern Hindī, Marārī, and Gōṇḍī.

The lower classes use a mixed form of speech, locally known as Marhēṭī. This dialect will be separately dealt with below. See pp. 304 and ff.

The language of the upper classes, on the other hand, is pure Nāgpurī. We are not in a position to decide how many speakers are to be assigned to it. The local returns give the language of both as Marāṭhī.

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate the language of the upper classes. It has been forwarded as representing the dialect of the women. It will, however, be seen that it is nothing else than ordinary Nāgpurī.

[No. 63.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT. (DISTRICT BALAGHAT.)

कोन्या एका मानसास दोन लेक होति । त्यातला लहान लेक बापास म्हनाला, बाबा जो धनाचा हिस्सा मज येईल तो दे । मग त्यान आपल धन त्यास वाटून देल्ल । मग लहान लेक थोड्या दिवसान सगळ धन घेऊन पर-मुलकात गेला । मग तेथ वाटल तसा पैसा उडवला । मग सगळा त्याचा पैसा सरल्या-वर त्या मुलकात मोठा काळ पडला । तेव्हाँ त्यास मोठी तंगी होऊ लागली । तो त्या गावातल्या एका मोठ्या मानसा-पासी राहेला । त्यान आपले डुकर चारायासाठी आपल्या वावरात पाठवल ॥

Kōnyā	ēkā	mān'sās	dōn	lēk	hōtē.	Tyāt'lā	lahān	lēk
Certain	*a*	*to-man*	*two*	*sons*	*were.*	*Them-in-from*	*the-younger*	*son*

bāpās	mhanālā,	' bābā,	dzō	dhanā-tsā	hissā	madz	yēīl
to-the-father	*said,*	*' father,*	*what*	*the-wealth-of*	*share*	*me-to*	*will-come*

tō	dē.'	Mag	tyā-na	āp'la	dhan	tyās	vāṭūn
that	*give.'*	*Then*	*him-by*	*his-own*	*wealth*	*to-him*	*having-divided*

dēlla.	Mag	lahān	lēk	thōdyā	div'sā-na	sag'la	dhan
was-given.	*Then*	*the-younger*	*son*	*a-few*	*days-after*	*all*	*the-wealth*

ghēūn		par-mul'kāt	gēlā.	Mag	tētha	vāṭ'la	tasā
having-taken		*into-another-country*	*went.*	*Then*	*there*	*it-pleased(-him)*	*so*

paisā	udav'lā.		Mag	sag'lā	tyā-tsā	paisā	sar'lyā-var
the-money	*was-squandered.*		*Then*	*all*	*him-of*	*the-money*	*was-spent-after*

tyā	mul'kāt	mōthā	kāḷ	pad'lā.	Tēvhã	tyās	mōthī	taṅgī
that	*in-country*	*mighty*	*famine*	*fell.*	*Then*	*to-him*	*great*	*difficulty*

hōū	lāg'lī.	Tō	tyā	gāvāt'lyā	ēkā	mōthyā	man'sā-pāsī	rāhēlā.
to-be	*began.*	*He*	*that*	*village-in-of*	*one*	*great*	*man-near*	*lived.*

Tyā-na	āp'lē	ḍuk'ra	tsārāyāsāthī	āp'lyā	vāv'rāt	pāthav'la.
Him-by	*his-own*	*swine*	*to-feed-for*	*his-own*	*into-field*	*it-was-sent.*

Marāṭhī is also spoken in the southern part of Seoni and Chhindwara, below the hills. It is the usual Nāgpurī form of the language, and it is not necessary to give any specimens.

In Raipur, Marāṭhī is spoken in villages to the south of Nandgaon. The dialect is essentially identical with Nāgpurī, though there are some traces of the influence of the neighbouring Chhattīsgaṛhī. Compare *khāy-chī manᵒshā*, desire to eat; *khēt*, field. The neuter gender is on the point of disappearing. Compare *dōn lēkᵒrã* (neuter) *hōtē* (masc.), two sons were. The occasional writing of a cerebral *ṇ* is only a learned orthography, and does not represent a different pronunciation.

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.

[No. 64.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.   (DISTRICT RAIPUR.)

एका मनुष्याला दोन लेकरें होते । लहान्या पोरान म्हनल की, बाबा जिनगी-मधें माझा जो वाटा आहे तो मला द्या । मग त्यान आपली संपत्ति वाटून दिली। लहान लेकरान सारी जायदाद एका ठिकाणी करून आपण परदेशात चालला गिला। तेथ काही दिवस राहून-सन्या जे काही ल्याज-जवळ होत ते त्यान उडवून दिल । जमा उडवून दिली अन तेथं दुकाळ पडला अन तो अनाथ होऊन गिला। जेव्हाँ तो उपाशी मरू लागला तेव्हाँ तो कोन्या गृहस्थाच्या घरी गेला। अन त्यान आपल्या खेता-मधें डुकर चारायस सांगितल। डुकर जो भूसा खातात तो खायची त्याची मनषा झाली, आणीक कोणी त्याला देत नव्हता । मग त्याला सुद झाली आणीक त्यान म्हनटल की, माझ्या बापाच्या येथँ कही माणसाला पुष्कळ खायास मिळतें अन मी उपाशी राह्यतो । मी उठून आता आपल्या बापा-पाशी जाईन आणीक मी त्याला म्हनीन की, हे बाबा, म्या देवाच्या विरुद्ध व तुझ्या समोर पाप केल । मी आपला लेक म्हनायच्या योग्य नाही । व मला आपल्या मजुरा-प्रमानें समजा । मग उठून आपल्या बापा-पाशी जाऊ लागला ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

Nāgpurī Dialect. (District Raipur.)

TRANSLITERATION AND TRANSLATION.

Ēkā manushyā-lā dōn lēkᵃrã̄ hōtē. Lahānyā pōrā-na mhanᵃla
A-certain man-to two sons were. The-younger son-by it-was-said

kī, 'bābā, jinᵃgī-madhē māḏzhā ḏzō vāṭā āhē tō ma-lā dyā.'
that, 'father, the-property-in my what share is that me-to give.'

Mag tyā-na āpᵃlī sampatti vāṭūn dilī. Lahān
Then him-by his-own property having-divided was-given. The-younger

lēkᵃrā-na sārī jāyᵃdād ēkā-ṭhikānī karūn āpaṇ par-dēśāt
son-by all property together having-made himself into-another-country

tsālᵃlā gēlā. Tētha kāhī divas rāhūn-sanyā jē kābī tyāḏz-ḏzavaḷ
moved went. There some days having-lived what anything of-him-near

hōta tē tyā-na uḍᵃvūn dila. Ḏzamā
was that him-by having-squandered was-given. The-property

uḍᵃvūn dilī, an tēthã̄ dukāḷ paḍᵃlā, an tō anāth
having-squandered was-given, and there famine fell, and he destitute

hōūn gēlā. Jēvhã̄ tō upāśī marū lāgᵃlā, tēvhã̄ tō
having-become went. When -he starvation-with to-die began, then he

kōnyā gṛihasthā-chyā gharī gēlā. An tyā-na āpᵃlyā khētā-madhē
a-certain householder-of to-the-house went. And him-by his-own field-into

ḍūkᵃra tsārāyᵃs sāṅgitᵃla. Ḍūkᵃra ḏzō bhūsā khātāt tō khāy-chī
the-swine to-feed it-was-told. The-swine which husks eat that eating-of

ṫyā-chī manᵃshā ḏzhālī, āṇik kōṇī tyā-lā dēt navhᵃtā. Mag tyā-lā
him-of desire became, and anybody him-to giving was-not. Then him-to

sud ḏzhālī, āṇik tyā-na mhanᵃṭᵃla kī, 'mājhyā bāpā-chyā ẏēthã̄
sense became, and him-by it-was-said that, 'my father-of here

kahī mānᵃsā-lā puśkaḷ khāyās milᵃtē; an mī upāśī rāhyᵃtō. Mī
how-many men-to much to-eat is-got; and I hungry live. I

uthūn ātā āpᵃlyā bāpā-pāśī ḏzāīn, āṇik mī tyā-lā mhanīn
having-arisen now my-own father-near shall-go, and I him-to shall-say

kī, " hē bābā, myā Dēvā-chyā viruddha va tuhyā samōr pāp kēla.
that, " O father, by-me God-of against and of-thee before sin is-made.

Mī āpᵃlā lēk mhanāy-chyā yōgya nāhī. Va ma-lā āpᵃlyā
I your-own son of-being-called worthy am-not. And me-to your-own

| majurā-pra.nānē | samˀdzā.'' ' | Mag | uṭhūn | āpˀlyā | bāpī-pāśī | dzāú |
| *servant-like* | *consider.'' '* | *Then* | *having-arisen* | *his-own* | *father-near* | *to-go* |

lāgˀlā.
he-began.

DHANᴬGARĪ.

One thousand eight hundred individuals in Chhindwara have been reported as speaking Dhanˀgarī, *i.e.* 'shepherds' language.' The specimens which follow will, however, show that this dialect is nothing but the usual form of Marāṭhī current in the Central Provinces. The Dative takes the suffix *lē* as in Betul; thus, *mānˀsā-lē,* to a man.

The only peculiarity of the so-called Dhanˀgarī is a tendency to drop the final *a* which corresponds to *ē̃* in Standard Marāṭhī. Thus, we find *tyān,* by him; *sagaḷ dhan,* all property, and so on. This tendency is, however, also found among the Dhanˀgars of the Bombay Presidency; see above, p. 97.

Note also the polite forms of the imperative *yē-dzō,* please come; *pāhē-dzō,* please look; the imperfect *basˀlēt,* were sitting; the third person plural of the present tense, *khātē,* they eat; *dzātēt,* they go, etc.

On the whole, however, the Dhanˀgarī agrees with the Marāṭhī of the Central Provinces, just as the Dhangars of the Konkan speak the language of their own neighbours. Compare pp. 97 and ff.

[No. 65.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

Dhanˀgarī Dialect.   (District Chhindwara.)

SPECIMEN I.

कोन्या मानसाले दोन लेक होते । ल्यातून लहान बापाले म्हनाला, बाबा आमच्या जो काही हिस्सा आहे तो वाटून दे । मंग ल्यान ल्याहिले धन वाटून दिल । मग थोड्या दिवसांत लहान लेक सगळ धन जमा करून कोनी कडे टूर गाँवी चालला गेला, आनि ल्या देशांत जाऊन तो भिकारी झाला । धन उडून देछ तव्हा ल्या देशांत मोठा काळ पडला । मग ल्याले मोठी गरीबी आली । तव्हा तो ल्या गावातल्या एका मानसा जवळ जाऊन राहला । ल्यान ल्याले डुकर चारासाठी आपल्या वावरांत धाडल । मग ल्यान म्हटल का, डुकर जे साल खाते ते खाऊन आपन पोट भराव । आनीक ल्याले कोन काही देछ नाही ॥

[No. 65.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

DHAN'GARĪ DIALECT. (DISTRICT CHHINDWARA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnyā mān'sā-lē dōn lēk hōtē. Tyātūn lahān bāpā-lē
A-certain man-to two sons were. Them-in-from the-younger father-to

mhanālā, 'bābā, ām-chyā dzō-kāhī hissā āhē tō vātūn dē.'
said, 'father, us-of whatever share is that having-divided give.'

Maṅg tyān tyāhi-lē dhan vātūn dila. Mag thōdyā
Then him-by them-to wealth having-divided was-given. Then a-few

div'sāt lahān lēk sagaḷ dhan dzamā karūn kōnī-kadē
in-days the-younger son all wealth together having-made elsewhere-to

dūr gāvī tsāl'lā-gēlā, āni tyā dēsāt dzāūn tō bhikārī
far to-a-village went-away, and that in-country having-gone he a-beggar

dzhālā; dhan uḍūn dēll, tēvhā tyā dēsāt mōṭhā
became; wealth having-squandered was-given, then that in-country mighty

kāḷ paḍ'lā. Mag tyā-lē mōṭhī garībī ālī. Tavhā tō tyā gāvāt'lyā
famine fell. Then him-to great poverty came. Then he that of-village

ēkā mān'sā-dzavaḷ dzāūn rāh'lā. Tyān tyā-lē ḍukar tsārāsāṭhī
one man-near having-gone lived. Him-by him-to the-swine to-feed-for

āp'lyā vāv'rāt dhāḍ'la. Mag tyān mhaṭal kā, ḍukar
his-own into-field it-was-sent. Then him-by it-was-said that, the-swine

jē sāl khātē tē khāūn āpan pōṭ bharāv. Ānīk
what husks eat that having-eaten by-me belly should-be-filled. And

tyā-lē kōn kāhī dēll nāhī.
him-to by-anybody anything was-given not.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

DHANᵃGARĪ DIALECT. (DISTRICT CHHINDWARA.)

SPECIMEN II.

A POPULAR TALE.

एक धनगर होता। तो बकरे चारायले गेला। त्यान आपल्या सुनेले सांगी-
तल, माही भाकर घेऊन येजो। बारा वाजाची घैका झाली, तिले त्या भाकरीची याद
राहली नाही। एका वावरा-मंधी एक कुनबी आऊत वाहत होता। तो
धनगर त्याच्या-पाशी गेला, त्या कुनब्याले म्हनते की, माहे बकरे आंब्या खाले
बसलेत। माहे बकरे पाहेजो। मी जेऊन येतो। तो जेवासाठी गेला। जेऊन पुनः
आला, बकरे बसलेच होत्या। पुनः त्यान आपल्या बकऱ्या घेऊन गेला चारायले॥

TRANSLITERATION AND TRANSLATION.

Ĕk dhanᵃgar hōtā. Tō bakᵃrē tsārāy-le gēlā. Tyān āpᵃlyā
A shepherd there-was. He sheep to-graze went. Him-by his-own

sunē-lē sāṅgītᵃla, 'māhī bhākar ghēūn yē-dzō.' Bārā
daughter-in-law-to it-was-told, 'my bread having-taken come-please.' Twelve

vădzā-chī yēḷā dzhālī, ti-lē tyā bhākᵃrī-chī yād rāhᵃlī nāhī.
striking-of time became, her-to that bread-of recollection remained not.

Ĕkā vāvᵃrā-mandhī ēk kunᵃbī āūt vāhat hōtā. Tō dhanᵃgar
One field-in one cultivator plough driving was. That shepherd

tyā-chyā-pāśī gēlā, tyā kunᵃbyā-lē mhanᵃtē kī, 'māhē bakᵃrē āmbyā-
him-of-near went, that cultivator-to says that, ' my sheep a-mango-tree-

khālē basᵃlēt. Māhē bakᵃrē pāhē-dzō. Mī jēūn yētō.'
under are-seated. My sheep look-after-please. I having-dined come.'

Tō jēvāsāṭhī gēlā. Jēūn punaḥ ālā, bakᵃrē basᵃlē-ts
He dinner-for went. Having-dined again came, the-sheep seated-even

hōtyā. Punaḥ tyān āpᵃlyā bakᵃryā ghēūn gēlā tsārāy-lē.
were. Again him-by his-own sheep having-taken he-went to-graze.

FREE TRANSLATION OF THE FOREGOING.

A shepherd once went to graze his sheep, and he said to his daughter-in-law, 'come out and bring me bread.' At noon she had quite forgotten all about the bread. Now a peasant was driving his plough in a field (close by). The shepherd went to him and said, ' my sheep are lying under that mango-tree. Please keep an eye on them while I go home to eat.' He then went away to get something to eat, and when he came back his sheep were still on the same spot. He then took them out to graze.

D̲ZHĀR̲PĪ DIALECT.

This dialect has been returned as spoken by 5,000 people in Ellichpur. It is essentially identical with the ordinary Marāṭhī of the district. A peculiarity of the dialect is the substitution of a cerebral *l̤* for a cerebral *ḍ* when preceded by a vowel. Thus, *ghōl̤ā*, a *horse ; vāhal̤ē*, Standard *vāḍhē*, he served. Occasionally, however, we find forms such as *dhāḍ*lan*, it was sent. The genuine cerebral *l̤* is commonly pronounced as *r ;* thus, *kār*, famine ; *īr*, time, and the *l̤*, which is substituted for *ḍ*, is probably pronounced in a similar way. Thus, the name of the dialect is often given as *Jhāḍpī*.

In other respects the dialect calls for few remarks. Note forms such as *rākhāvā-lē*, in order to tend ; *dhāḍ*lan*, it was sent.

Two specimens have been received. The first, a version of the Parable of the Prodigal Son, has not been printed in full. The second, a local form of the famous tale of Gōpīchandra, contains poetical forms such as *bārā*, to my child ; *ghēūnī*, having taken, and also some Eastern Hindī forms, such as *bāl*, hair; *Gōpichandan*, oblique form of *Gōpichanda*, etc. On the whole, however, it closely agrees with the dialect of the first specimen.

[No. 67.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

D̲ZHĀR̲PĪ DIALECT.   (DISTRICT ELLICHPUR.)

SPECIMEN I.

एका मानसाले दोन पोर होते । त्यातला लाहान पोरगा बापास म्हने, बाबा माह्या हिशाचा माल मले देऊन टाक। त्या वक्ती त्यान आपली जिनगी दोघा पोराले वाटून देली । मंग थोळ्याच दिवसा-मंधी लाहान्या पोरान आपली सारी जिनगी सावळली । मंग तो दुसऱ्या मुलखा-मंधी फिरावाले गिला। तथी त्यान चहूळ-बाजींत आपला सारा पैसा उळवला । जव्हा जवळचा सारा पैसा सरला, त्या वखतीच त्या मुलकांत कार पळला ; अन त्याले खावा पिवाची मोठी अळचन झाली । मंग तो त्या मुलका-मंधच्या एका भल्या मानसाच्या घरी जाऊन त्याच्या-पाशीं राहिला । तव्हा त्यान त्याले आपल्या वावरात डुकर राखावाले धाडलन ॥

TRANSLITERATION AND TRANSLATION.

Ēkā	mān*sā-lē	dón	pōr	hōtē.	Tyāt*lā	lāhān	pōr*gā
One	*man-to*	*two*	*sons*	*were.*	*Them-in-from*	*younger*	*son*
bāpās	mhanē,	'bābā,	māhyā	hiśā-t̲s̲ā	māl	ma-lē	dēūn	tāk.'
to-father	*said,*	*'father,*	*my*	*share-of*	*property*	*me-to*	*having-given*	*throw.'*

2 N

Tyā-vaktī   tyā-na   āpᵃlī   jinᵃgī   dōghā   pōrā-lē   vāṭūn
At-that-time   *him-by*   *his-own*   *property*   *both*   *sons-to*   *having-divided*

dēlī.   Maṅg   thōḷyā-t̲s̲   divᵃsā-mandhī   lāhānyā   pōrā-na   āpᵃlī
was-given.   *Then*   *a-few-only* *days-in*   *the-younger* *son-by*   *his-own*

sārī   jinᵃgī   sāvaḷᵃlī.   Maṅg   tō   dusᵃryā   mulᵃkhā-mandhī
all   *property*   *was-collected.* *Then*   *he*   *another*   *country-into*

phirāvā-lē   gēlā.   Tathī   tyā-na   t̲s̲ahūl-bājī̃t   āpᵃlā   sārā
journeying-to   *went.*   *There*   *him-by*   *in-wantonness*   *his-own*   *all*

paisā   uḷavᵃlā.   D̲z̲avhā   d̲z̲avaḷ-t̲s̲ā   sārā   paisā   sarᵃlā,   tyā
money   *was-squandered.*   *When*   *near-of*   *all*   *money*   *was-spent,*   *that*

vakhᵃtī-t̲s̲   tyā   mulᵃkã̄t   kār   paḷᵃlā,   an   tyā-lē   khāvā-pivā-chī
time-very   *that*   *in-country*   *famine*   *fell,*   *and*   *him-to*   *eating-and-drinking-of*

mōṭhī   aḷᵃt̲s̲an   d̲z̲hālī.   Maṅg   tō   tyā   mulᵃkā-mandhᵃchyā   ēkā   bhalyā
great   *difficulty*   *became.*   *Then*   *he*   *that* *country-in-of*   *one*   *well-to-do*

mānᵃsā-chyā   gharī   d̲z̲āūn   tyā-chyā-pāśī̃   rāhilā.   Tavhā   tyā-na
man-of   *to-house*   *having-gone*   *him-of-near*   *lived.*   *Then*   *him-by*

tyā-lē   āpᵃlyā   vāvᵃrāt   ḍukar   rākhāvā-lē   dhāḍᵃlan.
him-to   *his-own*   *in-field*   *swine*   *to-tend*   *it-was-sent.*

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARÁṬHÍ.

D̲ẕHĀṚPĪ DIALECT.   (DISTRICT ELLICHPUR.)

SPECIMEN II.

A POPULAR SONG.

गोपिचंद् राजियाचे सोनियाचे बाल ।
बिजल्या घोळि-वर सार झाला ॥
आंगी लेला झगाबागा कानी कुंडल लिकलेला ।
चेला गोसायाचा झाला ॥

माता बोलली मैनावंती जोगदंड नोको घेऊ ।
राज कोनाले देऊ भोवर बंगल्याचा ॥
गोपिचंद् जाते वना रयत रळते डुरडुर ।
नाहीं नितराले जल मैनावंतिच्या ॥

गोपिचंद् जाते वना रयत मनी गयवरली ।
मनी खुश्शाल झाली मैनावंती ॥
बारा गोपिचंद्रा जोगदंड देईन ।
पुऊ चालवून घेईन भोवर बंगल्याच राज ॥

लऊ नोको झुरू नोको चंफावंती बहेनी ।
आला जोग घेऊनी गोपिचंद् राजा ॥
गोपिचंदन भाया पोरा आला सन ।
बैला जेवू वाहऊ कोन बहीन बोलली चंफावन ॥

गोपिचंदन भाया आसीन आला सन ।
पाटी बसवल कोन माझ्या काशीच्या वरजुन ॥
गोपिचंदन माझ्या भाया दिवारी आला सन ।
बोरवन करल कोन सजना वाचुन ॥

बारा वरस झाले गोपिचंद्राच्या ज्यानीले ।

सुंदुरका येनीले बहीनी चंफावंतीच्या ॥

भाया माच्या गोपिचंद्रा बारा वरसाची तुह्री जानी ।

कोन देईल पानी तुझ्या आंघोरीले ॥

गोपिचंद्र बोलला बारा वरसाची माही जानी ।

अळूचा वरसाची माझी रानी देईल मले पानी आंघोरीले ॥

भाया माच्या गोपिचंद्रा कोवरी तुह्री जानी ।

तुझ्या आंघोरीले कोऱ्या घागरीचा पानी ॥

[No. 68.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

ḌZHĀṚPĪ DIALECT. (DISTRICT ELLICHPUR.)

SPECIMEN II.

A POPULAR SONG.

TRANSLITERATION AND TRANSLATION.

Gōpichanda rājiyā-chē sōniyā-chē bāla,
Gōpichanda *king-of* *gold-of* *hair,*
  Bijalyā ghōḷi-vara sāra dzhālā.
  (*Swift-as-*) *lightning* *mare-on* *mounted* *became.*

Aṅgī lēlā dzhagā-bāgā kānī kuṇḍala likalēlā ;
On-the-body *was-taken* *robe-etcetera* *in-the-ear* *earring* *was-put ;*

  Chēlā gōsāyā-tsā dzhālā.
  Disciple *ascetic-of* *he-became.*

Mātā bōlali Maināvantī, 'dzōga-daṇḍa nō-kō ghēū.
The-mother *said* *Maināvantī,* '*world-renunciation* *not-should* *take.*

Rādza kōnā-lē dēū bhōvara Bangalyā-tsā ? '
Kingdom *whom-to* *shall-I-give* *large* *Bengal-of ? '*

Gōpichanda dzātē vanā ; rayat raḷatē ḍura-ḍura.
Gōpichanda *goes* *into-forest ;* *subjects* *cry* *bitterly.*

Nāhī̃ nētarā-lē dzala Maināvantī-chyā.
Not *eyes-to* *water* *Maināvantī-of.*

Gōpichanda dzātē vanā ; rayat manī gayavaralī.
Gōpichanda *goes* *into-forest ;* *subjects* *in-mind* *grieve.*

Manī khuśāla dzhālī Maināvantī.
In-mind *happy* *became* *Maināvantī.*

' Bārā Gōpichandā dzōga-daṇḍa dēīna ;
' *To-my-child* *to-Gōpichanda* *renunciation* *I-shall-give ;*

Puḷa tsālavūna ghēīna bhōvara Baṅgalyā-tsa rādza.'
Hereafter *having-conducted* *I-shall-take* *wide* *Bengal-of* *kingdom.'*

' Laḷū   nōkō,   dzhurū   nōkō   Champhāvantī   bahēnī.
' Cry   do-not,   pine   do-not   Champhāvantī   sister.

Ālā   dzōga   ghēūnī   Gōpichanda   rādzā.'
Came   meditation   having-taken Gōpichanda   king.'

' Gōpichandana   bhāyā,   Pōrā   ālā   sana.
' Gōpichanda   brother,   Pōrā   has-come   festival.

Bailā   jēvū   vāhaḷē   kōna ? '   bahīna   bōlalī   Champhāvana.
Bullock to-eat   will-serve who ? '   sister   said   Champhāvana.

' Gōpichandana   bhāyā,   Āsīna   ālā   sana ;
' Gōpichanda   brother,   of-Āśvin   came   festival ;

Pāṭī   basavala   kōna   māhyā   Kāśī-chyā   varadzuna ?
On-seat will-place   who   my   Kāśī-of   except ?

' Gōpichandana   māhyā   bhāyā,   Divārī   ālā   sana.
' Gōpichanda   my   brother,   Divālī   came   festival.

Bōravana   karala   kōna   sadzanā   vātsuna ? '
Giving-away   will-make   who   good-person   except ? '

Bārā   varasa   dzhālē   Gōpichandā-chyā   jyānī-lē.
Twelve   years   became   Gōpichanda-of   youth-to.

Munduraka   yēnī-lē   bahīnī   Champhāvantī-chyā.
Ornaments   braid-to   sister   Champhāvantī-of.

' Bhāyā   māhyā   Gōpīchandā,   bārā   varasā-chī   tuhī   jānī.
'O-brother mine   O-Gōpichanda,   twelve   years-of   thy   youth.

Kōna   dēīla   pānī   tuhyā   āṅghōrī-lē ? '
Who   will-give   water   thy   bath-for ? '

Gōpichanda   bōlalā,   ' bārā   varasā-chī   māhī   jānī,
Gōpichanda   said,   ' twelve   years-of   my   youth,

Aḷatsā   varasā-chī māhī rānī,   dēīla   ma-lē pānī   āṅghōrī-lē.'
Two-and-a-half years-of   my queen,   will-give me-to water   bath-for.'

' Bhāyā   māhyā   Gōpichandā,   kōvarī   tuhī   jānī ;
'O-brother mine   O-Gōpichanda,   delicate   thy   youth ;

Tuhyā   āṅghōrī-lē   kōryā   ghāgarī-tsā   pānī.'
Thy   bathing-for   new   jar-of   water.'

FREE TRANSLATION OF THE FOREGOING.

The golden haired king Gōpichanda mounted his horse, which was swift like the lightning. He put on a robe and earrings in his ears. He went and became the disciple

of an ascetic. Said Maināvantī, his mother, 'Do not renounce the world. To whom shall I then give the kingdom over wide Bengal?'

Gōpichanda went into the forest. His subjects cried bitterly, but no tears came in Maināvantī's eyes. Gōpichanda went into the forest. His subjects felt grief in their minds, but Maināvanti became happy at heart. 'I will let my child Gōpichanda renounce the world,' she thought, 'and then I will myself wield the sceptre of wide Bengal.'

'Do not weep, do not pine, sister Champhāvantī. King Gōpichanda has renounced the world.'

Said his sister Champhāvan, 'O my brother Gōpichanda, the Pōḷā [1] festival has come. Who will serve food to the bullocks?'

'O my brother Gōpichanda, the festival of the Āśvin month has come. Who will place me on my seat except my Kāśī?'

'O Gōpichanda, my brother; the Dīvālī festival has come. Who will send me to the husband's house, except the good friend?'

Twelve years of Gōpichanda's youth passed. Rings were put into the braided hair of his sister Champhāvantī.

'O my brother Gōpichanda, you are now twelve years of age. Who will give you water for your bathing?'

Said Gōpichanda, 'my age is twelve years; my queen is two and a half, and she will give me water for my bathing.'

'O my brother Gōpichanda, your youth is delicate, and you get water for your bathing from a new jar.'

GŌVĀRI.

The Gōvārs or cowherds are often stated to speak a separate dialect, called Gōvārī. In reality, however, no such form of speech exists. The Gōvārs of Hoshangabad speak Bundēlī, in Chhindwara and Chanda they speak the usual Marāṭhī of the Central Provinces, and in Bhandara some of them speak Bundēlī and others Marāṭhī. The estimated number of Marāṭhī-speaking Gōvārs is as follows :—

Chhindwara	2,000
Chanda	500
Bhandara	150
Total	2.650

No specimens have been received from Chanda. There cannot, however, be any doubt that the Gōvārs speak the ordinary Marāṭhī current in the district.

The so-called Gōvārī of Chhindwara is the usual Marāṭhī of the Central Provinces, with very few peculiarities.

The final a in strong neuter bases, in the case of the agent, and in verbal forms, corresponding to ē in Standard Marāṭhī, is often dropped; thus tyān, by him, pōṭ bharāv, the belly should be filled; bhukan, with hunger. Similarly also sāman, Standard sāmᵃnē, before.

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[1] The Pōḷā is a festival in honour of cattle, celebrated on the day of the new moon of Śrāvaṇa or Bhādrapada. Bullocks are exempted from labour, variously daubed and decorated, and paraded about in worship.

Ē is sometimes substituted for *i*, and *ō* for *u ;* thus, *dēll* and *dila*, given ; *tōhā*, thy. In *it*ᵃ*kē vars d͟zhālē*, so many years have past, *vars* has become masculine, the influence of the neighbouring Bundēlī having occasioned the disappearance of the neuter gender. In *tyān tē sarv dhan vāṭūn dēllī*, him-by that all property having-divided was given, the verb is put in the feminine though the qualified noun is neuter. A similar confusion seems to occur in *hyā pōryā*, this son, where *hyā* apparently is the neuter form *hē ;* compare *pāhē*, see.

A corresponds to Standard Marāṭhī *ē* in forms such as *bhukan*, with hunger; *tyā vēḷas*, at that time; *rāh*ᵃ*las*, thou livest.

The cerebral *ṇ* is very irregularly used ; thus, *mhaṇ*ᵃ*la* and *mhan*ᵃ*la*, it was said. It is probably always pronounced as a dental *n*.

The cerebral *ḷ* is regularly used. The only exception is *kāl*, famine, which seems to be a Hindī loan-word.

Characteristic words occurring in the specimen are *tut*, thou ; *tutyā, i.e., tuchyā*, thy (oblique) ; *tē khātē*, they eat.

The Gōvārs in the Bundēlī-speaking tract of Chhindwara speak Bundēlī, and some of the irregularities mentioned above are perhaps due to intercourse with them. On the whole, however, the specimen which follows will be seen to agree with the usual Marāṭhī of the Central Provinces.

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

GŌVĀRĪ DIALECT.   (DISTRICT CHHINDWARA.)

कोन मानसाले दोन पोर होते । त्यातल्या लाहन्यान बापाले म्हणल बापा माहा
जो हिस्सा येईल तो मले दे । त्यान ते सर्व धन त्याहीले वाटून देल्ली । लहान भावान
सगळ धन जमा करून दुसऱ्या गाँवात चाल्ला गेला ।   तेथ त्यान बद्मासीत सर्व पैसा
उडून देल्ला ।   मग त्या गावात काल पडला ।   मग तो मोठा भीकारी झाला ।
तव्हा तो एका मानसा जवळ चाकर राहला ।   त्यान त्याले डुकर चारासाठी
वावरात धाडल ।   मंग त्यान म्हटल की डुकर जे खाते ते खाउन आपण पोट
भराव ।   आन त्याले कोन काही देल्ल नाही ।   मग त्यान म्हणल की, माझ्या बापा-
च्या घरी कीतीक लोकाले चांगली भाकर मिळते ।   आन मी भुकन मरतो ।   मी
आता आपल्या बापा पासी जातो, आन त्याले म्हणीन की, मी मोठ पाप केल
आता मी तुहा पोरा नोहे ।   मी तुझ्या घरचा चाकर आही ।   मंग तो तेथून
आपल्या बापा पासी गेला ।   मग त्याच्या बापान त्याले पाहल ।   तव्हा तो त्याच्या
जवळ धावत आला, आन त्याच्या गळ्याले बिलगून गेला,   आनिक त्याचा मुका
घेतला । मंग त्याचा पोरान त्याले म्हटल, बाबा म्या तुल्या सामन मीठ पाप केल ।
आता तू मले आपला पोऱ्या मानू नको । पन बापान आपल्या चाकराले सांगतल की
चांगल आंगरख आन, आन ह्याले घालून दे, आनिक त्याच्या बोटांत मुंदी घाल,
आनिक पायांत जोडा घाल, मंग आपन अन खाऊ ।   काहून की ह्या माहा
पोऱ्या इतके दिवस मेला होता आता तो जीता झाला, आनिक हरपला होता तो
सापडला मून त्याले मोठी खुसी झाली ॥

त्या वेळस त्याचा वडील पोरग वावरात होत । मंग जव्हा तो घरी आला तव्हा
त्यान नाच पाहिला ।   तव्हा त्यान एका चाकराले बलावल आनिक म्हनल की हे
काय होय, तव्हा त्यान सांगतल की तुह्या भाऊ आता आला आन तो आपल्या
बापा पासी गेला म्हून त्यान मोठ जेवन देल्ल ।   तव्हा तो मंधी जात नव्हता ।
तव्हा त्याचा बाप बाहीर आला आन त्याले समजोल । पन त्यान बापाले म्हणल की
पाहें इतके वर्स झाले मी तुही चाकरी करतो आन म्या तुह बोलन कधी ही तोडल

नाही ।   तरी तून मी आपल्या दोस्ता बरोबर खेलाव म्हणून मले   बकरीच पीलू
देछ नाहीस । आनिक ज्यान तुझ सर्व धन किसबीनी बराबर उडून देछ तो तुझा
पोऱ्या आला मून तून सर्वाले मोठ जेवन देछ ।   तव्हा त्यान त्याले म्हनल की पोरा
तुत माझा बराबर सदाई राहतस आन माझा सर्व धन तोहच आहे ।   पन खुसी
कराव हे बराबर आहे काहून का च्या तुझा भाऊ मेला होता तो आता जीता
झाला आन हरपला होता तो आता सापडला ॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

GŌVĀRĪ DIALECT.   (DISTRICT CHHINDWARA.)

TRANSLITERATION AND TRANSLATION.

Kŏn   mānᵃsā-lē   dōn   pŏr   hōtē.   Tyātᵃlyā   lāhᵃnyān
A-certain   man-to   two   sons   were.   Them-in-from   the-younger-by

bāpā-lē   mhaṇᵃla,   ' bāpā,   māhā   dzō   hissā   yēïl   tō   ma-lē   dē.'
the-father-to it-was-said, 'father,   my   what   share   will-come   that   me-to   give.'

Tyān   tē   sarv   dhan   tyāhī-lē   vāṭūn   dēllī.   Lahān
Him-by   that   all   wealth   them-to   having-divided   was-given.   The-younger

bhāvān   sagaḷ   dhan   jamā   karūn   dusᵃryā   gā̃vāt   tsāllā
brother-by   all   wealth   together having-made another into-village moved

gēlā.   Tētha   tyān   badᵃmāsīt   sarv   paisā   uḍūn
went.   There   him-by   in-debauchery   all   money   having-squandered

dēllā.   Mag   tyā   gāvāt   kāl   paḍᵃlā.   Mag   tō   mōṭhā   bhīkārī
was-given.   Then   that   into-village   famine   fell.   Then   he   great   a-beggar

dzhālā.   Tavhā   tō   ēkā   mānᵃsā-dzavaḷ   tsākar   rāhᵃlā.   Tyān   tyā-lē   ḍukar
became.   Then   he   one   man-near   a-servant   lived.   Him-by   him-to   the-swine

tsārāsāṭhī   vāvᵃrāt   dhāḍᵃla.   Maṅg   tyān   mhaṭal   kī,   ḍukar
feeding-for   into-the-field it-was-sent.   Then   him-by   it-was-said   that,   the-swine

jē   khātē   tē   khāūn   āpaṇ   pōṭ   bharāv.   Ān   tyā-lē
what   eat   that   having-eaten   by-himself   the-belly   should-be-filled.   And   him-to

kŏn   kāhī   dēll   nāhī.   Mag   tyān   mhaṇᵃla   kī,   ' māhyā
by-anybody anything was-given not.   Then   him-by   it-was-said   that,   ' my

bāpā-chyā   gharī   kītīk   lōkā-lē   tsāṅgᵃlī   bhākar   milᵃtē,   ān   mī
father-of   in-house how-many   people-to   good   bread   is-got,   and   I

bhukan   marᵃtō.   Mī   ātā   āpᵃlyā   bāpā-pāsī   dzātō,   ān   tyā-lē   mhaṇīn
hunger-with die.   I   now   my-own   father-near   go,   and   him-to   will-say

kī,   " mī   mōṭh   pāp   kēl.   Ātā   mī   tuhā   pōrā   nōhē.   Mī
that,   " by-me   great   a-sin   was-made.   Now   I   your   son   not-am.   I

tuhyā   gharᵃtsā   tsākar   āhō." '   Maṅg   tō   tēthūn   āpᵃlyā   bāpā-pāsī
your   house-staying   servant   am." '   Then   he   there-from   his-own   father-near

gēlā.   Mag   tyā-chyā   bāpān   tyā-lē   pāhal,   tavhā   tō   tyā-chyā-dzavaḷ
went.   Then   him-of   father-by   him-to   it-was-seen,   then   he   him-of-near

dhāvat   ālā,   ān   tyā-chyā   gaḷyā-lē   bilᵃgūn   gēlā,   ānik   tyā-tsā
running   came,   and   him-of   the-neck-to   having-clung   went,   and   him-of

mukā   ghĕtᵃlā.   Mang   tyā-chyā   pōrān   tyā-lē   mhaṭal,   ' bābā,   myā
a-kiss   was-taken.   Then   him-of   the-son-by   him-to   it-was-said,   ' father,   by-me

tutyā   sāman   mōṭh   pāp   kēl.   Ātā   tū   ma-lē   āpᵃlā   pōryā   mānū
thee-of   before   great   a-sin   is-made.   Now   thou   me-to   thy-own   son   consider

na-kō. '   Pan   bāpān   āpᵃlyā   tsākᵃrā-lē   sāngatal   kī,   ' tsāṅgᵃla
should-not. '   But   the-father-by   his-own   servant-to   it-was-told   that,   ' good

āṅgarᵃkha   ān,   ān   hyā-lē   ghālūn   dē,   ānik   tyā-chyā   bōṭā̃t
a-coat   bring,   and   this-to   having-put-on   give,   and   him-of   on-the-finger

mundi   ghāl,   ānik   pāyā̃t   dzōḍā   ghāl,   mang   āpan   an   khāū.
a-ring   put,   and   on-feet   a-shoe   put,   then   we   food   shall-eat.

Kāhūn   kī,   hyā   māhā   pōryā   itᵃkē   divas   mēlā   hōtā,   ātā   tō   jītā
Because   that,   this   my   son   so-many   days   dead   was,   now   he   alive

dzhālā;   ānik   harapᵃlā   hōtā,   tō   sāpaḍᵃlā.'   Mūn   tyā-lē   mōṭhī   khusī
became;   and   lost   was,   he   is-found.'   Therefore   them-to   great   joy

dzhālī.
became.

    Tyā   vēḷas   tyā-tsā   vaḍīl   pōrag   vāvᵃrāt   hōt.   Mang   dzavhā   tō
That   at-time   him-of   eldest   son   in-the-field   was.   Then   when   he

gharī   ālā,   tavhā   tyān   nāts   pāhēlā.   Tavhā   tyān   ēkā
to-the-house   came,   then   him-by   a-dance   was-seen.   Then   him-by   one

tsākᵃrā-lē   balāval,   ānik   mhanᵃla   kī,   ' hē   kāy   hōy ' ?   Tavhā
servant-to   it-was-called,   and   it-was-said   that,   ' this   what   is ' ?   Then

tyān   sāngatal   kī,   ' tuhā   bhāū   ātā   ālā,   ān   tō   āpᵃlyā
him-by   it-was-told   that,   ' thy   brother   now   came,   and   he   your-own

bāpā-pāsī   gēlā,   mhūn   tyān   mōṭh   jēvᵃn   dēll.'   Tavhā   tō
father-near   went,   therefore   him-by   great   a-feast   was-given.'   Then   he

mandhī   dzāt   navhatā.   Tavhā   tyā-tsā   bāp   bāhīr   ālā,   ān   tyā-lē
into   going   was-not.   Then   him-of   father   out   came,   and   him-to

samᵃdzōl;   pan   tyān   bāpā-lē   mhanᵃla   kī,   ' pāhē,   itᵃkē   vars
entreated;   but   him-by   the-father-to   it-was-said   that,   ' see,   so-many   years

dzhālē,   mī tuhī   tsākᵃrī   karᵃtō,   ān   myā   tuh   bōlan   kadhī   hī   tōḍal
became,   I thy   service   do,   and   by-me   thy   speech   ever   even   was-transgressed

nāhī;   tarī   tūn,   mī   āpᵃlyā   dōstā-barōbar   khēḷāv,   mhanūn
not;   still   by-thee,   by-me   my-own   friends-with   it-should-be-played,   having-said

ma-lē   bakᵃrī-ts   pīlū   dēll   nāhīs;   ānik   jyān   tuh   sarv
me-to   a-goat-of   a-young-one   was-given   not;   and   whom-by   thy   all

dhan   kisᵃbīnī-barābar   uḍūn   dēll,   tō   tuhā   pōryā   ālā,
wealth   harlots-with   having-squandered   gave,   that   thy   son   came,

mūn   tūn   sarvā-lē   mōṭh   jēvᵃn   dēll.'   Tavhā   tyān   tyā-lē
therefore   by-thee   all-to   great   a-feast   was-given.'   Then   him-by   him-to

mhanᵃla   kī,   ' pōrā,   tut   māhā   barābar   sadāi   rāhᵃtas;   ān   māhā   sarv
it-was-said   that,   ' son,   thou   of-me   with   always   livest;   and   my   all

dhan tōha-<u>ts</u> āhē ; pan khusī karāv hē barābar āhē, kāhūn
wealth *thine-alone* *is ;* *but* *joy* *should-be-made* *this* *proper* *is,* *because*

kā, hyā tuhā bhāū mēlā hōtā, tō ātā jītā <u>dz</u>hālā ; ān harapᵃlā hōtā,
that, *this* *thy* *brother* *dead* *was,* *he* *now* *alive* *became ;* *and* *lost* *was,*

tō ātā sāpaḍᵃlā. '
he *now* *is-found.* '

It has already been remarked that some of the Gōvārs of Bhandara speak Bundēlī and others Marāṭhī. During the preliminary operations of this Survey, 150 of them were reported to speak a separate dialect. The specimen printed below will show that this dialect is in reality the usual Marāṭhī of the district. It is, however, not an unmixed form of speech, but has been influenced by the various broken dialects of the neighbourhood.

The Anunāsika is usually dropped; thus, *ātā*, now; *tavhā*, then. Sometimes, however, it is preserved or changed to *n*; thus, *ātā̃*, now; *karūn*, we shall make.

The cerebral *ṭ* has always been written as *ṭh*; thus, *pōṭh*, belly; *vāṭhā*, share.

The cerebral *ṇ* is very irregularly used; thus, *māṇᵃsā-lē*, to a man; *pāṇī*, water.

The cerebral *ḷ* is always distinguished from the corresponding dental sound. It is pronounced as everywhere in the Central Provinces; thus, *ḍẕaval* and *ḍẕavar*, near; *mirᵃlā*, he was found.

The neuter gender is constantly confounded with the masculine; thus, *hā kā āhē*, what is this? *itᵃlē varsā ḍẕhālē*, so many years passed; *āpᵃlā kāma-ṯs*, our business.

The dative takes the suffix *lē*; thus, *bāpā-lē*, to a father. 'To him' is *tyā-lā* and *tyā-lē*; 'their' *tyāhi-ṯsā*. The suffix of the agent-instrumental is *nē* or *na*; thus, *bhukē-nē*, with hunger; *bāpā-na*, by the father.

The verb substantive is *āhā* and *āhō*, I am; *āhē* and *āhẹs*, thou art; *āhē* and *āhēt*, they are, etc.

The present tense of finite verbs is usually formed as in the common Marāṭhī of the district; thus, *mī marᵃtō*, I die; *tē mārᵃtē(t)*, they strike. Irregular forms are *mī ḍẕātū*, I go; *mī mārᵃtā*, I strike; *āmhī ḍẕāhun*, we go. The final *n* of the latter form is probably for the Anunāsika.

The past tense of intransitive verbs is regular. *Mī ālun*, I have come, stands for *mī ālõ*. *Mī gēlā*, I went, is apparently a perfect.

The past tense of transitive verbs is sometimes regularly formed; thus, *tyā-nē vāṭhā karūn dēlā*, him-by division having-made was given. The first person singular, however, ends in *lō*, the third person singular often in *lan*, and the first person plural in *lū*; thus, *mī pāp kēlō*, I did sin; *tyā-na tyā-lē dhāḍᵃlan*, him-by him it-was-sent; *āmhī mārᵃlū*, we struck; *āpᵃlī sampat khōun dēllan*, he squandered his property. It will be seen that the construction is sometimes active, and there is a distinct tendency to disregard the difference between the two conjugations. Thus we also find *tō gēlan*, he went.

Forms such as *mī asūn*, I shall be, I may be; *mī mārūn*, I should strike, which are reported to exist, do not occur in the specimen.

In other respects the dialect will be seen to agree with the usual Marāṭhī of the district.

[No. 70.]

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INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

Gōvārī Dialect.   (District Bhandara.)

एका माणसालें दोघ लेक होते । दोघा पोरा-मंधील लहान पोऱ्या बापालि बोलला । बाबा जो पैसा आहे त्याचा वाठा माझा मालें दे । मंग त्यानि पैसाचा

वाठा करून देला ।   मग थोड्या दिवसानँ   लहान पोरगा समदा   पैसा घेऊन टूर गाँवाले चालला गेला ।   तेथ जाऊन-सन्या वेजाह्या खर्च करून आपली संपत खोऊन देह्न ।   सर्व पैसा खर्चून-सनी मंग ल्या गाँवाँत मोठा फाका पडला । माह्गग पडला तर ल्याले अडचन झाली ।   तो ल्या गाँवच्या भाल्या माणसा- जवळ जाऊन राह्िला ।   ल्यान आपल्या वावरात ल्याले डुकर चारावाले ध्याडलन । तह्या डुकर जे फोल खात होति ते खाऊन आपला पोठ भरावा अस ल्याले वाठला । ल्याला कोणी काँह्िँ नाह्िी देह्न ।   मंग तो अकलित आला आणि म्हणलन, माझ्या बाबाच्या घरी चाकर माणसाले बहु भाकर खायाले आहे ।   आता मी भुकिनें मरतो ।   मी उठून आपल्या बापा जवळ जाईन, अन ल्याला म्हणीन, बाबा मी देवा-जवळ अन तुझ्या सामनें पाप केलो असीन, आज-पासून तुझ्या लेका- परमाण नाह्िी राह्िलो ।   चाकरा-परमाण आता मले ठेव ।   मंग आपल्या बाबा- जवळ गेला ।   तह्या दुरनच पाह्ून-सनी बापाले दया आली ।   तेहून उठून गेलन लेकाच्या गळ्याले भोंबून-सनी चुमा घेतला ।   मंग पोरान म्हणलन ।   मी देवा- जवळ आणिक तुझ्या सामनें पाप केलो ।   आज-पासून तुझा लेक म्हणवाचा योगत काँह्िँ राह्िलो नाह्िँ ।   मंग बापान आपल्या चाकराले सांगलन चांगला आंगडा याले घालावाले द्या ।   याच्या बोठात आंगुठी (मुदी) ठाकावाले द्या , जोडा वी पायाँत ठाकावाले द्या ।   खाऊन आताँ आम्ही खुशी करून ।   ह्या लेक मेला ह्ोता, जिता होऊन-सनी आला ।   ह्वडला ह्ोता तो आला ।   तह्या ते अनन्द करु लागले ॥

       या वेळेस ल्याचा मोठा लेक वावरात ह्ोता ।   मंग यान घरा-जवळ येऊन उभा राह्ून आवाज एकलन ।   तह्या एका माणसाले बोलावून-सनी खबर घेतली, ह्या का आहे ।   ल्यान सांगलन, ह्या तुझा भाऊ आला आहे, तुझ्या बापाले ह्या सुखरीत मिरला ।   मंग मोठा पाह्ुणचार केलन ।   तह्या ल्याले मोठा राग आला । तर घराँत नाह्िँ गेला ।   ल्याचा बाप बाह्िर आला, अन ल्याले समजवु लागला । मंग ल्यान बापाले   उत्तार देलन, इतले वरसा झाले मी तुझी चाकरी करतो । अगा मी तुझा हुकूम काँह्िी मोडलो नाह्िँ ।   मी संग्याची खुशी करावाले काँह्िँ बकरा देल्या नाह्िँ । अन यान समदा पैसा किजबीण-बराबर उडवून-सन्या आणखीन बापा-जवळ आला, ल्याच्यासाठी मोठा जीवण केलन ।   मंग तह्या बापान म्हणलन, पोरा तु ह्मेशा माझ्या-बरोबर आहेस ।   ह्या आताँ जितली धन-दौलत घराँत आहे ती तुझीच आहे ।   आताँ खुशी करावाचा आपला कामच ह्ो ।   ह्या तुझा भाऊ मेला ह्ोता आताँ जिता झाला, ह्वडला ह्ोता तो साँपडला आहे ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

GŌVĀRĪ DIALECT. (DISTRICT BHANDARA.)

TRANSLITERATION AND TRANSLATION.

Ēkā māṇ^asā-lē dōgha lēk hōtē. Dōghā pōrā-mandhīl lahān
A-certain man-to two sons were. Both sons-from-among the-younger

pōryā bāpā-lē bōl^alā, 'bābā, dzō paisā āhē tyā-tsā vāṭhā mādzhā mā-lē
son the-father-to spoke, 'father, what money is that-of share my me-to

dē.' Maṅg tyā-nē paisā-tsā vāṭhā karūn dēlā. Maṅg thōḍyā
give.' Then him-by the-money-of share having-made was-given. Then a-few

div^asā-nā lahān pōr^agā sam^adā paisā ghēūn dūr gā̃vā-lē tsāl^alā
days-in the-younger son all money having-taken far a-village-to moved

gēlā. Tētha dzāūn-sanyā bē-jāhā kharts karūn āp^alī sampat
went. There having-gone misplaced expense having-made his-own property

khōūn dēllan. Sarv paisā khartsūn-sanī maṅg tyā gā̃vã̄t mōṭhā
having-squandered gave. All money having-spent then that in-village great

phākā paḍ^alā. Māhāg paḍ^alā, tar tyā-lē aḍ^atsan dzhālī. Tō tyā
famine fell. Dearness fell, then him-to a-difficulty became. He that

gā̃v^achyā bhalyā māṇ^asā-dzaval dzāūn rāhilā. Tyā-na āp^alyā
village-inhabiting well-to-do man-near having-gone lived. Him-by his-own

vāv^arāt tyā-lē ḍukar tsārāvā-lē dhāḍ^alan. Tavhā ḍukar jē phōī khāt
in-a-field him-to the-swine feed-to it-was-sent. Then the-swine what husks eating

hōtē tē khāūn āp^alā pōṭh bharāvā asa tyā-lē vāṭh^alā.
were that having-eaten his-own belly should-be-filled so him-to it-appeared.

Tyā-lā kōṇī kā̃hĩ nāhī dēlau. Maṅg tō ak^alēt ālā, aṇi
Him-to by-anybody anything not was-given. Then he in-senses came, and

mhaṇ^alau, 'mājhyā bābā-chyā gharī tsākar māṇ^asā-lē bahu bhākar khāyā-lē
it-was-said, 'my father-of in-house servants men-to much bread to-eat

āhē. Ātā mī bhukē-nē mar^atō. Mī uthūn āp^alyā bāpā-dzaval
is. Now I hunger-with die. I having-arisen my-own father-near

dzāīn an tyā-lā mhaṇīn, "bābā, mī Dēvā-dzaval an
will-go and him-to will-say, "father, by-me God-near and

tujhyā sām^anē pāp kēlō asīn, ādz-pāsūn tujhyā lēkā-par^amāṇ nāhī
of-thee before a-sin done will-be, to-day-from thy son-like not

rāh^alō, tsāk^arā-par^amāṇ ātā ma-lē thēv." ' Maṅg āp^alyā bābā-dzaval
I-remained, a-servant-like now me place." ' Then his-own father-near

gēlā. Tavhā durᵃna-ts pāhūn-sanī bāpā-lē dayā ālī.
he-went. *Then* *from-a-distance-even* *having-seen* *the-father-to* *compassion* *came.*

Tēthūn uthūn gēlan, lēkā-chyā galyā-lē dzhōmbūn-sanī
There-from *having-arisen* *he-went,* *the-son-of* *the-neck-to* *having-embraced*

tsumā gētᵃlā. Mang pōrā-na mhanᵃlan, 'mī Dēvā-dzaval ānik tujhyā
a-kiss *was-taken.* *Then* *the-son-by* *it-was-said,* *'by-me* *God-near* *and* *of-thee*

sāmᵃnē pāp kēlē. Ādz-pāsūn tudzhā lēk mhanᵃvā-tsā yōgat kāhī
before *sin* *was-done.* *To-day-from* *thy* *son* *being-called-of* *fit* *at-all*

rāhᵃlō nāhĩ.' Mang bāpā-na āpᵃlyā tsākᵃrā-lē sāngᵃlan, ' tsāngᵃlā
I-lived *not.'* *Then* *the-father-by* *his-own* *servant-to* *it-was-told,* *' good*

āngᵃdā yā-lē ghālāvā-lē dyā. Yā-chyā bōthāt ānguthī (muudī)
coat *this-one-to* *to-put-on* *give.* *This-of* *on-a-finger* *a-ring* *(a-ring)*

thākāvā-lē dyā, dzōdā bī pāyãt thākāvā-lē dyā. Khāūn
to-put-on *give,* *a-shoe* *also* *on-feet* *to-put-on* *give.* *Having-eaten*

ātã āmhī khuśī karūn. Hā lēk mēlā hōtā, jitā hōūn-sanī
now *we* *rejoicing* *shall-make.* *This* *son* *dead* *was,* *alive* *having-become*

ālā; davadᵃlā hōtā, tō ālā.' Tavhā tē anand karu lāgᵃlē.
came; *lost* *was,* *he* *came.'* *Then* *they* *joy* *to-make* *began.*

Yā vēlēs tyā-tsā mōthā lēk vāvᵃrāt hōtā. Mang yā-na
This *at-time* *him-of* *the-elder* *son* *in-the-field* *was.* *Then* *this-one-by*

gharā-dzaval yēūn ubhā rāhūn āvādz ēkᵃlan. Tavhā ēkā
the-house-near *having-come* *standing* *having-remained* *music* *was-heard.* *Then* *one*

mānᵃsā-lē bōlāvūn-sanī khabar ghētᵃlī, 'hā kā āhē?' Tyā-na sāngᵃlan,
man-to *having-called* *news* *was-taken,* *'this* *what* *is?'* *Him-by* *it-was-told,*

'hā tudzhā bhāū ālā āhē. Tujhyā bāpā-lē hā sukh-rīt mirᵃlā. Mang
'this *thy* *brother* *come* *is.* *Thy* *father-to* *this* *safe* *was-met.* *Then*

mōthā pāhunᵃtsār kēlan.' Tavhā tyā-lē mōthā rāg ālā.
great *hospitable-reception* *was-made.'* *Then* *him-to* *great* *anger* *came.*

Tar gharãt nāhĩ gēlā. Tyā-tsā bāp bāhēr ālā, an tyā-lē
And *into-house* *not* *he-went.* *Him-of* *father* *out* *came,* *and* *him-to*

samᵃdzavu lāgᵃlā. Mang tyā-na bāpā-lē uttār dēlan, ' itᵃlē
to-entreat *began.* *Then* *him-by* *the-father-to* *reply* *was-given,* *' so-many*

varᵃsā dzhālē, mī tujhī tsākᵃrī karᵃtō. Agā, mī tudzhā hukūm kāhī
years *became,* *I* *thy* *service* *do.* *O,* *by-me* *thy* *order* *ever*

mōdᵃlō nāhĩ. Mī sangyā-chī khuśī karāvā-lē kāhĩ bakᵃrā dēlyā
was-broken *not.* *I* *the-friends-of* *pleasure* *make-to* *ever* *a-goat* *was-given*

nāhĩ. An yā-na samᵃdā paisā kidzᵃbīn-barābar udᵃvūn-sanyā ānᵃkhīn
not. *And* *this-one-by* *all* *money* *harlot-with* *having-squandered* *again*

bāpā-dzaval ālā, tyā-chyāsāthī mōthā jēvan kēlan.' Mang
the-father-near *came,* *him-of-for* *great* *a-feast* *is-made.'* *Then*

tavhā   bäpā-na   mhaṇ⁰lan,   ' pōrā,   tu   hamēśā   mājhyā-barōbar
at-that-time   *the-father-by*   *it-was-said,*   *' son,*   *thou*   *always*   *of-me-with*

āhēs.   Hā   ātā̃   jit⁰lī   dhan-daulāt   gharā̃t   āhē   tī   tujhī-ts   āhē.
art.   *This*   *now*   *as-much*   *wealth*   *in-house*   *is*   *that*   *thine-alone*   *is.*

Ātā̃   khuśī   karāvā-tsā   āp⁰lā   kāma-ts   hō.   Hā   tudzhā   bhāū   mēlā
Now   *merriment*   *to-make*   *our*   *duty-verily*   *is.*   *This*   *thy*   *brother*   *dead*

hōtā,   ātā̃   jitā   dzhālā ;   davad⁰lā   hōtā,   tō   sā̃pad⁰lā   āhē.'
was,   *now*   *alive*   *became;*   *lost*   *was,*   *he*   *found*   *is.'*

KŌSHṬĪ DIALECT.

This is the dialect of the Kōshṭīs or weavers of Berar. It has been reported as a separate dialect from Akola, Ellichpur and Buldana. The following are the revised figures returned for the purposes of this Survey :—

Akola	300
Ellichpur	500
Buldana	2,100
Total .	2,900

No specimens have been received from Buldana, but there is no reason to suppose that the dialect of the weavers in that district differs from that of the rest of the population.

The dialect of the Kōshṭīs of Akola is merely the ordinary Marāthī of the district, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows :—

[No. 71.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

Kōshṭī Dialect.   (District Akola.)

एका मनुष्याला दोघ पोर होते। ल्या-पैकी लहान पोरान आपल्या बापाला म्हटल, बा , जो माझ्या वाट्याला जिनगीचा हिस्सा येईल तो मला दे । बापान आपली जिनगी पोराला वाटून दिली । लई रोज झाल नाईंत तोच लहान पोरान सर्व जिनगी एका ठिकानी केली, आनिक टूर देशाला चालला गिला । आनिक तेथे उधळेपनाने वागून सर्व जिनगी नास केली । आनिक ज्या वक्ती सर्व पैसा ल्यान खर्च केला, ल्या वक्ती ल्या देशाँत मोठा काय पडला, व ल्याला गरज पडू लागली । आनिक तो गिला, आनिक ल्या देशाँतील रहवाशाच्या घरी नौकर राह्यला, व ल्यान आपल्या वावरा-मंदी ल्याला डूक्कर चारायाला धाडल । आनिक जो कोंडा डुकराय-न खाल्ला ल्याच कोंड्याने ल्यान आपल पोट आनंदान भरल असत । आनिक एका-हि मनुष्यान ल्याले काही दिल नाही । आनिक ज्या वक्ती ल्यान अक्कल धरली ल्या वक्ती तो म्हनाला, माझ्या बापाच्या किती घरी ठेवलेल्या नोकराना भाकर खाउनी-ध्यानी उरन्या-इतक ा असेल, व मी तर उपाशी मरतो ॥

2 p 2

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

Kōshṭī Dialect.   (District Akola.)

TRANSLITERATION AND TRANSLATION.

Ēkā manushyā-lā dōgha pōr hōtē.   Tyā-paikī   lahān   pōrā-na
One   man-to   two   sons were.   Them-from-among the-younger   son-by

āpᵃlyā   bāpā-lā   mhaṭᵃlā,   'bā,   dzō   mājhyā vātyā-lā   jinᵃgī-tsā
his-own   father-to   it-was-said,   'father,   what   my   share-to   the-property-of

hissā   yēīl   tō   ma-lā   dē.'   Bāpā-na   āpᵃlī   jinᵃgī   pōrā-lā
share   will-come   that   me-to   give.'   The-father-by   his-own   property   the-sons-to

vāṭūn   dilī.   Laī   rōdz   dzhāla   nāhĩt,   tō-ts   lahān
having-divided   was-given.   Many   days   became   not,   then-just   the-younger

pōrā-na   sarv   jinᵃgī   ēkā   ṭhikānī   kēlī   ānik   dūr   dēśā-lā
son-by   all   property   one   in-place   was-made   and   far   country-to

tsālᵃlā   gēlā;   ānik   tēthē   udhaḷē-panā-nē   vāgūn   sarv   jinᵃgī   nās
moved   went;   and   there   riotousness-with   having-behaved   all   property   waste

kēlī.   Ānik   jyā   vaktī   sarv   paisā   tyā-na   khartS-kēlā
was-made.   And   which   at-time   all   money   him-by   was-spent

tyā   vaktī   tyā   dēśãt   mōṭhā   kāy   paḍᵃlā,   va   tyā-lā   garadz
that   at-time   that   in-country   mighty   famine   fell,   and   him-to   want

paḍū   lāgᵃlī.   Ānik   tō   gēlā,   ānik   tyā   dēśãtīl   rahᵃvāśā-chyā
to-fall   began.   And   he   went,   and   that   country-in-from   an-inhabitant-of

gharī   naukar   rāhyᵃlā,   va   tyā-na   āpᵃlyā   vāvᵃrā-mandī   tyā-lā   ḍūkkar
in-house   a-servant   lived,   and   him-by   his-own   field-into   him   swine

tsārāyā-lā   dhāḍᵃla.   Ānik   dzō   kōṇḍā   ḍukᵃrāy-na   khāllā   tyā-ts
to-feed   it-was-sent.   And   what   husk   swine-by   was-eaten   those-even

kōṇḍyā-nē   tyā-na   āpᵃla   pōṭ   ānandā-na   bharᵃla   asᵃta;   ānik
husks-with   him-by   his-own   belly   gladness-with   filled   might-have-been;   and

ēkā-hi   manushyā-na   tyā-lē   kāhī   dila   nāhī.   Ānik   jyā   vaktī
one-even   man-by   him-to   anything   was-given   not.   And   which   at-time

tyā-na   akkal   dharᵃlī   tyā   vaktī   tō   mhanālā,   'mājhyā   bāpā-chyā   kitī
him-by   sense   was-held   that   at-time   he   said,   'my   father-of   how-many

gharī   thēvᵃlēlyā   nōkᵃrā-nā   bhākar   khāunī-śyānī   urᵃnyā-itᵃkī   miḷat
in-house   kept   servants-to   bread   having-eaten   to-spare-so-much   obtained

asēl,   va   mī   tar   upāśī   marᵃtō.'
might-be,   and   I   then   hungry   die.'

In Ellichpur the so-called Kōshṭī is identical with the so-called Raṅgārī, the dialect of the Raṅgārīs or dyers. Each has been reported to be spoken by 250 individuals. Neither of them is a separate dialect, but only the ordinary Marāṭhī spoken by the lower classes in the district. As in the so-called D̲zhārpī, a cerebral ḍ between vowels is pronounced as l ; thus, ghōḷā, a horse. The cerebral ḷ has been transliterated as l, y, and ḍ ; thus, ḍōḷā and ḍōyā, an eye ; d̲zōḷ and d̲zōḍ, near. It must be inferred that the pronunciation of ḍ does not materially differ from that of l. Occasionally we also find forms such as paḍᵃlā, he fell, where the ḍ has been preserved. Ava and avi are pronounced as ō, as is also the case in the so-called Kuṇᵇbī of Buldana and other vulgar forms of speech. Thus, d̲zōḷ, near ; samda dhan uḍōla, all his property was wasted.

The beginning of the Parable of the Prodigal Son which follows will, however, be sufficient to show that the so-called Kōshṭī of Ellichpur is not different from the ordinary Marāṭhī of the district.

[No. 72.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

Kōshṭī Dialect. (District Ellichpur.)

TRANSLITERATION AND TRANSLATION.

एका मानसाले दोन पोर व्हते । त्यातील लाहेना बापाले म्हनते बावा जो जिनगीचा हिस्सा फिरल तो मले दे । मंग त्यान त्या दोघाले राभद् वाटून देछी । मंग काहीका दिसान लाहेना पोरग अवघ धन गोया करून बु टूर ग्येला । अन तथी समद् धन उडोल । अवघ सरल्या-वर तथी दुकय पडला । तवा त्याले मोठ कोड पडल । मंग तो तथी एका गिरस्ता-जोड राहिला । त्यान त्याले डुकर चाराले आपल्या वावरा-मंधी पाठोल । तवा डुकर जे फोतर खात व्हते ते खाऊन-श्रेन्या राहाव अस त्याले कयल । अन त्याले कोन काही खायाले बी देल नाही । मंग-स्न्या तो सुदी-वर आला अन म्हनाला , माझ्या बापाच्या इथीं किती भन पोट-भर खात असतील अन मी अथी भुकेन मरतो । मी उठून-स्न्या बापा-जोड जाईन, अन त्याले म्हनील, अरि बावा, म्या देवा-सामने व तुझ्या सामने मोठ पाप केल । अथून-स्न्या तुझ्या पोरग म्हन्या लायक मी नाही । मले तुझ्या नवकरा-परमान ठिव ॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KŌSHṬĪ DIALECT.   (DISTRICT ELLICHPUR.)

TRANSLITERATION AND TRANSLATION.

Ēkā mānᵃsā-lē dōn pōr vhatē. Tyātīl lāhēnā bāpā-lē mhanᵃtē, 'bāvā,
One man-to two sons were. Of-them younger father-to says, 'father,

dzō jinᵃgī-tsā hissā phiral tō ma-lē dē.' Maṅg tyā-na tyā dōghā-lē rāśad
which estate-of share will-fall that me-to give.' Then him-by those both-to estate

vāṭūn dēllī. Maṅg kāhīkā disā-na lāhēnā pōrᵃga avᵃgha dhan
having-divided was-given. Then some days-after younger son whole wealth

gōyā-karūn bu dūr gyēlā. An tathī samᵃda dhan uḍōla. Avᵃgha
having-collected very far went. And there all property was-wasted. All

sarᵃlyā-var tathī dukay paḍᵃlā. Tavā tyā-lē mōṭha kōḍa paḍᵃla. Maṅg
being-spent-on there famine fell. Then him-to great difficulty fell. Then

tō tathī ēkā girastā-dzoḍ rāhilā. Tyā-na tyā-lē ḍukar tsārā-lē āpᵃlyā
he there one householder-near lived. Him-by him swine to-feed his-own

vāvᵃrā-mandhī pāṭhōla. Tavā ḍukar jē phōtᵃra khāt vhatē tē
field-in it-was-sent. Then swine what husks eating were those

khāūn-śēnyā rāhāva asa tyā-lē kayᵃla. An tyā-lē kōna
having-eaten it-should-be-lived so him-to it-appeared. And him-to by-anyone

kāhī khāyā-lē bī dēla nāhī. Maṅg-sanyā tō sudī-var ālā an
anything to-eat also was-given not. Afterwards he senses-on came and

mhanālā, 'mājhyā bāpā-chyā-ithī̃ kitī dzhan pōt-bhar khāt asᵃtīl. An
said, 'my father's-in how-many persons belly-full eating may-be. And

mī athī bhukē-na marᵃ-tō. Mī uṭhūn-sanyā bāpā-dzōḍ dzāīn, an tyā-lē
I here hunger-by die. I having-arisen father-near will-go, and him-to

mhanīl, "arē bāvā, myā Dēvā-sāmᵃnē an tuhyā-sāmᵃnē mōṭha pāp kēla.
will-say, " O father, by-me God-before and of-thee-before great sin was-made.

Athūn-sanyā tuhyā pōrᵃga mhanyā lāyak mī nāhī; ma-lē tuhyā navᵃkᵃrā-parᵃmāna
Henceforth thy son to-be-called fit I am-not; me thy servant-like

thiv." '
keep." '

KUMBHĀRĪ.

The potters of Berar and the Central Provinces have been reported to speak a separate dialect called Kumbhārī, *i.e.* potters' language. The following are the revised figures:—

Akola	.	4,500
Buldana	.	580
Chhindwara	.	4,400
Chanda	.	1,000
Bhandara	.	30
	Total	10,510

The specimens forwarded from the districts show that the Kumbhārī dialect is a mere fiction. The Kumbhārs of Akola speak the ordinary Marāṭhī of Berar, while those of Buldana use a form of Bundēlī. In Chhindwara some of them speak Bundēlī and others the usual Marāṭhī dialect of the Central Provinces. The potters of Chanda are now reported to speak Kōmṭāū, a broken dialect of Telugu, and the Kumbhārī of Bhandara is a broken form of Baghēlī.

In this place we have only to deal with the Marāṭhī speaking Kumbhārs of Akola and Chhindwara. The dialects of the others will be described in their proper places.

The Kumbhārī of Akola is identical with the form of Marāṭhī spoken by the Kuⁿbīs and others in the district, as will be seen from the first few lines of the Parable of the Prodigal Son which follows.

[No. 73.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KUMBHĀRĪ DIALECT. (DISTRICT AKOLA.)

कोन्या एका मानसाले दोन पोर होते । त्यातला एक लहान बापाले म्हने, बा , जो जिनगीचा हिस्सा मले येईल तो दे । मंग त्यान त्याले पैसा वाटून दिला । मंग थोड्या दिसान लहान पोरान पैसा जमा केला आन दूर मुलका-वर गेला । मंग तथी उधळ्यापनान राहला , आन आपला सारा पैसा गमावला । मंग त्यान सारा पैसा गमावल्या-वर , त्या मुलकांत महागी पडली । त्या-मुये त्याले विचार पडला । तव्हा तो त्या मुलकातल्या एका मानसा-जोळ जाऊन राहला । त्यान त्याले डुक्कर चायाले आपल्या वावरात धाडल ॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KUMBHĀRĪ DIALECT.   (DISTRICT AKOLA.)

Kōnyā   ēkā   mānᵃsā-lē   dōn   pōr   hōtē.   Tyātᵃlā   ēk   lahān   bāpā-lē
Certain   one   man-to   two   sons   were.   Them-in-from   one   younger   father-to

mhanē,   ' bā,   dzō   jinᵃgī-tsā   hissā   ma-le   yēīl   tō   dē.'   Maṅg   tyā-na
said,   'father,   what   property-of   share   me-to   will-come   that   give.'   Then   him-by

tyā-lē   paisā   vāṭūn   dilā.   Maṅg   thōḍyā   disā-na   lahān   pōrā-na
him-to   money   having-divided   was-given.   Then   a-few   days-in   the-younger   son-by

paisā   dzamā   kēlā,   ān   dūr   mulᵃkā-var   gēlā.   Maṅg   tathī   udhᵃlyā-panā-na
money   together   was-made,   and   far   country-into   went.   Then   there   riotousness-with

rāhᵃlā,   ān   āpᵃlā   sārā   paisā   gamāvᵃlā.   Maṅg   tyā-na   sārā   paisā
lived,   and   his-own   all   money   was-squandered.   Then   him-by   all   money

gamāvᵃlyā-var   tyā   mulᵃkẫt   mahāgī   paḍᵃlī,   tyā-muyē   tyā-lē   vitsār
was-squandered-after   that   in-country   dearness   fell,   therefore   him-to   consideration

paḍᵃlā.   Tavhā   tō   tyā   mulᵃkātᵃlyā   ēkā   mānᵃsā-dzōl   dzāūn   rāhᵃlā.   Tyā-na
fell.   Then   he   that   country-in-of   one   man-near   having-gone   lived.   Him-by

tyā-lē   ḍukkar   tsāryā-lē   āpᵃlyā   rāvᵃrāt   dhāḍᵃla.
him-to   swine   to-feed   his-own   into-field   it-was-sent.

The Kumbhārs of Chhindwara speak, some Bundēlī, and some Marāṭhī. It is not possible to decide how many of the 4,400 speakers should be assigned to each language, and the whole total has, therefore, been put down as belonging to Bundēlī. See Vol. IX, Part I.

The Marāṭhī dialect of Kumbhārī in Chhindwara is identical with other Marāṭhī dialects of the neighbourhood, such as Dhanᵃgarī, Gōvārī, etc., and the first lines of the Parable of the Prodigal Son which follow will show that it is in reality only a form of Nāgpurī.

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KUMBHĀRĪ DIALECT.   (DISTRICT CHHINDWARA.)

एका मानसाले दोन पोर होति । त्यातून लहान बापास म्हनाला, बाबा
जो आमचा हिस्सा आहे तो आम्हाले दे । त्यान ते सगळी संपत दोघा पोराले

वाटून देल्ही । लहान भाऊ सगळ धन जमा करून दूसऱ्या देशात निघून गेला ।
तेथ जाऊन बाधवाई पैसा खर्च करून उडवून देल्हा । तेथ ल्यान ते सगळ खर्चून
टाकल्या-वर ल्या देशात मोठा दुकाळ पडला । मग ल्याले अडचन पडू लागली ।
तव्हा तो एका भल्या मानसा-पासी जाऊन राहला । ल्यान आपल्या वावरात
डुकर चाराले लावले । तव्हा डुकर जे साल खात होते तेच खाऊन आपन
आपल पोट भराव अस ल्यास वाटल, अन कोन काही ल्याले देल्ह नाही ॥

TRANSLITERATION AND TRANSLATION.

Ēkā	mān°sā-lē	dōn	pōr	hōtē.	Tyātūn	lahān	bāpās
One	*man-to*	*two*	*sons*	*were.*	*Them-in-from*	*the-younger*	*to-the-father*
mhanāla,	' bābā,	dzō	ām-tsā	hissā	āhē,	tō	āmhā-lē	dē.'
said,	*'father,*	*what*	*of-us*	*share*	*is,*	*that*	*us-to*	*give.'*
Tyā-na	tē	sag°ḷī	sampat	dōghā	pōrā-lē	vāṭūn	dēllī.
Him-by	*that*	*all*	*property*	*both*	*sons-to*	*having-divided*	*was-given.*
Lahān	bhāū	sagaḷ	dhan	dzamā	karūn	dūs°ryā
The-younger	*brother*	*all*	*wealth*	*together*	*having-made*	*another*
dēśāt	nighūn	gēlā.	Tēth	dzāūn	bādh°vāī	paisā
into-country	*having-gone*	*went.*	*There*	*having-gone*	*riotously*	*the-money*
kharts	karūn	uḍ°vūn	dēllā.	Tēth	tyā-na	tē
expense	*having-made*	*having-squandered*	*was-given.*	*There*	*him-by*	*that*
sagaḷ	khartsūn	ṭāk°lyā-var	tyā	dēśāt	mōṭhā	dukāḷ
all	*having-spent*	*being-thrown-after*	*that*	*in-country*	*mighty*	*famine*
paḍ°lā.	Mag	tyā-lē	aḍ°tsan	paḍū	lāg°lī.	Tavhā	tō	ēkā	bhalyā
fell.	*Then*	*him-to*	*difficulty*	*to-fall*	*began.*	*Then*	*he*	*one*	*well-to-do*
mān°sā-pāsī	dzāūn	rāh°lā.	Tyā-na	āp°lyā	vāv°rāt	dukar
man-near	*having-gone*	*lived.*	*Him-by*	*his-own*	*into-field*	*swine*
tsārā-lē	lāv°lē.	Tavhā	ḍukar	jē	sāl	khāt	hōtē,	tē-ts
feed-to	*it-was-sent.*	*Then*	*the-swine*	*what*	*husks*	*eating*	*were,*	*that-very*
khāūn	āpan	āp°la	pōṭ	bharāv	asa	tyās	vāṭ°la,
having-eaten	*by-himself*	*his-own*	*belly*	*should-be-filled*	*so*	*to-him*	*it-appeared,*
an	kōn	kāhī	tyā-lē	dēll	nāhī.
and	*by-anybody*	*anything*	*him-to*	*was-given*	*not.*

KUNᴬBĀŪ.

The Kunᵃbīs or husbandmen of Chanda are sometimes said to speak a separate dialect called *Kunᵇbāū*. It is stated to be identical with *Kōhḷī*, the dialect of a well-known rice-growing and tank-making class of cultivators.

The estimated figures are as follows :—

Kunᵃbāū 102,550
Kōhḷī 7,600
                                                                          ——————
                                                  Total   . 110,150

The beginning of the Parable of the Prodigal Son which follows will show that this dialect does not differ from the ordinary Marāṭhī of the district. The only thing to be noted is a marked tendency to drop the neuter gender and replace it by the masculine. Thus, *dōgha lēkᵃra* (neuter) *hōtē* (masculine), two children were ; *lēkᵒru gēlā*, the son went. Here *lēkᵒru*, which is originally a neuter word meaning ' child,' is used as a masculine noun meaning ' son.' Note also the masculine form *hyā*, this.

[No. 75.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

Kunᴬbāū Dialect.   (District Chanda.)

कोनि एका मानसाले दोघ लेकर होते । त्या पैकी लहान बापाले म्हनते,
बापा माहा मालमत्तेचा हिस्सा मले येवाचा तो दे । मंग त्यान लेकाले धन वाटून
देल्हा । मंग थोड्या रोजान लहान लेकरू सार जमा करून टूरच्या मुलखात गेला ।
आनिक त्या ठिकानी उधळेपना करून आपली जमा बरबात केली । मंग त्याची
सारी जिनगी बरबात झाल्या-वर त्या मुलखात मोठा माहाग पडला । त्या-करिता
त्याले नुपर पडली । तव्हा तो त्या मुलूखच्या एका मोठ्या मानसाच्या-जवर जाऊन
राहिला । मंग त्यान त्याले डुकर चाराले आपल्या वावरात पाठवला । तव्हा डुकर
टीकर खात होते, त्या-वर त्यान आपल पोट भराव अस त्याले वाटल, म्हनून
कोनीच त्याले काही देल्ह नाही । मंग तो सुदी-वर येऊन म्हनाला, माझ्या बापाच्या
घरी कितीकाच चाकराले पोटभर भाकर मिळते, व मी भुकेन मरतो । मी येथून
आपल्या बापा-कड जाऊन त्याले म्हनील की, ये बापा मी देवाच्या विरुध व तुझ्या
सामने पाप केल आहे । आज-पासून तुझा लेक म्हनाले मी योग्य नाही । तू
आपल्या येका चाकरा-वानी मले ठेव । मंग तो उठून आपल्या बापा-कड गेला ॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KUN·BĀŬ DIALECT. (DISTRICT CHANDA.)

TRANSLITERATION AND TRANSLATION.

Kōni ēkā mān⁵sā-lē dōgha lēkˣra hōtē. Tyā-paikī lahān
A-certain one man-to two sons were. Them-from-among the-younger

bāpā-lē mhan⁵tē, ' bāpā, māhā mālˣmattē-tsā hissā ma-lē yēvā-tsā tō
father-to says, 'father, my the-property-of the-share me-to to-come that

dē.' Maṅg tyā-na lēkā-lē dhan vāṭūn dēllā. Maṅg thōḍyā
give.' Then him-by sons-to wealth having-divided was-given. Then a-few

rōdzā-na lahān lēkˣru sāra jamā karūn dūrˣchyā mulˣkhāt
days-in the-younger son all together having-made far-off into-country

gēlā. Ānik tyā ṭhikānī udhˣlē-panā karūn āpˣlī jamā
went. And that at-place spendthriftness with his-own property

barˣbāt kēlī. Maṅg tyā-chī sārī jin⁵gī barˣbāt dzhālyā-var
squandered was-made. Then him-of all property squandered becoming-on

tyā mulˣkhāt mōṭhā māhāgr pɑḍˣlā Tyā-karitā tyā-lē nupar paḍˣlī.
that in-country mighty dearness fell That-for him-to difficulty fell.

Tavhā tō tyā mulūkhˣchyā ēkā mōṭhyā mān⁵sā-chyā-dzavar dzāūn
Then he that country-inhabiting one great man-of-near having-gone

rāhēlā. Maṅg tyā-na tyā-lē ḍukar tsārā-lē āpˣlyā vāvˣrāt pāṭhavˣlā. Tavhā
lived. Then him-by him-to pigs to-graze his-own into-field was-sent. Then

ḍukar ṭōkar khāt hōtē, tyā-var tyā-na āpˣla pōṭ bharāva asa
pigs husks eating were, that-on him-by his-own belly should-be-filled so

tyā-lē vāṭˣla; mhanūn kōnī-ts tyā-lē kāhī dēlla nāhī.
him-to it-appeared ; therefore (by-)any body-even him-to anything was-given not.

Maṅg tō sudī-var yēūn mhanālā, ' mājhyā bāpā-chyā gharī kitīkā-ts
Then he senses-on having-come said, ' my father-of at-house several

tsākˣrā-lē pōṭ-bhar bhākar milˣtē; va mī bhukē-na marˣtō. Mī yēthūn
servants-to belly-full bread is-got ; and I hunger-with die. I here-from

āpˣlyā bāpā-kaḍa dzāūn tyā-lē mhanīl kī, " yē, bāpā, mī
my-own father-to having-gone him-to will-say that, " oh father, (by-) me

Dēvā-chyā virudh va tujhyā sām⁵nē pāp kēla āhē. Ādz-pāsūn tudzhā
God-of against and of-thee before sin made is. To-day-from thy

lēk mhanā-lē mī yōgy nāhī. Tū āpˣlyā yēkā tsākˣrā-vānī ma-lē ṭhēv."'
son say-to I worthy am-not. Thou thy-own one servant-like me place."'

Maṅg tō uṭhūn āpˣlyā bāpā-kaḍa gēlā.
Then he having-arisen his-own father-to went.

MĀHĀRĪ.

The Mahārs are a low caste employed mostly as village-watchmen, gate-keepers, messengers, guides, porters, etc. They are often also called Parvārīs and Dhēḍs, and their dialect has been returned as Māhārī or Dhēḍī. In reality, however, the Mahārs everywhere speak the dialect of their neighbourhood. The Mahārs of Thana thus use the current Marāṭhī of the Konkan, and the dialect of the Mahārs of Bastar is the common Halᵃbī of the district. See pp. 157 and ff., and 351 and ff.

Māhārī has been returned from Chhindwara and Chanda. The revised figures are as follows :—

Chhindwara	.	.	.	.	.	.	.	.	.	.	9,000
Chanda	.	.	.	.	.	.	.	.	.	.	10,000
									TOTAL		19,000

The Māhārī of Chhindwara is, in all essential points, identical with the usual Marāṭhī dialects of the district. Compare forms such as *istū*, fire; *is*, twenty ; *ḍōrē*, eyes, *pānī*, water; *mī asal*, I shall be; *tō mārīn*, he will strike. The cerebral *ḍ* between vowels is pronounced as a cerebral *r* ; thus, *paṛᵃlā*, he fell. Note forms such as *mārᵃtan*, they kill ; *mānᵃsā-na tyā-lē ṭēvᵃlan*, the man kept him; *uṭhᵃlōn*, he arose. Transitive verbs sometimes use the active construction in the past tense; thus, *mī tuhī tsākᵃrī kēlō*, I did thy service.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that such peculiarities are not of sufficient importance to change the general character of the Māhārī of Chhindwara.

[No. 76.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

Māhārī Dialect.   (District Chhindwara.)

येका मानसाले दोघे पोर होते । त्यात लहान पोरग बापाले म्हनते की, बापा, आमचा हिस्सा आमाले दे । तव्हा त्यान आपल्या मालाचा हिस्सा दोघा पोराले करून देला । मग लाहन्या पोरान आपला हिस्सा घेतला, मग तो दुसर्‍या मुलखा-मंधी फीराले गेला । तेथी त्यान आपला हिस्सा ख्याल तमाश्यात उडून देला । जव्हा जवरचा समदा पैसा सरला, तव्हा त्या मुलखाँत मोठा काळ पडला । तव्हा त्याले खावा पीयाले मोठी बीपत गेली । मग तो त्या मुलखाँत भल्या मानसाची चाकरी कराले लागला । मग त्या भल्या मानसान त्याले आपल्या वावराचे डुकर राखाले टेवलन । त्याँ खेपी डुकर जो भुसा खात होते तेच भुस तो खावाले राजी झाला । तेभी भुस कोनी खावाले न दे । मग त्याचे डोरे उघडले । मग त्यान म्हतले की, माझा बापाचे येथी लागेत चाकर आहत ;

व्याद्दले पोटा-पक्रसा जास्त खावाले भेटते, व मी येथ भुकेन मरतो । तव्हा मी आता बापाचे येथी जातो, अन व्याले म्हनतो की, मी तुझा देवाचा चोर आहे । या-वर मी तुह पोरग होय अस म्हनतलन तर बर नाही । तु मले आपल्या येथी चाकर ठेव । अस बोलून उठलोन अन बापा जवर आलो ॥

TRANSLITERATION AND TRANSLATION.

Yēkā mānªsā-lē dōghē pōra hōtē. Tyāt lahān pōrªga bāpā-lē
Certain a-man-to two sons were. In-them the-younger son father-to

mhanªtē kī, 'bāpā, ām-tsā hissā āmā-lē dē.' Tavhā tyā-na āpªlyā
says that, 'father, our share us-to give.' Then him-by his-own

mālā-tsā hissā dōghā pōrā-lē karūn dēlā. Mag lāhªnyā pōrā-na
property-of a-share two sons-to having-made was-given. Then the-younger son-by

āpªlā hissā ghētªlā; mag tō dusªryā mulªkhā-mandhī phīrā-lē gēlā. Tēthī
his-own share was-taken; then he another country-into journey-to went. There

tyā-na āpªlā hissā khyāl-tamāśāt uḍūn dēllā. Dzavhā dzavarªtsā
him-by his-own share in-play-and-pleasure having-wasted was-given. When near-being

samªdā paisā sarªlā, tavhā tyā mulªkhāt mōṭhā kār parªlā.
all money was-finished, then that in-country mighty famine fell.

Tavhā tyā-lē khāvā-pīyā-lē mōṭhī bīpat gēlī. Mag tō
Then him-to eat-drink-to great difficulty went. Then he

tyā mulªkhāt bhalyā mānªsā-chī tsākªrī karā-lē lāgªlā. Mag tyā
that in-country well-to-do a-man-of service make-to began. Then that

bhalyā mānªsā-na tyā-lē āpªlyā vāvªrā-chē ḍukar rākhā-lē ṭēvªlan. Tyā̃-
well-to-do man-by him-to his-own field-of swine keep-to it-was-set. At-that-

khēpī ḍukar dzō bhusā khāt hōtē tē-ts bhus tō khāvā-lē rājī
time the-swine what chaff eating were that-very chaff he eat-to ready

dzhālā. Tē-bhī bhus kōnī khāvā-lē na-dē. Mag tyā-chē ḍōrē
became. That-even chaff anybody eat-to not-gave. Then him-of eyes

ugharªlē. Mag tyā-na mhatªlē kī, 'māhā bāpā-chē yēthī lāgēt tsākar
opened. Then him-by it-was-said that, 'my father-of here how-many servants

āhat; tyāi-lē pōṭā-pakªsā jāst khāvā-lē bhēṭªtē, va mī yētha bhukē-na
are; them-to belly-than more eat-to meets, and I here hunger-with

marªtō. Tavhā mī ātā bāpā-chē yēthī dzātō, an tyā-lē mhanªtō kī, "mī
die. Therefore I now father-of here go, and him-to I-say that, "I

tudzhā Dēvā-tsā tsōr āhē. Yā-var mī tuh pōrªga hōy asa mhanatªlan
thy God-of thief (offender) am. This-upon I thy son am so it-was-said

tar bara nāhī. Tu ma-lē āpªlyā yēthī tsākar ṭhēv."' Asa bōlūn
then proper not. Thou me thy-own at-place servant keep."' Thus having-said

uthªlōn an bāpā dzavar ālō.
he-arose and father near came.

The dialect of the Mahārs of Chanda is still more closely connected with the current Marāṭhī of the district. There is the same tendency as in Natakānī to confound the genders; thus, *sampaṭ dēlhā*, property was given; *dōgghē lek°ra hōtē*, two sons (*lit.* children) were. Note also forms such as *mōllā*, for *mōḍ°lā*, broken, in *tuḏẖā hukam kadhī mōllā nāhī̃*, thy command was never broken.

The beginning of the Parable of the Prodigal Son will be sufficient to show the general character of this dialect.

[No. 77.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

Māhārī Dialect.   (District Chanda.)

कोना येक्या माणसाले दोग्घे लेकर होते । व्यातला धाकटा बापाले
म्हनाला, बापा जो मालमत्तेचा वाटा माले येवाचा असल तो दे । मंग
व्यान व्याले संपत वाटून देल्हा । मंग थोड्या दिवसान धाकटा लेक सगरी जमा
करून दूर देसास गेला । मंग तेथी उढरपनान राहून आपली जमा उडवली ।
मंग व्यान अवघ खरचल्या-वर व्या देसात मोठा दुकार पडला । व्यासकून व्याले
अडचन पडु लागली । तव्हा तो व्या देसातील येक्या भले मानसा-जवर जाऊन
राहला । व्यान तर व्याले डुकर चारास आपल्या वावरात पाठवल । तव्हा डुकर
टोकार खात होते, व्या-वर व्यान पीट भराव अस व्याले वाटल । मंग कोन व्याले
काँही देइ नाही ॥

TRANSLITERATION AND TRANSLATION.

Kōnā	yēkyā	mān°sā-lē	dōgghē	lēk°ra	hōtē.	Tyāt°lā	dhāk°ṭā
A-certain	*one*	*man-to*	*two*	*sons*	*were.*	*Them-in-from*	*the-younger*
bāpā-lē	mhanālā,	'bāpā,	ḏẕō	māl-mattē-tsā	vāṭā	mā-lē	yēvā-tsā
the-father-to	*said,*	*'father,*	*what*	*the-property-of*	*share*	*me-to*	*coming*
asal	tō	dē.'	Maṅg	tyā-na	tyā-lē	sampat	vāṭūn	dēlhā.
might-be that	*give.'*		*Then*	*him-by*	*him-to*	*property*	*having-divided*	*was-given.*
Maṅg	thōdyā	div°sā-na	dhāk°ṭā	lēk	sag°rī	ḏẕamā	karūn	dūr
Then	*a-few*	*days-in*	*the-younger*	*son*	*all*	*together*	*having-made*	*distant*
dēsās	gēlā.	Maṅg	tēthī	uḍhar°panā-na		rāhūn	āp°lī	ḏẕamā
to-a-country	*went.*	*Then*	*there*	*spendthriftness-with*		*having-lived*	*his-own*	*property*
uḍav°lī.		Maṅg	tyā-na	av°gha	kharats°lyā-var	tyā	dēsāt	mōṭhā
was-squandered.		*Then*	*him-by*	*whole*	*being-spent-upon*	*that*	*in-country*	*mighty*

dukăr padᵃlā.   Tyāsᵃkūn   tyā-lē   adᵃtsan   paḍu   lāgᵃlī.   Tavhā   tō   tyā
famine   fell.   Therefore   him-to   difficulty   to-fall   began.   Then   he   that

    dēsātīl   yēkyā   bhalē   mānᵃsā-dzavar   dzāūn   rāhᵃlā.   Tyā-na
country-in-from   one   well-to-do   man-near   having-gone   lived.   Him-by

tar   tyā-lē   ḍukar   tsārās   āpᵃlyā   vāvᵃrāt   pāṭhavᵃla.   Tavhā   ḍukar
then   him-to   swine   to-feed   his-own   into-field   it-was-sent.   Then   the-swine

ṭōkar   khāt   hōtē   tyā-var   tyā-na   pōṭ   bharāva   asa   tyā-lē   vāṭᵃla.
chaff   eating   were   that-upon   him-by   belly   should-be-filled,   so   him-to   it-appeared.

Maṅg   kōṇa   tyā-lē   kā̃hī   dēlla   nāhī.
Then   by-anybody   him-to   anything   was-given   not.

MARHĒṬĪ.

Marāṭhī is spoken in the southern part of Balaghat. The number of speakers has been estimated at 98,700.

The higher classes speak the same dialect as that current in Nagpur,—see p. 267 above. The lower classes, on the other hand, use a mixed form of speech, which is locally known as Marhēṭī, where the neighbouring dialects of Eastern Hindī have, to some extent, influenced the language.

The pronunciation apparently mainly agrees with the dialects of Berar and Nagpur. Thus, the cerebral *ḷ* is always distinguished from the dental one, and it sounds like an *r* ; thus, *yēr*, time ; *yēr*, a trinket ; *javar*, near. *Ṇ* becomes *n* ; thus, *manᵃlā*, he said. *V* is dropped before *i, ī,* and *ē* ; thus, *irudh*, against ; *yēr*, Marāṭhī *vēḷ*, a kind of ornament worn on the elbow, and so on.

In some respects, however, the pronunciation of Marhēṭī differs. The pronunciation of the palatals is the same as in Hindī ; thus, *chākar*, a servant ; *javar*, near. The cerebral *ḍ* after vowels is given as *r* in the second specimen ; thus, *jhār*, a tree. In the Parable we find *ḍ* ; thus, *paḍᵃlā*, he fell. The pronunciation of aspirated letters does not seem to be very marked. Compare *manᵃlā*, he said ; *ḍōbᵃnī*, a pool, Standard Marāṭhī *ḍōbhan.*

The neuter gender is constantly confounded with the masculine. Thus, *chāṅgᵃlā pāṅghᵃrūn*, a good cloth ; *jō kāhī mājhā āhē tō tujhā āhē*, whatever is mine that is thine ; *āpᵃlā pōṭ bharāvā*, his belly should be filled. In *dōn lēkᵃrā hōtē*, two sons were, *lēkᵃrā* is the neuter plural, Standard Marāṭhī *lēkᵃrē̃*, but it is treated as a masculine, and *hōtē* is the third person plural masculine. The confusion between the two genders is especially apparent in the demonstrative pronouns. Thus, we find *hē bhāu*, this brother ; *hā kā hōy*, what is this? There are, however, some traces of the ordinary Marāṭhī neuter ; thus, *dhan dilē*, property was given ; *(ḍōsᵃkā) uphᵃlē nakō*, (the head) should not float up.

The case suffixes are the same as in Nagpur. In the dative we find both *lā* and *lē* ; thus, *pōryā-lā* and *pōrā-lē*, to the son. Note also *jhāḍā-var-nā*, from on the tree ; *dōhī hātā-nā*, with both hands ; *tyāsnī* and *tyā-sīn*, to him, etc.

The inflection of verbs is, on the whole, regular. In the past tense of transitive verbs, however, the verb usually agrees with the subject, though the subject is often put in the agent. Thus, *mī pāp kēlō*, I did sin ; *bāpā-nē dayā kēlā*, the father made compassion ; *mī tyā-lē khālᵃtā pāllō* (i.e. *pāḍᵃlō*), I knocked him down. The regular passive construction, however, apparently also occurs ; thus, *tumhī pāṭhᵃrū bhī nāhī dilā*, by-thee a-kid even not was-given ; *tyā-nī dhan dilē*, he gave his property ; *(mī) garā murᵃḍūn dēlā*, I wrung his neck.

The future *manīn*, I will say, also occurs in Nagpur ; *jāhīn*, I will go, is probably written for *jāīn*.

To the influence of Eastern Hindī are due forms such as *bhukā*, hungry ; *chālā*, gone ; *pāṅghᵃrāv*, put on, etc.

Note also the form *mānāvī*, i.e. *mānāvē̃* in *mā-lā āpᵃlē majᵃdurā-sārᵃkhē mānāvī*, consider me as your servant.

The two specimens which follow will, when the preceding remarks are borne in mind, present no difficulty to the student.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

MARHĒṬĪ DIALECT. (DISTRICT BALAGHAT.)

SPECIMEN I.

कोन्ही मानसाचे दोन लेकरा होते। त्याच मधुन नाहन्यानें वापास मनला, हे बाप, धना-मधुन जो माझा हीस्सा आहे तो माले दे। तव्हा त्यानी त्याले आपला धन वाटुन दिले। बहुत दिवस नाही झाले कि नाहन लेकरू समदा काही जमा करून परदेशात निघुन गेला आनी तेथी छीचोरी-बाजी-मधी टीवस गुमा-उन-सन्या आपला पैसा खोउन देछ्ला। जव्हा त्याने सर्वा काही खोउन वसला तव्हा त्या देशा-मधी मोठा कंताल पडला अनीख तो कांगाल झाला। अनीख तो जाउन-सनि त्या मुलकाचे येकाचे घरी राहु लागला। त्याने त्यास आपले वावरात डुकर चारावास पाठवला। अनीख तो त्या फुलकास डुकर खात होते आपला पोट भरावा चाहात होता। त्याले कोन्ही काही खाउ नाही देत होते। तव्हा त्याले चेत झाला अनीख त्याने मनला, माझे बापाचे येथी कीतीक मजुरा-करता जेवन्या-सीन अधीक सैपाक होतित अनीख मी भुखा मरतो। मी उठुन-सनी आपले बापा-पासी जाहीन, अनीख त्याचे-सीन मनीन की, हे बाप मी ईश्वराचे दूरूध अनीख आपले समोर पाप केलु। मी आता आपला लेक मनन्या सारखा नाही, माला आपले मजदुरा सारखे मानावी। तव्हा तो उठुन-स्यानी आपले बापाचे-पासी चालला। तेव्हा दुरच होता की त्याचा बापानी त्यास पाहुन-स्यानी दया केला, जव्हा धाउन-सनी गयास पीतरानी चुमा घेतला। लेकाना त्यासनि मनला, हे बाप मी ईश्वराचे दूरूध अनीख आपले समोर पाप केलो। मी आता आपला लेक मनना सारखा नाही। मग बापाने आपले चाकरास सांगीतला, समध्याहुन चांगला पांघरून काठुन-सन्या त्याला पांघराव। अनीख त्याचे हाता-मधी मुदी अनीख पायात पायतन टाका। अनीख आम्ही खाउ आनी आनंद करु। काहुन का हा आमचा पुच मेला होता व्हाता जीवत झाला, खोउन गेला होता आता मीरला आहे। तेव्हा ते आनंद करु लागले॥

2 B

त्याचा मोठा लेकरू वाबरात होता।   जेव्हा तो येत होता अनीख घराचे जवर पोहचला तेव्हा वाज्याचा वो नाचाचा आवाज आईकला ।   तो त्याने आपले चाकरा-मधुन येक चाकरास आपले जवर बुलाउन-सनी पुसला, ह्या का होय। त्याने त्यासीन सांगीतला की, तुमचा भाऊ आला आहे।   तर तुमचे बापाने चांगला भोजन कीला आहे।   काहुन की त्याले चांगला पावला।   मग तो गुसा झाला। तव्हा तो आत-मधी नाही गेला।   याचे-लाईक त्याचा बाप बाहर येउन-सानी त्यास मनाउ लागला।   त्याने बापास जवाब देला की, पहा मी इतले वर्स झाला आपली सेवा करतो अनीख मी तुमचे कोन्ही बात नाही टारलो।   अनीख तुम्ही मला येक सेरीचा पाठरू भी नाही दीला की मी आपले मीताचे-संगा खुसी करतो। आपला हे लेकरू जो खराब रांडाईचे-संगा तुमचा धन खाउन वसला, जेव्हा आला तेव्हा तुमी त्याचा करीता चांगला भोजन केले। बापाने त्यास मनला, हे बेटा, तु सदा माझे-संगा आहेस ।   जो काही माझा आहे तो तुझा आहे। आनंद करावा वो खुशी करावा जरूरत होता। काहुन की, हे तुझा भाऊ मेला होता, आता जीवत झाला, खोउन गेला होता, आता मीरला आहे ॥

[No. 78.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

MARHĒṬĪ DIALECT.   (DISTRICT BALAGHAT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnhī   mānᵃsā-chē   dōn   lēkᵃrā   hōtē.   Tyā-ch-madhun   nāhᵃnyā-nẽ
A-certain   man-of   two   sons   were.   Them-in-from   the-younger-by

bāpās   manᵃlā,   'hē   bāp,   dhanā-madhun   jō· mājhā   hissā   āhē   tō
to-the-father was-said,   'O   father,   the-money-from   what   my   share   is   that

mā-lē   dē.'   Tavhā   tyā-nī   tyā-lē   āpᵃlā   dhan   vāṭun   dilē.
me-to   give.'   Then   him-by   them-to   his-own   money   having-divided   was-given.

Bahut   divas   nāhī   jhālē   ki   nāhan   lēkᵃrū   samᵃdā   kāhī   jamā
Many   days   not   became   that   the-younger   son   all   whatever   together

karun   par-dēśāt   nīghun   gēlā,   ānī   tēthī   chhīchōrī-bājī-
having-made   into-other-country   having-gone   went,   and   there   frivolousness-

madhī   dīvas   gumāun-sanyā   āpᵃlā   paisā   khōun   dēllā.   Javhā
in   days   having-passed   his-own   money   having-lost   was-given.   When

tyā-nē sarvā   kāhī   khōun   vasᵃlā,   tavhā   tyā   dēśā-madhī   mōṭhā   kantāl
him-by all   whatever   having-wasted   lived,   then   that   country-in   mighty   famine

padᵃlā, anīkh   tō   kaṅgāl   jhālā. Anīkh   tō   jāun-sani   tyā   mulᵃkā-chē yēkā-chē
fell,   and   he   a-beggar became.   And   he   having-gone   that   country-of   one-of

gharī   rāhu lāgᵃlā.   Tyā-nē   tyās   āpᵃlē   vāvᵃrāt   ḍukar   chārāvās
in-the-house to-live began.   Him-by   to-him   his-own   into-the-field   the-swine   to-feed

pāthavᵃlā. Anīkh   tō   tyā   phulᵃkās   ḍukar   khāt   hōtē   āpᵃlā   pōṭ
was-sent.   And   he   that   husks   the-swine   eating   were   his-own   belly

bharāvā   chāhāt hōtā;   tyā-lē   kōnhī   kāhī   khāu   nāhī   dēt   hōtē.
should-be-filled wishing was;   him-to   anybody   anything   to-eat   not   giving   were.

Tavhā   tyā-lē   chēt   jhālā,   anīkh   tyā-nē   manᵃlā,   'mājhē   bāpā-chē
Then   him-to   consciousness became,   and   him-by   it-was-said,   'my   father-of

yēthī   kītīk   majurā-karᵃtā   jēvᵃnyā-sīn   adhīk   saipāk   hōtēt,   anīkh
at-place how-many   servants-for   eating-than   more   cookings   become,   and

mī bhukhā marᵃtō;   mī   uthun-sani   āpᵃlē   bāpā-pāsī   jāhīn,   anīkh tyā-chē-sīn
I hungry die;   I   having-arisen my-own   father-near   will-go,   and   him-of-to

manīn   kī,   "hē   bāp,   mī Īśvᵃrā-chē   irūdh   anīkh   āpᵃlē   samōr   pāp
will-say that,   "O   father,   I the-Lord-of   against   and   your-own   before   a-sin

kēlu,   mī   ātā   āpᵃlā   lēk   manᵃnyā   sārᵃkhā   nāhī.   Mā-lā   apᵃlē
made,   I   now   you-own   son   to-be-called   like   am-not.   Me-to   your-own

2 ʙ 2

maj*durā-sār*khē   mānāvi." '   Tavhā tō uṭhun-syānī āp*lē bāpa-chē-
servant-like   should-be-considered." '   Then he having-arisen his-own father-of-

pāsī chāl*lā. Tēvhā dura-ch   hōtā   kī tyā-chā bāpā-nē tyās pāhun-
near went.   Then at-a-distance (he-)was that him-of father-by to-him having-

syānī dayā kēlā, javhā dhāun-sanī   garyās   pīt*rā-nī   chumā ghēt*lā.
seen pity made, then having-run   to-the-neck   the-father-by   kiss was-taken.

Lēkā-nā tyās-ni man*lā, 'hē bāp, mī Īśv*rā-chē irūdh anīkh āp*lē   samōr
The-son-by to-him it-was-said, ' O father, I the-Lord-of against and your-own before

pāp kēlō. Mī ātā āp*lā lēk man*nā sār*khā nāhī.'   Mag bāpā-nē
sin made. I now your-own son to-be-called like am-not.'   Then the-father-by

āp*lē   chāk*rās   sāṅgīt*lā, 'sam*dhyā-hun chāṅg*lā pāṅgh*rūn kāḍhun-sanyā
his-own to-servant   it-was-told, ' all-than   good   covering having-taken-out

tyā-lā   pāṅgh*rāv; anīkh tyā-chē hātā-madhī mudī anīkh   pāyāt   pāy*tan ṭākā;
him-to   put-on; and   him-of the-hand-on a-ring and   on-the-feet a-shoe put;

anīkh āmhī khāu ānī ānand karu.   Kāhun kā hā ām-chā putra
and   we shall-eat and joy shall-make. Because that this our son

mēlā hōtā, ātā jīvat jhālā; khōun gēlā hōtā, ātā mīr*lā āhē.'   Tēvhā tē ānand
dead was, now alive became; lost gone was, now got is.'   Then they joy

karu   lāg*lē.
to-make began.

Tyā-chā   mōṭhā lēk*rū vāv*rāt hōtā. Jēvhā tō yēt hōtā anīkh
Him-of the-elder son in-the-field was. When he coming was and

gharā-chē-javar pōhach*lā tēvhā vājyā-chā vō nāchā-chā āvāj āīk*lā.
the-house-of-near arrived then music-of and dancing-of sound was-heard.

Tō tyā-nē āp*lē chāk*rā-madhun yēk chāk*rās āp*lē-javar bulāun-sanī
Then him-by, his-own servants-from-among one to-servant of-himself-near having-called

pus*lā, 'hā kā hōy?' Tyā-nē tyā-sīn sāṅgīt*lā kī, 'tum-chā bhāu ālā-āhē.
it-was-asked, ' this what is?' Him-by him-to it-was-told that, ' your brother come-is.

Tar   tum-chē bāpā-nē chāṅg*lā bhōjan kēlā-āhē. Kāhun kī tyā-lē
Therefore your father-by good a-feast made-is. Because that him-to

chāṅg*lā pāv*lā.' Mag tō gusā jhālā. Tavhā tō āt-madhī nāhī gēlā.
safe is-found.' Then he angry became. Then he inside not went.

Yā-chē-lāik tyā-chā bāp bāhar yēun-sānī tyās manāu lāg*lā. Tyā-nē
Therefore him-of father out having-come to-him to-entreat began. Him-by

bāpās jabāb dēlā kī, 'pahā, mī it*lē varsa jhālā āp*lī
to-the-father reply was-given that, ' see, I so-many years became your-own

sēvā kar*tō, anīkh mī tum-chē kōnhī bāt nāhī ṭār*lō; anīkh tumhī
service do, and I your any speech not avoided; and you

ma-lā yēk śērī-chā pātb*rū bhī nāhī dīlā kī mī āp*lē mitā-chē
me-to one she-goat-of a-young-one even not gave that I my-own friends-of

saṅgā khusī kar*tō. Āp*lā hē lēk*rū jō kharāb rāṇḍāī-chē
with pleasure might-make. Your-own this son who bad harlots-of

saṅgā tum-chā dhan khāun vasᵃlā, jēvhā ālā tēvhā tumī
with your money having-eaten lived, when came then by-you

tyā-chā-karītā chāṅgᵃlā bhōjan kēlē.' Bāpā-nē tyās manᵃlā, 'hē bēṭā,
him-of-for good a-feast was-made.' The-father-by to-him it-was-said, 'O son,

tu sadā mājhē-saṅgā āhēs; jō-kāhī mājhā āhē tō tujhā āhē. Ānand
thou always of-me-with art; whatever mine is that thine is. Joy

karāvā vō khuśī karāvā jarūrat hōtā. Kāhun kī hē
should-be-made and pleasure should-be-made necessary was. Because that this

tujhā bhāū mēlā hōtā, ātā jīvat jhālā; khōun gēlā hōtā, ātā mīrᵃlā-āhē.'
thy brother dead was, now alive has-become; lost gone was, now got-is.'

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

MARHĒṬĪ DIALECT. (DISTRICT BALAGHAT.)

SPECIMEN II.

मी ल्या पोऱ्याला आपल्या सांगात जांबुर खावाले नेलो होतो । मी येका
मोठ्या भाड्रा-पासी गेलो, मंग ल्या भाड्रा-वर चंगलो । पोरगा भाड्रा-च्या खाली
उभा होता । मी वरताजन जांबुर टाकत होतो, पोरगा काही जांबुर खात होता
अन काही ठेवत होता । मी मंग भाड्रा वरना उतरलो अन ल्या पोराले घेऊन
घरा-कड़ येत होतो । मोठ्या तया-पासी आलो, मंग मी ल्याचा गरा दोही हाताना
धरून ल्याले खालता पाड्लो, ल्याच्या गया-वर टोंघरा ठेऊन गरा मुरडून देला । थोड्या
येरा-मंधी पोरगा फड़फडून मरून गेला । तो मेला तव्हा ल्याच्या कानातल्या दोन
बाया अन हातातल्या तीन येरा काढाल्या अन कळ्यात ठेवल्या । मंग ल्या पोराले
उचलून डोबनीत फेकून देलो, ल्याचा डोसका मंग चिखलात दाबून देलो, उफले
नको म्हनून, मंग मी आपल्या घराले चाला गेलो । येक कलार माझ्या घराले
आला अन मले दारूच्या दुकाना-वर घेऊन गेला । तेथ ल्या पोराचा बाप तलास
करत आला अन माझ्या-सीन पुसू लागला, पोरगा तुझ्या सांगा-मंधी जांबुर
खावाले आला होता तो कोठी गेला । मी म्हंतलो मी नाही जानत । बहु लोक
जमा भाले । समदे मिरून पोराले तया-वर पाव्हाले गेले । तेंधा-वर मी आपल्या
घराले परून गेलो । एक रोज माहाराच्या वाड़ीत लपून होतो । मंग दूसऱ्या
रोजी तेथून निंघून तिन दीसात मंडल्या मंधी गेली । तेथ पोलीसान मला धरला ॥

[No. 79.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

MABHĒṬĪ DIALECT.   (DISTRICT BALAGHAT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mī   tyā   pōryā-lā   āp*lyā   sāṅgât   jāmbur   khāvā-lē   nēlō-hōtō.
I   *that*   *boy-to*   *of-myself*   *with*   *the-jāmun-fruit*   *eat-to*   *brought-had.*

Mī   yēkā   mōṭhyā   jhāṛā-pāsī   gēlō,   maṅg   tyā   jhāṛā-var   chaṅg*lō.
I   *a*   *big*   *tree-near*   *went,*   *then*   *that*   *tree-upon*   *climbed.*

Pōr*gā   jhāṛā-chyā-khālī   ubhā   hōtā.   Mī   var*tāūn   jāmbur
The-boy   *of-the-tree-under*   *standing*   *was.*   *I*   *above-from*   *jāmun-fruit*

ṭākat   hōtō,   pōr*gā   kāhī   jāmbur   khāt   hōtā,   an   kāhī   ṭhēvat
throwing   *was,*   *the-boy*   *some*   *jāmun-fruit*   *eating*   *was,*   *and*   *some*   *keeping*

hōtā.   Mī   maṅg   jhāṛā-var*nā   utar*lō,   an   tyā   pōrā-lē   ghēūn
was.   *I*   *then*   *the-tree-from*   *descended,*   *and*   *that*   *boy-to*   *having-taken*

gharā-kaṛa   yēt   hōtō.   Mōṭhyā   taryā-pāsī   ālō,   maṅg   mī   tyā-chā
house-to   *coming*   *was.*   *The-great*   *tank-near*   *came,*   *then*   *I*   *him-of*

garā   dōhī   hātā-nā   dharūn   tyā-lē   khāl*tā   pāllō,   tyā-chyā   garyā-var
neck   *both*   *hands-with*   *having-caught*   *him-to*   *down*   *felled,*   *his*   *neck-on*

ṭōṅgh*rā   ṭhēūn   garā   mur*ḍūn   dēlā.   Thōṛyā   yērā   mandhī
the-knee   *having-placed*   *the-neck*   *having-twisted*   *was-given.*   *A-little*   *time*   *within*

pōr*gā   phaṛ-phaṛūn   marūn   gēlā.   Tō   mēlā   tavhā   tyā-chyā   kānāt*lyā
the-boy   *having-gurgled*   *having-died*   *went.*   *He*   *died*   *then*   *his*   *ear-in-from*

dōn   bāryā   an   hātāt*lyā   tīn   yērā   kāhālyā,   an
two   *ear-rings*   *and*   *hands-in-from*   *three*   *armlets*   *were-taken-out,*   *and*

kaḍhyāt   ṭhēv*lyā.   Maṅg   tyā   pōrā-lē   uch*lūn   ḍōb*nīt
in-the-waist-band   *were-put.*   *Then*   *that*   *boy-to*   *having-lifted*   *in-the-pool*

phēkūn   dēlō,   tyā-chā   ḍōs*kā   maṅg   chikh*lāt   dābūn
having-thrown   *gave,*   *his*   *head*   *then*   *in-mud*   *having-pressed*

dēlō,   uph*lē   nakō   mhanūn,   maṅg   mī   ap*lyā   gharā-lē   chālā
gave,   *float-up*   *should-not*   *therefore,*   *then*   *I*   *my-own*   *house-to*   *gone*

gēlō.   Yēk   kalār   mājhyā   gharā-lē   ālā,   an   ma-lē   dārū-chyā
went.   *One*   *kalār*   *my*   *house-to*   *came,*   *and*   *me-to*   *liquor-of*

dukānā-var   ghēūn   gēlā.   Tētha   tyā   pōrā-chā   bāp   talās   karat
shop-to   *having-taken*   *went.*   *There*   *that*   *boy-of*   *father*   *enquiry*   *making*

ālā;   an   mājhyā-sīn   pusū   lāg*lā,   ' pōr*gā   tujhyā-sāṅgā-mandhī
came;   *and*   *of-me-with*   *to-ask*   *began,*   ' *the-boy*   *of-thee-with*

jāmbur	khāvā-lē	ālā	hōtā	tō	kōṭhī	gēlā ? '	Mī
jāmun-fruit	*eat-to*	*come*	*was*	*he*	*where*	*went ?* '	*I*
mhantªlō,	' mī	nahī	jānat.'	Bahū	lōk	jamā	jhālē.	Samªdē
said,	' *I*	*not*	*know.*'	*Many*	*people*	*gathered*	*became.*	*All*
mirūn	pōrā-lē	taryā-var	pāvhā-lē	gēlē.	Tendhā-var	mī
together	*boy-to*	*tank-on*	*see-to*	*went.*	*In-the-meantime*	*I*
āpªlyā	gharā-lē	parūn	gēlō.	Ēk	rōj	māhārā-chyā
my-own	*house-to*	*having-run*	*went.*	*One*	*day*	*a-mahār-of*
vāṛīt	lapūn	hōtō.	Maṅg	dūsªryā	rōjī	tēthūn
in-a-courtyard	*having-hidden*	*I-was.*	*Then*	*the-second*	*in-day*	*there-from*
niṅghūn	tin	dīsāt	Manḍªlyā	mandhī	gēlō.	Tētha	pōlīsā-na
having-gone	*three*	*in-days*	*Mandla*	*into*	*went.*	*There*	*the-police-by*
ma-lā	dharªlā.
me-to	*it-was-caught.*

FREE TRANSLATION OF THE FOREGOING.

I took that boy with me to eat jāmun-fruit. I went and climbed a big tree, and the boy stood under the tree. I threw the fruits down from above, and the boy ate some of them and put others by. Then I descended from the tree and went with the boy towards the house. When I came to a big tank, I seized the boy's neck with both hands and knocked him down. Then I put my knee on his neck and wrung it, and the boy gurgled and died. After he had died I took two ear-rings from his ears and three trinkets from his hands and put them in my waistband. Then I lifted the boy and threw him into the pool, and pressed his head down into the mud in order that it should not float up. After that I went home. Then a Kalār (liquor-merchant) came to my house and took me to a liquor-shop. There the boy's father came to make enquiries, and he asked me, 'my boy went with you to eat jāmun-fruit; where has he gone ?' I answered that I did not know. Then many men gathered and went together to the tank and found the boy. In the meantime I had run to my house. Then I hid for a day in the court-yard of a Mahār. The next day I went and stayed for three days in Mandla, and there the police caught me.

NATAKĀNĪ.

This dialect is spoken by about 180 individuals in the Sironcha Tahsil of the Chanda district, the principal language of which is Telugu. Its base is the common Marāthī of the Central Provinces. The influence of the prevailing language of the neighbourhood has, however, to some extent changed the character of the dialect, so that it must be considered as a broken form of speech.

Short *a* is often pronounced as an open *o*, and *ō* is sometimes written instead; thus, *mōnṭᵃlōn* and *maṇṭᵃlan*, it was said; *na-kō* and *nō-kō*, it is not proper.

Long vowels are constantly shortened; thus, *mi*, I; *ti*, she; *tyā-cha bāp*, his father.

It has not been possible to ascertain how the palatals are pronounced. They have, therefore, been transliterated as *ch, j*, etc., throughout.

Aspirated letters very commonly lose their aspiration. Thus, *mājā* and *mājhā*, my.

The various genders are no longer correctly distinguished. Thus, we find *tyā-lē dayā ālā*, him-to pity came; *tyā-lē rāg āli*, him-to anger came.

There are no instances of the relative pronoun, participles being apparently used instead; thus, *ḍukᵘrā khāllā pōtu-nē*, swine eaten husks-with, with the husks which the swine ate; *tū sāṅgᵃlāsa aikat*, thou said-such hearing, hearing what you said.

In the inflection of verbs it should be noted that several forms end in *n*; thus, *mi jātan* and *jyātō*, I go; *mi mantōn*, I say; *tujhā bhāū ālan*, thy brother has come; *māhag paḍᵃlan*, a famine arose.

The past tense of transitive verbs only occurs in the neuter form ending in *lan*; thus, *mi pāp kēlan*, I did sin; *mi vāṭ pāhᵘlan*, I looked at the way; *tū pilu nahi dēlan*, thou didst not give a kid; *tō* (and *tyā-na*) *maṇṭᵃlan*, he said, and so forth.

Note also forms such as *khāunu*, we should eat; *rāhunu* and *rāhun*, we should remain; *pāyē*, see; *jyāy*, go. The final *u* in *khāunu*, etc., is due to the influence of Telugu.

The general character of the dialect will be seen from the specimens which follow.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NATAKĀNĪ DIALECT. (DISTRICT CHANDA.)

SPECIMEN I.

एका मानसाले दोघे लेकरे राहिले । त्यातला लाह्यान बापा-संगा मंटलन, बापा, माझ्या तच्चिमीचा माल मले दे । त्यास माल समदा वाटून घातलन । मंग लाह्यान लेकरू आपला माल घेऊन दूर देसाले निंगून गेला । टिमाक काम करून माल ट्वडलन । समदा माल ट्वडला-वर ते देसात मोठा माहग पडलन । त्याले काहि नव्हतन । ते देसातले एका मानसा-पासि जाऊन नवकर राहिलन । त्याले त्यान दरड्यात डुकरे चाराले धाडून देलन । डुकरा खाह्वा पोतुने पोट भरलन । त्याले कोनि काहि नाहि देलन । तवार त्यान मंटलन, माझे बापा-जवर किति नवकरले खायले पियले आहे । मी अन्ना नाहिसो मरून जातन । मी उठून बापा-जवर ज्यातो त्याले मन-तोन, बापा मि तुझे-पुरे आकाशा-पुरे पाप केलन । आज-पासून तुजे लेक मनु नोको । तुजी नवकरा-मंदे मले कर । तो उठला, बापा-जवर गेला । तो दूर आहे तवर त्याले त्याडुने पाह्यालन । त्याले दया आला । धाऊन गया-वर पडलन, मूका घेतलन । त्याले लेकरू मनाला, बापा मि आकाशा-पुरे तुजे-पुरे पाप केलन । आज-पासून तुजे लेक मनु नको । बाप नवकराले मनाला धड फडकि घेऊन ये, त्याले घाल । त्याले हाताले मुंदि घाल, पायाले वाह्ना घाल । आम्हि खाउनु सुखा-कुन राह्नु । काहेले मनाल तर मझा लेक मरून गेला फिरून वाचला, सुटून गेला फिरून मिरारा । ते सुख पडू लागले ॥

त्याचा मोठा लेक दरड्यात होता । तो जवर घरा-जवर आला, नाच गाना ऐकलन । एक नवकराले बोलावलन, काय मनून खबर घेतलन । तो त्याले मनाला, तुझा भाऊ आलन, तुझे बाप खाना वाडलन, तो चांगला आला मनून । त्याले राग आलि, आत नाही जाऊन त्याचा बाप बाह्रि आला, त्याले बत-मिलाडनन । तो बापा-संगा मंटलन, मि भू रोज-पासून तुझे-जवर आहे । तू संगलास ऐकत आहे । तरि-पन तू दोस्तितोन सन्तोष पडाले मनून एक सेरिच पिलु नही देलन । अता तुझा लेक आल्यासाठि, तो माल राऊड्याले घातलन, त्याले तू अन्ना घातलन । तो मनाला, लेका, तू माझे-संगा आह्येस । मज-जवर आहे समद तुजाच । आपन सुखा-कुन राऊन संभमकुन राऊन । काहेले मंटल्यास तुझा भाऊ मरून गेला फिरून वाचला, सुटून गेला फिरून सपडला ॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

NATAKĀNĪ DIALECT.   (DISTRICT CHANDA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēkā   mān^{a}sā-lē   dōghē   lēk^{a}rē   rāhilē.   Tyāt^{a}lā   lāhān   bāpā-saṅgā
One   *man-to*   *two*   *sons*   *were.*   *Them-in-from*   *younger*   *father-to*

maṇt^{a}lan,   'bāpā,   mājyā takshimī-chā   māl   ma-lē dē.'   Tyās   māl   sam^{a}dā
said,   '*father,*   *of-me*   *division-of*   *property*   *me-to give.'*   *To-them*   *property*   *all*

vāṭūn   ghāt^{a}lan.   Maṅg   lāhān   lēk^{a}rū   āp^{a}lā   māl   ghēūn   dūr
having-divided   *put.*   *Then*   *the-younger*   *son*   *his-own*   *property having-taken far*

dēsā-lē   niṅgūn   gēlā.   Dimāk kām   karūn   māl   davaḍ^{a}lan.
a-country-to having-gone-forth went. Riotous work having-done property he-squandered.

Sam^{a}dā   māl   davaḍ^{a}lā-var   tē   dēsāt   mōṭhā   māhag   paḍ^{a}lan.
Whole   *property*   *being-wasted-upon*   *that*   *in-country*   *great*   *dearness*   *fell.*

Tyā-lē   kāhi   navh^{a}tan.   Tē   dēsāt^{a}lē   ēkā   mān^{a}sā-pāsi   jāūn
Him-to   *anything*   *was-not.*   *That*   *country-in-from*   *one*   *man-near*   *having-gone*

nav^{a}kar   rāhilan.   Tyā-lē tyā-na   daṇḍāt   ḍukrē   chārā-lē   dhāḍūn   dēlan.
servant   *(he-)lived.*   *Him-to*   *him-by*   *into-field*   *swine*   *graze-to*   *having-sent*   *was-given.*

Ḍukrā   khāllā   pōtu-nē   pōṭ   bhar^{a}lan.   Tyā-lē   kōni   kāhi   nāhi   dēlan.
Swine   *eaten*   *husks-with*   *belly*   *(he-)filled.*   *Him-to*   *anyone*   *anything*   *not*   *gave.*

Tavār tyā-na maṇt^{a}lan, 'mājhē bāpā-javar   kiti   nav^{a}kar-lē khāy-lē   piy-lē
Then   *him-by it-was-said,*   '*my*   *father-near how-many*   *servants-to*   *eat-to*   *drink-to*

āhē.   Mī annā   nāhisō   marūn   jātan.   Mī   uṭhūn   bāpā-javar
is.   *I food having-not-got having-died am-going.*   *I*   *having-arisen*   *father-near*

jyātō tyā-lē mantōn,   "bāpā,   mi   tujhē-purē   ākāśā-purē   pāp   kēlan.
go   *him-to*   *will-say,*   "*father,*   *by-me*   *of-thee-before*   *heaven-before*   *sin*   *is-done.*

Āj-pāsūn   tujē   lēk manu   nōkō.   Tujē nav^{a}karā-mandē ma-lē kar." '   Tō uṭh^{a}lā,
Today-from   *thy*   *son*   *say*   *do-not.*   *Thy*   *servants-among*   *me-to make."* '   *He arose,*

bāpā-javar gēlā.   Tō dūr āhē tavar tyā-lē tyāi-nē   pāhālan.   Tyā-lē   dayā
father-near went. He far is then him-to him-by it-was-seen. Him-to   compassion

ālā.   Dhāūn   garyā-var paḍ^{a}lan, mūkā ghēt^{a}lan.   Tyā-lē lēkru manālā, 'bāpā,
came. Having-run neck-upon he-fell, kiss took.   Him-to   son   said, 'father,

mi   ākāśā-purē   tujē-purē   pāp   kēlan.   Āj-pāsūn   tujē   lēk   manu
by-me heaven-before of-thee-before sin is-done. Today-from   thy   son   say

nakō.'   Bāp   navᵃkarā-lē manālā,   'dhaḍ phaḍᵃki   ghēun   yĕ,   tyā-lē
*do-not.' *The-father servant-to said,   'best   robe   having-taken come,   him-to*

ghāl.   Tyā-lē   hātā-lē   mundi ghāl;   pāyā-lē   vāhᵃnā   ghāl.   Āmhi   khāunu
put.   Him-to   hand-to   a-ring put;   feet-to   shoes   put.   We   will-eat

sukhā-kun   rāhunu.   Kāhē-lē   manāl   tar,   majhā   lēk   marūn   gēlā,
pleasure-with let-us-live.   Why (if-)you-will-say then,   my   son having-died went,

phirūn   vāchᵃlā ;   suṭūn   gēlā,   phirūn   mirārā.'   Tē   sukh-paḍū   lāgᵃlē.
again   was-saved ;   lost   went,   again was-obtained.' They to-be-merry   began.

          Tyā-chā mōṭhā lēk   daṇḍāt hōtā.   Tō javar gharā-javar ālā,   nāch-gānā
          His   elder   son   in-field was.   He when house-near   came, dancing-singing

aikᵃlan.   Ēk   navᵃkarā-lē bōlāvᵃlan, kāy   manūn   khabar ghētᵃlan.   Tō   tyā-lē
heard.   One   servant-to he-called, what saying   news he-took.   He him-to

manālā,   'tujhā   bhāu   ālan,   tujhē   bāp   khānā   vāḍᵃlan, "tō   chāṅgᵃlā ālā,"
said,   'thy   brother came,   thy   father   dinner served, "he   good   came,"

manūn.'   Tyā-lē   rāg   ālī ;   āt nāhī   jāūn,   tyā-chā   bāp bāhir   ālā,
having-said.'   Him-to anger came ; inside not having-gone, his   father out   came,

tyā-lē   bat-milādᵃnan.   Tō   bāpā-saṅgā   maṇṭᵃlan,   'mi   bhū   rōj-pāsūn
him   words-caused-to-unite. He father-to   said,   'I   many   days-from

tujhē-javar   āhē ;   tū   sāṅgᵃlāsa   aikat   āhē ;   tari-pan   tū   dōsti-tōn
of-thee-near   am ;   thou   told-so   hearing   I-am ;   still   thou   friends-with

santōsh   paḍā-lē   manūn   ēk   sēri-cha   pilu   nahī dēlan.   Atā   tujhā
merriment enjoy-to therefore one she-goat-of young-one not gavest.   Now   thy

lēk   ālyāsāṭi,   tō   māl   rāṇḍā-lē   ghātᵃlan, tyā-lē   tū   annā ghātᵃlan.'   Tō
son coming-for,   he property harlots-to   put,   him-to   thou food puttest.'   He

manālā,   'lēkā,   tū   mājē-saṅgā āhēs ; maj-javar   āhē, samᵃda   tujā-ch.   Āpan
said,   'son,   thou of-me-with   art ;   me-with   is,   all   thine-alone.   We

sukhā-kun   rāhun   sambhram-kun   rāhun ;   kāhē-lē   maṇṭᵃlyās,
happiness-with   should-remain eagerness-with   should-remain ;   why   if-you-say,

tujhā   bhāu   marūn   gēlā,   phirūn   vāchᵃlā ; suṭūn   gēlā,   phirūn sapadᵃlā.'
thy   brother having-died went,   again   lived ;   lost   went, again was-found.'

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NATAKĀNĪ DIALECT.

(DISTRICT CHANDA.)

SPECIMEN II.

A POPULAR TALE.

एकं गावा-मंदे वीरप्पा मनाचा लेकरु राहिलन । एकं दिसि त्याचे बाप त्याले बोलाविलन । त्याले भाजीचि टोपलि देलन । आपले दोस्तिले देयाले सांगितलन । मंग वीरप्पा टोपलि डोकि-वर घेतलन, अभिरामम्मा-जवर जाऊन ते तिले दिलन । भाजि घेऊन अभिरामम्मा मनालि, माझे लरका वीरप्पा तूसाठि भू रोज झ्याले वाट पाहलन । तूसाठि चांगला इनाम राखलन । वीरप्पा मनाला, बये, कयचा इनाम । ति मनालि काच्चि रोजा-मंगे तू दोन गोरवङ्ग पाखरे मांगितलन, तुले हेतु नाहि का । तवर त्याने हेतु आहि मंटलन, कोठे आहे मनून खबर घेतलन । हे पाये, दोन पाखरे पंजरा-मंदे आहे मंटलन । या-मंदे तुले येक टूसरे तुझे भावाले । आपले घराले बेस ज्याय, वाटे-वर आलस करू नकु । तू घराले जाऊन तवर पंजरा झाकून ठेव । मंग वीरप्पा कुसीने गीलन । तो आपले दोस्तिले मनाला, या पंजरात दोन चांगले पाखरे आहेत ॥

TRANSLITERATION AND TRANSLATION.

Ēkē gāvā-mandē Vīrappā manā-chā lēkᵃrū rāhilan. Ēkē disi tyā-chē
One village-in Vīrappā called a-boy lived. One day his

bāp tyā-lē bōlāvilan; tyā-lē bhājē-chi ṭōpᵃli dēlan; āpᵃlē dōsti-lē
father him-to called; him-to vegetable-of a-basket gave; his-own friend-to

dēyā-lē sāṅgitᵃlan. Maṅg Vīrappā ṭōpᵃli ḍōki-var ghētᵃlan, Abhirāmammā-javar
give-to he-told. Then Vīrappā the-basket head-upon took, Abhirāmammā-near

jāūn tē ti-lē dilan. Bhāji ghēūn Abhirāmammā manāli,
having-gone that her-to gave. Vegetable having-taken Abhirāmammā said,

'mājhē larkā Vīrappā, tūsāṭhi bhū rōj jhyālē vāṭ pāhᵃlan,
'my (dear) boy Vīrappā, thee-for many days became (thy-)way was-looked-at,

tūsāṭhi chāṅgᵃlā inām rākhᵃlan.' Vīrappā manālā, 'bayĕ, kay-chā inām?'
thee-for good reward was-kept.' Vīrappā said, 'lady, what-of reward?'

Ti   manāli,   'kāhi   rōjā-maṅge   tū   dōn   gōr°vaṅka pākh°rē māṅgit°lan,   tu-lē
She   said,   'some   days-ago   thou   two   gōrvaṅk   birds   didst-ask,   thee-to

   hētu   nāhi   kā ? '   Tavar   tyā-nē,   'hētu   āhē,'   maṇṭ°lan,   'kōṭhē
recollection   not   what ?'   Then   him-by,   'recollection   is,'   it-was-said,   'where

āhē,'   manūn   khabar   ghēt°lan.   'Hē   pāyē,   dōn   pākh°rē   pañj°rā-mandē
is,'   so-saying   news   was-taken.   'This   see,   two   birds   cage-in

āhē,'   maṇṭ°lan.   'Yā-mandē   tu-lē   yēk   dūs°rē   tujhē   bhāvā-lē.   Āp°lē
are,'   (she) said.   'These-among   thee-to   one   the-other   thy   brother-to.   Thy-own

gharā-lē   bēs   jyāy,   vāṭē-var   ālas   karū-na-ku.   Tū   gharā-lē
house-to   well (carefully)   go,   the-way-on   laziness   do-not-make.   Thou   house-to

   jāūn   tavar   pañj°rā   jhākūn   ṭhēv.'   Maṅg   Vīrappā   kusī-nē
having-gone   then   the-cage   having-closed   keep.'   Then   Vīrappā   gladness-with

gēlan.   Tō   āp°lē   dōsti-lē   manālā,   'yā   pañj°rāt   dōn   chāṅg°lē   pākh°rē
went.   He   his-own   friend-to   said,   'this   in-cage   two   good   birds

āhēt.'
are.'

FREE TRANSLATION OF THE FOREGOING.

I n a certain village there lived a boy called Vīrappā. One day his father gave him a basket full of vegetables and asked him to carry it to his friend. Vīrappā took the basket on his head, went to Abhirāmammā and gave it to her. She took the vegetables and said, 'my dear Vīrappā, I have been on the look-out for you for many days. I have a good reward for you.' Vīrappā said, 'my lady, what is that ?' She said, 'some days ago you asked for two Gōrvaṅka birds. Don't you remember ?' Then he said that he did remember, and asked where they were. 'Look here, the two birds are in this cage,' she said, 'one of them is for you and the other for your brother. Go carefully home, and don't be slow on the road. Keep the cage closed till you are at home.' Now Vīrappā went happy away and said to his friend, 'two good birds are in this cage.'

KATIA OR KATIYĀĪ.

The Katiās are an important caste of weavers and village watchmen in the Central Provinces. At the census of 1891 their number was returned as 43,940. In 1901, the number was 31,924. They were found mainly on the Satpuras and in Hoshangabad. In the latter district and in Seoni and Chhindwara they number over 2 per cent. of the population.

The Katiās probably all speak the dialect of their neighbours. According to the information collected for the use of the Linguistic Survey there is, however, a separate form of speech called Katiyāī in Chhindwara and Katiā in Narsinghpur. The number of speakers has been estimated as follows :—

Chhindwara . . . . - .	18,000
Narsinghpur	700
TOTAL .	18,700

Specimens have been forwarded from both districts, and they show that the dialect in question is a mechanical mixture of Marāṭhī and Hindī. The phonetical system is Hindī, and not Marāṭhī. This latter language has, however, so largely influenced the inflection of nouns and verbs, that the dialect must now be classed as Marāṭhī rather than Hindī, especially in Chhindwara.

The case suffixes are partly Marāṭhī and partly Hindī; thus, *ghōryā-chā*, of a horse; *jhād-kē*, of a tree; *gharī*, *gharāt*, and *ghar-mẽ*, in the house; *kisᵃbanō-chē sāth*, in company with harlots.

The same is the case with the personal pronouns, thus, *mẽ*, *mī* and *maĩ*, I; *mẽ-nē*, by my; *mājhā* and *māhā*, my; *ham* and *āmhī*, we; *tyā-nē* and *tā-nē*, by him; *tis-mẽ-sē* and *tin-mẽ-sē*, from among them; *tēn-chā*, their, etc. In Narsinghpur *jō* and *jab* are often demonstratives, meaning 'that,' 'then,' respectively. Compare Bundēlī.

The verb substantive usually takes the Marāṭhī form; thus, *āhē*, he is; *hōtē*, they were. Occasionally, however, we also find forms such as *hai*, he is; *thā*, he was.

The past tense of finite verbs is usually formed by adding an *l*-suffix; thus, *gēlā*, he went; *karᵃlē*, I did; *kēlā*, he did. A common form of the third person singular in Chhindwara ends in *an* or *tan*; thus, *bōlan*, he said; *karan*, he did; *dētan*, and once *dētam*, he gave, etc.

It would, however, be waste of space and paper to go into details. The mixed nature of the dialect will be seen from the specimens which follow.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KATIYĀĪ OR KATIĀ DIALECT.

(DISTRICT CHHINDWARA.)

SPECIMEN I.

कोई आदमीचे दोन लेंकरे होते। तिसमेंसें नहानने बापला बोलन, दादा संपतमेंसें जो हिस्सा हो तो माला दे । तब तानि अपनी संपत दोनई-ला बाटी देतम। मुतक दिन नहीं जाले के नहान लेकुर सबला एकट्ठा करीसन टूर देसला चाला गिला और तथी लच्चापनमें दिन खोई देतन अपनी संपतला डड्ड्ई देतन। जब तो सब कुछ उड्ड्ई देतन तब तो देसमें बड़ा काल पड़ी गिला और तो कंगाल बनी गिला। और तो जाईसन तो देसचे आदमीचे वीचमें एकच्या द्यथी राह्ह लागला ज्यानि ताला आपला खितमें सोरी चरउला पोहोचु देतलेन। और तो तें कोदेस जो सोरी खाता है आपना पोट भरा चाहत था। और ताला कोई कुछ नहीं देत था। तब ताचे दिलमें समज आली और तानि बोलन के, माझा बापचे कितछे चाकराला पोट लुक भाकरी बनत होती, और मैं भुक लुकक मरते आय। मैं उठीसन अपने बाप जोरे जाईसन और ताला बोलिन, दादा मेने भगवानचे घरी और तुमचे सामने पाप करले आहे। मैं फिर तुमचा लेकुर कहावनेचा लायक नड्या, माला तुमच्या मजूरमि-लुक एकचे बराबर करा। तब तो उठीसन अपने बाप जोरे चालला । पर तो टूरी होता के ताचे बापाने ताला देखीसन दरेग आला और दौड़ीसन ताचे गरामें मिलीसन चुमा घितन। लेकुरने ताला बोलन, दादा, मेने भगवानचे घरी और तुमचे सामने पाप करले आहे। और फिर तुमचा लेकुर मैं बोलीच्या लायक नड्या। पर बापाने आपला नौकरला सांगले सब लुक चांगला कपड़ा निकारीसन ताला लिवाई द्या और ताचे हाथमें मुंदी और पावमें मोचरी लिवाई द्या, और हम अच्छा खाईसन और खुशी करा, का की ह्या माझा लेकुर मरी गेला होता फिर जीता जाला, ख्वाही गेला होता फिर मिल्ला आहे । तब ते खुशी करो लागले ॥

ताचा वड़ा लेकुर खेतमें होता। और जब तो येत होता और घरचे जोरे पोहचला तब बाजा और नाचचा आवाज ऐकन। और ताने अपने नौकरमि-लुक एकला आपने जोरे बुलाईसन पूछन, ह्या काय होई राहिला है। ताने ताला बोलन

के, तुझा भाऊ आला है और तुमचा बापने चांगला खावला बनवला है। ह्याचे लिये के ताला अच्छा मिळा है। पर ताने क्रोध करन और भीतर जाना नहीं चाहून। ह्याचे लिये ताचा बापने बाहेर निकरीसन ताला मनज लागला। ताने बापला जवाब देतन के, देखो मैं इतले बरस लुकी आपची सेवा करत होते और कभी आपची बातला मेने नहीं तोड़ली। और माला तुमने कभी एक ठोला पाठ भी नहीं दितले के मैं अपने दोस्ताचा साथ खुशी करता। पर तुमचा ह्या लेंकुर के जाने किसबनोचे साथ आपची संपत खइल्या करन जब तो आला तब आपन ताचे लाने अच्छा खावला कीला है। बापने ताला बोलन, लेंकुर तु हमेस माझे जोरे राहता और जो कुछ माझा है सो तुझा है। पर खुशी होना और खुशी करना चाहिये होता। कह्या की, ह्या तुझा भाऊ मरी गेला होता सो फिर जीता जाला आहे खोवाई गेला होता फिर मिळा है॥

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KATIYĀĪ OR KATIĀ DIALECT.   (DISTRICT CHHINDWARA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōī   ād°mī-chē dōn lĕk°rē hōtē.   Tis-mē̃-sē   nahān-nē   bāp-lā
A-certain   man-of   two sons were.   Them-in-from the-younger-by the-father-to

bōlan,   'dādā, sampat-mē̃-sē   jō   hissā   hō   tō   mā-lā   dē.'   Tab
it-was-said, 'father, property-in-of which portion may-be that me-to give.'   Then

tā-nē ap°nī sampat dōn-ī-lā   bāṭī   dētam.   Mut°kē din nāhī̃   jālē   kē
him-by his property both-to having-divided was-given. Many days not became that

nahān   lēkur sab-lā   ēkaṭṭhā   karī-san   dūr   dēs-lā   chālā   gēlā,   aur
the-younger son all   together having-made far country-to departed went, and

tathī lachchāpan-mē̃   din khōī-dētan, ap°nī sampat-lā   uṟaī   dētan.
there debauchery-in days   passed,   his   property   having-squandered gave.

Jab   tō sab kuchh   uṟaī   dētan tab   tō   dēs-mē̃ baṟā   kāl
When he all anything having-squandered gave then that country-in great famine

paṟī   gēlā, aur tō   kaṅgāl   banī   gēlā. Aur tō   jāī-san   tō
having-fallen went, and he destitute having-become went. And he having-gone that

dēs-chē   ād°mī-chē bīch-mē̃ ēk-chyā ithī   rāhū   lāg°lā,   jyā-nē tā-lā āp°lā khēt-
country-of men-of   midst-in one-of there to-live began, whom-by him his field-

mē̃ sōrī   charaü-lā pōhōchu dēt°lēn. Aur tō tē̃ kōdēs   jō   sōrī khātā
in swine feeding-for to-attain was-given. And he that husk which swine eating

hai āp°nā pōṭ bharā chāhat thā. Aur   tā-lā   kōī   kuchh nahī̃ dēt thā.
are his belly to-fill wishing was. And him-to anybody anything not giving was.

Tab tā-chē dil-mē̃ samaj ālī, aur   tā-nē   bōlan   kē, 'mājhā bāp-chē
Then his heart-in sense came, and him-by it-was-said that, 'my father-of

kit°chhē chāk°rā-lā pōṭ luk bhāk°rī   banat   hōtī, aur maĩ bhuk-lukak
how-many servants-to belly than bread being-obtained was, and I hunger-with

mar°tē āy. Maĩ uṭhī-san ap°nē bāp jōrē   jāīsan   aur tā-lā   bōlin,
dying am. I having-arisen my father near having-gone again him-to will-say,

" dādā, mē-nē Bhag°vān-chē gharī aur tum-chē sām°nē pāp kar°lē āhē. Maĩ
"father, me-by   God-of   in-house and you-of   before sin done is.   I

phir tum-chā lēkur kahāvanē-chā lāyak naïyā. Mā-lā tum-chyā majūr-mi-luk
again your son being-called-of worthy not-am. Me   your   servants-of

ĕk-chĕ barābar karā."' Tab tō uṭhī-san ap°nĕ bāp jōrĕ chāl°lā. Par tō
one-of like make."' Then he having-arisen his father near went. But he

dūrī hōtā kĕ tā-chĕ bāpā-nĕ tā-lā dĕkhī-san darĕg ālā, aur dauṛī-san
far was that his father-by him having-been compassion came, and having-run

tā-chĕ garā-mẽ milī-san chumā ghĕtan. Lĕkur-nĕ tā-lā bōlan,
his neck-on having-joined kiss was-taken. The-son-by him-to it-was-said,

'dādā, mĕ-nĕ Bhag°vān-chĕ gharī aur tum-chĕ sām°nĕ pāp kar°lĕ āhĕ. Aur
'father, me-by God-of in-house and you-of before sin done is. And

phir tum-chā lĕkur maĩ bōlī-chyā lāyak naïyā.' Par bāpā-nĕ āp°lā
again your son I saying-of worthy not-am.' But the-father-by his

naukar-lā sāṅg°lĕ, 'sab luk chāṅg°lā kap°ṛā nikārī-san tā-lā
servants-to it-was-said, 'all than good cloth having-brought him-to

livāī dyā, aur tā-chĕ hāth-mẽ mundī aur pāv-mẽ mōch°rī
having-applied give, and him-of hand-on ring and feet-on shoes

livāī dyā, aur ham achchhā khāī-san aur khuśī karā, kā-kī
having-applied give, and we good having-eaten again merry make, because

hā mājhā lĕkur marī gĕlā hōtā, phir jītā jālā; khvāhī gĕlā
this my son having-died gone was, again alive became; lost gone

hōtā, phir millā āhĕ.' Tab tĕ khuśī karō lāg°lĕ.
was, again found is.' Then they merriment to-make began.

Tā-chā baṛā lĕkur khĕt-mẽ hōtā. Aur jab tō yĕt hōtā
His elder son field-in was. And when he coming was

aur ghar-chĕ jōrĕ pōbach°lā, tab bājā aur nāch-chā āvāj aikan.
and house-of near arrived, then playing and dance-of sound was-heard.

Aur tā-nĕ ap°nĕ naukar-mi-luk ĕk-lā āp°nĕ jōrĕ bulāī-san pūchhan,
And him-by his servants-from one-to his near having-called it-was-asked,

'hā kāy hōī rāhilā hai?' Tā-nĕ tā-lā bōlan kĕ,
'this what having-become being is?' Him-by him-to it-was-said that,

'tujhā bhāū ālā hai, aur tum-chā bāp-nĕ chāṅg°lā khāv-lā
'thy brother come is, and your father-by good eating-for

banav°lā-hai, hā-chĕ liyĕ kĕ tā-lā achchhā millā-hai.' Par tā-nĕ krōdh
arranged-is, this-of for that him-to well met-is.' But him-by anger

karan, aur bhītar jā-nā nahĩ chāhūn. Hā-chĕ liyĕ tā-chā bāp-nĕ
was-made, and inside to-go not wished. This-of for his father-by

bābĕr nik°rī-san tā-lā manaū lāg°lā. Tā-nĕ bāp-lā javāb dĕtan
out having-gone him to-entreat began. Him-by father-to answer was-given

kĕ, 'dĕkhō, mĕ it°lĕ baras lukĕ āp-chī sĕvā karat hōtĕ,
that, 'see, I so-many years from your-Honour's service doing was,

aur kabhī āp-chī bāt-lā mĕ-nĕ nahĩ tōṛ°lī. Aur mā-lā tum·
and ever your-Honour's word me-by not was-broken. And me-to you-

nē   kabhī   ēk   ṭhōla   pāṭh   bhī   nahī̃   ditᵃlē,   kē   mē̃   apᵃnē   dōstā-chā
by   ever   one   single   kid   even   not   was-given,   that   I   my   friends-of

sāth   khuśī   karᵃtā.   Par   tum-chā   hā   lēkur   kē   jā-nē   kisᵃbanō-chē
with   merry   might-make.   But   your   this   son   that   whom-by   harlots-of

sāth   āp-chī   sampat   khaïyā   karan,   jab   tō   ālā   tab
with   your-Honour's   property   devoured   was-made,   when   he   came   then

        āpan   tā-chē   lānē   achchhā   khāv-lā   kēlā   hai.'   Bāp-nē   tā-lā
your-Honour-by   him   for   good   feast-to   made   is.'   The-father-by   him-to

    bōlan,   ' lēkur,   tu   hamēs   mājhē   jōrē   rāhᵃtā,   aur   jō-kuchh   mājhā
it-was-said, ' son,   thou   always   me-of   near   art,   and   whatever   mine

hai,   sō   tujhā   hai. Par   khuśī   hōnā   aur   khuśī   karᵃnā   chāhiyē   hōtā,
is,   that   thine   is. But   merry   to-be   and   merry   to-make   proper   was,

kahā-kī   hā   tujhā   bhāū   marī   gēlā   hōtā,   sō   phir   jītā   jālā
because   this   thy   brother   having-died   gone   was,   he   again   alive   become

āhē ;   khōvāī   gēlā   hōtā,   phir   millā   hai.'
is ;   being-lost   gone   was,   again   found   is.'

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

MARĀṬHĪ.

KATIYĀĪ OR KATIĀ DIALECT.   (DISTRICT NARSINGHPUR.)

SPECIMEN II.

एक झना-चें दोन लेकुरे होति। तिनमेंसें छोटे लेकुरने अपने वापला
बोलले के, जो घरी जो धन आहि सो माँझा हिस्सा सो माना दुन दे। तब बापने
तिझे अपना धन बाँटु दिलले। कछु दिनोंचें पीछूं नाहुन लेकुर अपना धन-दौलत
घुँकि परदेशला चल्ला गेला। तेचूं गँवारी चालसे सब धन बरबाद करू दिलले। जब
कोरा रहुँ गेल्ला तो देश-पे बड़ा काल पड़ला। तर्हीं तो भूखों मरों लगला। तर्हीं
तो कोई देसु-आदमी-खाँ नौकर लगु गेल्ला। ताल्हा ताने सुँगरियाँ चरोंला राखले।
जब तो सुँगरियोंचीं खाँवची जूठनपेनू अपना पोटु भरों चाहले, कोई आदमी
ताल्हा कछु न देत होता। जब तो खबर-पै आला तब बोलो लगला, ऐ माँझे दैय्या,
जब माँझे बाप-खाँ कितते आदमोंला पोटु-भर खाँवला मिलत होता, और बचु
रहात होता। और मैं भूखों मरते आहें। अब मैं उठकें बापचें जोरे जाँतें और अब
बोलहों, दादा मीने तूजे साम्हने परमेश्वरचा दोष करले है। अब भी तूजे लेकुर
बोललों लाखतूँ नहीं टाले। अपने नौकरों एक घाँड़े माना सोड़े राखू घिआ। जब
तो उठुँकि ठाड़ा जाला, और अपने बापचें जोरें गेल्ला। वापने टूरेनू आवत देखूं
घिल्ले ताँचा-ऊपर दया करले, और ताल्हा दौरऊँके गल्लसे लगुँअँ घिल्ले और चूमा
घिल्ले। तब लेकुरने बोलले, हे दादा मीने तूजे साम्हने परमेश्वरचाँ कसूर करले
चैं। मी तूजे लेकुर कहाँले लोग नहीं राले। पै बापने अपने नौकरोंला हुक्म
दिलले, नोंनेंचे नोंने उन्हें आन्ह ताल्हा नोन्हें पहरन देआ। और एक जोड़ी
पनन्हें पाँवला। चला सब जीवाँ, और मँजा करियें। काँयसें अब हा लेकुरचा नया
जन्म जाल्हा। हा हथ्नु जाँतूँ राला होता, फिर मिल्ला। हाँ तरहतूँ मौज सब
करों लगले॥

जेठा लेकुर ते वक्त खेतपे होता। लौटचीं घर आवतीं वक्त ताल्हा नाँच गाँनचा
ऐरा सुन पढ़ला। नौकरों-पे एक झनाँलाँ टरेंके ताल्हा पूछले जो काया है। तब
ताँनि ज्वाप दिलले, तूजा नाहिन भैया एँकू गेल्ला है। और ताँचे बापनूँ ताल्हा नोनहा

भला लौटला देखूँचे खुशी भलो मनोले। तब तो हाँ सुनूँके तो गुस्सा जानह, और घरैँ नहीं जाय चाहैं। जब ताचा बाप निकरूँचे ताल्हा मनो लगला। लेकुरने बोलले, जब मी दादा तूँजी बरसोँती गोसल करले हैं। जब मीने तुमसे कही कोइ्ॅ नहीं टारली। जब तूने नान्हा बोकरा कबहुँ नहीं दिलस, तो चन-संग खुशी मनोते। जब नाह्निन लेकुरतेँ तब ताँने तुमचा धन गँवारीमेँ खो दिलले जवसेँ सुरकूँके घरी आल्हे, तुम सबला पुन्य आटूराले आहा। जब तो बापने ज्वाप दिलले हे बेटा, तूँ रात-दिन माँफे जोरे आसे, तो धन माँफे-जोरे आहै, सो सब तूजा आहै। तूजा नाह्निन भाऊ मरू गेल्ला होता लोफिर जी उठला तबतो हिराऊँ गेल्ला होता, तब मिल्ला होता। तैसे आ खुशी मनोआ और खुशी जाम्हे॥

[No. 83.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KATIYĀĪ OR KATIĀ DIALECT.

(DISTRICT NARSINGHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk jhanā-chẽ dōn lēkurē hōtē. Tin-mẽ-sē chhōtē lēkur-nē
One person-of two sons were. Them-in-from the-younger son-by

apᵃnē bāp-lā bōlᵃlē kē, 'jō gharī jō dhan āhē sō
his-own father-to was-said that, 'what in-the-house what wealth is that

mājhā hissā sō mā-nā dun-dē.' Tab bāp-nē til-lē apᵃnā
my share that me-to give.' Then the-father-by them-to his-own

dhan bāṭu dilᵃlē. Kachhu dinõ-chẽ pīchhũ nāhun lēkur apᵃnā
wealth dividing was-given. A-few days-of after the-younger son his-own

dhan-daulat ghũ-kē par-dēś-lā challā gēlā. Tēchũ gãvārī-
property having-taken foreign-country-to moved went. There vulgar-

chāl-sē sab dhan barᵃbād-karū dilᵃlē. Jab kōrā rahũ
conduct-in all wealth having-squandered was-given. When destitute to-become

gēllā tō dēś-pē barā kāl parᵃlā. Tahĩ tō bhūkhõ marõ
went then the-country-in great famine fell. Then he of-hunger to-die

lagᵃlā. Tahĩ tō kōī dēsu-ādᵃmī-khã naukar lagu-gēllā. Tā-lhā
began. Then he a-certain country-man-of a-servant to-be-employed-went. Him-to

tā-nē sũgariyã charõ-lā rākhᵃlē. Jab tō sũgariyõ-chĩ khãv-chī jūṭhan-pēnũ
him-by swine to-graze was-kept. Then he swine-of eating-of remains-with

apᵃnā pōṭu bharõ chāhᵃlē. Kōī-ādᵃmī tā-lhā kachhu na dēt hōtā.
his-own belly to-fill desired. Anybody him-to anything not giving was.

Jab tō khabar-pai ālā tab bōlō lagᵃlā, 'ai mājhē Daiyyā, jab
When he senses-on came then to-speak began, 'O my God, since

mājhē bāp-khã kitᵃtē ādᵃmõ-lā pōṭu-bhar khãv-lā milat hōtā ;
my father-with how-many men-to belly-full eat-to obtained was ;

aur bachu rahāt hōtā. Aur maĩ bhūkhõ marᵃtē āhē. Ab maĩ
and saved remaining was. And I of-hunger dying am. Now I

uṭh-kẽ bāp-chē jōrē jãtẽ aur ab bōlᵃhõ, "dādā, mī-nē tūjē
having-arisen father-of near go and now will-say, "father, me-by of-thee

sāmhᵃnē Parᵃmēśvar-chā dōsh karᵃlē hai. Ab-bhī tūjē lēkur bōlᵃlõ lākhᵃtũ
before God-of sin done is. Now-also thy son to-call worthy

nahĩ   ṭālē;   apᵃnē   naukᵃrõ   ēk   ghãĩ   mā-nā   sōī   rãkhū   ghēā.'' '
not   became;   thy-own   servants-among   one   like   me-to   also   keeping   take.''

Jab   tō   uṭhū-kē   ṭhāṛā   jālā,   aur   apᵃnē   bāp-chē̃   jōrē̃   gēllā.
Then   he   having-arisen   standing   became,   and   his-own   father-of   near   went.

Bāp-nē   dūrē-nū   āvat   dēkhū-ghillē   tã-chā-ūpar   dayā   karᵃlē;   aur
The-father-by   from-a-distance   coming   to-see-was-taken   him-upon   pity   was-made;   and

tā-lhā   daurāū-kē   galla-sē   lagũã-ghillalē   aur   chūmā   ghillē.   Tab
him-to   having-run   the-neck-by   it-was-embraced   and   kiss   was-taken.   Then

lēkur-nē   bōlᵃlē,   ' hē   dādā,   mī-nē   tūjē   sāmhᵃnē   Parᵃmēśvar-chã
the-son-by   it-was-said,   ' O   father,   me-by   of-thee   before   God-of

kasūr   karᵃlē   haĩ,   mī   tujē   lēkur   kahã-lō   lōg   nahĩ   rālē.'   Pai   bāp-nē
offence   done   is,   I   thy   son   to-say   fit   not   lived.'   But   the-father-by

apᵃnē   naukᵃrõ-lā   hukm   dilᵃlē,   ' nõnē̃-chē   nõnē   unhē̃
his-own   servants-to   order   was-given,   ' good-of   good   a-cloth

ānh   tā-lhā   nõnhē̃   pahᵃran   dēā,   aur   ēk   jōṛī   panᵃnhē̃   pãv-lā.   Chalā   sab
bring   him-to   good   clothes   give,   and   one   pair   shoes   for-the-feet.   Come   all

jēvã   aur   mãjā   kariyē̃.   Kãy-sē   ab   hā   lēkur-chā   nayā   janm
let-us-eat   and   merriment   make.   Because   now   this   son-of   new   birth

jālhā.   Hā   hāthan-nu   jãtū   rālā   hōtā,   phir   millā.   Hã
has-become.   This   hands-from   going   become   was,   again   was-obtained.   This

tarah-tū̃   mauj   sab   karõ   lagᵃlē.
manner-in   merriment   all   to-make   began.

Jēṭhā   lēkur   tē-vakt   khēt-pē   hōtā.   Lauṭᵃchĩ   ghar   āvᵃtĩ
The-elder   son   at-that-time   the-field-in   was.   Returning   to-home   coming

vakt   tā-lhā   nãch   gān-chā   airā   sun-paṛhᵃlā.   Naukᵃrõ-pē
at-the-time   him-to   dancing   singing-of   sound   to-his-hearing-fell.   The-servants-from

ēk   jhanã-lã   ṭarē̃-kē   tā-lhā   pūchhᵃlē,   ' jō   kāyā   hai.'   Tab   tã-nē   jvāp
one   person-to   having-called   him-to   it-was-asked,   ' this   what   is.'   Then   him-by   reply

dilᵃlē,   ' tūjā   nāhin   bhaiyā   ēkū   gēllā   hai;   aur   tã-chē   bāp-nū   tā-lhā
was-given,   ' thy   younger   brother   having-come   gone   is;   and   his   father-by   him-to

nōnᵃhā   bhalā   lauṭᵃlā   dēkhū-chē   khuśī   bhalō   manōlē.'   Tab   tō   hã   sunū-kē
good   well   returned   having-seen   happy   good   considered.'   Then   he   this   having-heard

tō   gussā   jānah,   aur   gharū   nahĩ   jāy   chāhē̃.   Jab   tā-chā   bāp   nikᵃrū-chē
he   angry   became,   and   in-the-house   not   to-go   wished.   Then   his   father   coming-out

tā-lhā   manō   lagᵃlā.   Lēkur-nē   bōlᵃlē,   ' jab   mī,   dādā,   tũjī   barᵃsõ-tī   gōsal
him-to   to-entreat   began.   The-son-by   it-was-said,   ' while   I,   father,   thy   for-years   service

karᵃlē-haĩ;   jab   mī-nē   tum-sē   kahī   kōī   nahĩ   ṭārᵃlī,   jab   tū-nē   nānhā   bōkᵃrā
have-done;   while   me-by   thy   word   ever   not   was-transgressed,   still   thee-by   small   a-goat

kab-hū   nahĩ   dilas,   tō   chan-saṅg   khuśī   manōtē.   Jab
ever   not   was-given,   so-that   friends-with   merry   I-might-have-made.   When

nāhin   lēkur-tẽ   tab   tā̃-nē   tum-chā   dhan   gā̃vārī-mẽ   khō-dilᵃlē,
the-younger   son   then   him-by   your   wealth   vulgar-living-in   is-squandered,

jab-sẽ   murᵃkū̃-kē   gharī   ālhē   tum   sab-lā   punya   āṭūrālē-āhā.'   Jab-tō
as-soon-as   having-returned   to-home   has-come   by-you   all-to   a-feast   given-is.'   Then

bāp-nē   jvāp   dilᵃlē,   'hē bēṭā,   tū̃   rāt-din   mā̃jhē-jōrē   āsē,   tō
the-father-by   answer   was-given,   'O   son,   thou   night-and-day   of-me-near   art,   what

dhan   mā̃jhē-jōrē   āhai   sō   sab   tūjā   āhai.   Tūjā   nāhin   bhāū   marū-gēllā   hōtā,
wealth   of-me-near   is   that   all   thine   is.   Thy   younger   brother   dead-gone   was,

lō-phir   jī   uṭhᵃlā;   tab-tō   hirāū̃   gēllā   hōtā,   tab   millā   hōtā.   Taisē   ā
again   alive   arose;   then   lost   gone   was,   then   obtained   was.   Therefore   now

khuśī-manōā,   aur   khuśī   jānhē.'
merriment-celebrate,   and   merry   shall-make.'

BROKEN DIALECTS OF THE EAST.

In the eastern part of the Central Provinces Marāṭhī is surrounded by Chhattīsgaṛhī and other dialects of Eastern Hindi in the north, and by Gōṇḍī and other aboriginal forms of speech in the south. There are no intermediary dialects connecting Marāṭhī with any of these dialects.

Farther to the east we find another Aryan language, Oṛiyā. A dialect of this language, Bhatrī, is spoken in the Bastar State, and forms a kind of connecting link between Oṛiyā and the language of the central portion of Bastar. This latter is known as Hal'bī, and is a curious mixture of Oṛiyā, Chhattīsgaṛhī, and Marāṭhī. Some minor dialects in Raipur and Kanker, such as Bhunjiā, Nāharī, and Kamārī, have several points of analogy with Hal'bī, of which language the two former may be considered as sub-dialects. The revised figures for all these forms of speech are as follows :—

Hal'bī	104,971
Bhunjiā	2,000
Nāharī	482
Kamārī	3,743
TOTAL	111,196

These dialects are the only one which can claim to be intermediary between Marāṭhī and Oṛiyā. The remarks which follow will, however, show that they are not organic links, but merely mechanical mixtures of all the Aryan languages which meet in the eastern part of the Central Provinces.

HAL'BĪ.

The Halbas are one of the principal tribes of the Bastar and Kanker States. In Bastar they are chiefly found in the central part of the district, from the eastern frontier westwards. They are also found in the north-west, on the frontier towards Kanker, and farther into this latter State. Halbas have also settled in Bhandara, the eastern portion of Chanda, and Raipur.

Outside the Central Provinces Halbas were returned at the Census of 1891 from the Jeypore zamindari of Madras (1,887) and from Berar (2,841). In Madras they are classed as a sub-division of the Gōṇḍs. In Berar they are weavers, and most of them are found in Ellichpur.

Hal'bī, the dialect of the Halbas, has only been returned for this Survey from the Central Provinces. A specimen has, however, been forwarded from Berar. It differs from the other Hal'bī specimens, and it will therefore be separately dealt with.

The number of speakers in the Central Provinces has been estimated for this Survey as follows :—

Bastar	96,181
Kanker	5,000
Chanda	3,500
Bhandara	150
Raipur	140
TOTAL	104,971

Of the 96,181 speakers returned from Bastar 17,387 have been reported to speak Mahʳrī. This dialect has, however, proved to be identical with Hal'bī. It is probably the dialect returned as Mēharī in the 1891 Census Report. According to the same authority the Hal'bī of Bastar comprises several minor dialects, Adkuri, Bastarī, Chandārī, Gachikolo, Mēharī, Mirgānī, Muria, and Śuṇḍī. No information is available with regard to these so-called dialects. Bastarī simply means the language of Bastar, and of the 3,500 speakers of Hal'bī returned from Chanda 1,300 have been stated to speak Bastarī and not Hal'bī. Mēharī is the language of the low-caste Mēhars or Mahārs. The Murias or Marias are mentioned by Colonel Glasfurd in his *Papers relating to the Dependency of Bastar...Selections* from the Records of the Government of India, Foreign Department. No. xxxix. Calcutta, 1863, p. 37. They inhabit the more cultivated plains around Jagdalpur, in the heart of the Hal'bī district and live as cultivators. Most of them speak a Gōṇḍ dialect. The Śuṇḍis are spirit-dealers. It may safely be assumed that none of the names mentioned above connotes any separate dialect.

The Halbas have hitherto been considered to be a sub-division of the Gōṇḍs. ·The Superintendent of Census Operations in the Central Provinces states that the ethnographic information received about them is to the effect that the caste were originally house servants of the Oṛiyā Rajas. Their sections are partly totemistic, but include the names of two or three Oṛiyā castes. The Halbas of Raipur are looked upon and consider themselves as of Gōṇḍ descent. In Bhandara, on the other hand, they say that they have come from Warangal in Hyderabad and disclaim any connection with the Gōṇḍs.

Linguistic evidence also points to the conclusion that the Halbas are an aboriginal tribe who have adopted Hinduism and an Aryan language.

Their dialect is a curious mixture of Oṛiyā, Chhattīsgaṛhī, and Marāṭhī. In Bhandara it has been so much influenced by the current language of the district that it must now be classed as ordinary Marāṭhī and not as Hal'bī. No specimens have been received from Chanda and Raipur, and the remarks on Hal'bī grammar which follow are, therefore, based on the specimens forwarded from Bastar and Kanker.

Colonel C. L. R. Glasfurd, in his *Papers relating to the Dependency of Bustar*, quoted above, pp. 46 and f., describes it as follows :—

'The first [*i.e.* Hal'bī] closely resembles the Chuteesghirree dialect. There is a great admixture of Muratha in it, or rather, I should say, there are many Muratha affixes, and it often happens that a pure Hindostanee word is taken and a Muratha termination added; thus the Mooreas around the Jugdulpore say *mī daklō nahĩ*, I did not see. Here we have the pronoun Muratha and the verb, a Hindostanee word, put in the past tense of the Muratha declension of verbs. In fact, the whole language in this part of the country is a horrid jargon of Muratha and Hindee words; grammar and idioms all jumbled up into indescribable confusion. It is spoken by the Hulbas and Mooreas, and may be said to be subdivided into the Purja or Tugara and Bhuttra dialects. It is spoken by all in Jugdulpore, from the Rajah to the lowest of his subjects.'

A short vocabulary of Bhuttra or Purja has been printed in Appendix II, pp. 91 and ff., of the same publication. It has not, however, anything to do with Hal'bī.

Pronunciation.—The short *a* is probably often pronounced as an *o*, and *a* and *ō* are therefore sometimes interchangeable; thus, *ballō* and *bōllō*, he said; *ma-kē* and *mō-kē*, to me. Similarly *ai* interchanges with *ui*; thus, *mai* and *mui*, I; *bailā* and *builā*, an ox. Compare also *būbā* and *bābā*, a father.

E is always marked as long. It is however probably short in words such as *ebē*, now; compare *abē* and *ibe*.

Ai and *ē, au* and *ō,* respectively, are sometimes interchanged; thus, *maî* and *mẽ̃,* I ; *gailō* and *gēlō,* he went ; *kaunî* and *kōnî,* somebody.

The *Anunāsika* is very faintly sounded, and its use is rather irregular. Thus we find *hŭn* and *hun,* he; *jā̃nē* and *jānē,* I know.

The palatals are pronounced as in Hindī, and not as in Marāṭhī; thus, *mō-chō,* my; *puchhᵃlō,* he asked. *Chh* seems, however, to be occasionally pronounced as *s,* for in the specimens received as illustrating the Mahᵃrī dialect we find *chhāmᵃnē,* in the presence of.

The cerebral *ḍ* between vowels has usually the Marāṭhī sound of *ḍ,* but is sometimes also pronounced *r* as in Chhattīsgaṛhī; thus, *baḍē dukāl paḍᵃlī,* a great famine arose; *kapᵃrā,* cloth. The pronunciation as *r* seems to be more used in the so-called Mahᵃrī than in Halᵃbī proper.

The cerebral *ṇ* has become dental as in the Marāṭhī of the Central Provinces and in Chhattīsgaṛhī; thus, *kōnī,* somebody.

The cerebral *ḷ* sometimes becomes *r ;* thus, *parā,* run; *bērā,* at the time ; *pōrā,* the *Pōḷā* festival. It is impossible to decide whether this pronunciation is due to the influence of Hindī or to that of the Marāṭhī of the Central Provinces. Compare Hindī *bēr,* Marāṭhī *yēr,* time ; Hindī *parānā,* Marāṭhī *palᵃṇẽ,* to run. In most cases, however, a dental *l* corresponds to Marāṭhī *ḷ ;* thus *milētē,* it will be got ; *dukāl,* famine.

Halᵃbī uses *b* like Hindī, Oṛiyā, etc., where Marāṭhī has *v ;* thus, *bēr,* Marāṭhī *vēḷ* or *yēr,* time ; *bîs,* Marāṭhī *vīs* or *īs,* twenty.

The cerebral *sh* is pronounced as *kh ;* thus *manukh,* a man.

Initial *h* has a rather faint sound. Compare *ū̃ṭ* and *hū̃ṭ,* a camel ; *ham* and *am,* we ; *un* and *hun,* he.

Note *pējᵃpānī* instead of *mējᵃmānī,* feast.

On the whole it will be seen that the pronunciation has more in common with Chhattīsgaṛhī than with Marāṭhī.

Nouns.—*Bîtā,* a person, is sometimes used as a kind of definite article. Thus, *bāp-bîtā,* the father ; *bēṭā-bîtā-kē,* to the son.

Gender.—There are only two genders, the masculine and the feminine, the former also corresponding to the neuter gender of Marāṭhī; thus, *lēkā,* a child, a son.

Number.—The plural is formed as in Chhattīsgaṛhī by adding *man ;* thus, *bābā-man,* fathers. Often, however, no sign of the plural is added, or plurality is indicated by adding some word meaning 'many,' 'all,' etc. Thus, *hun* and *hun-man,* they ; *naukar sabō-kē,* to the servants ; *khubē ghōḍā,* horses ; *jugē ghōḍā,* horses.

Case.—There is no oblique form, case suffixes being added immediately to the base, as is also the case in Chhattīsgaṛhī and Oṛiyā. In one instance we find an oblique plural formed by adding *in ;* thus, *bhutiyār-in-chō,* of the servants. Compare Chhattīsgaṛhī *an.*

The usual case suffixes are as follows :—

Dat.	*kē.*
Abl.	*lē, lagē-lē.*
Gen.	*chō, kē.*
Loc.	*mẽ̃, nē.*

Of these only the genitive suffix *chō* agrees with Marāthī *tsā, chī, chē̃*. The dative suffix *kē* corresponds to Chhattīsgarhī *kā;* compare Mālwī and Bihārī *kē*. The ablative suffix *lē* and the genitive suffix *kē* correspond to Chhattīsgarhī *le* and *ke* respectively, while the locative suffix *mē̃* must be compared with Chhattīsgarhī *mā̃*, Awadhī and Bihārī *mē̃*.

There is no proper instrumental. Thus, 'with ropes' is translated *ḍōrī-saṅgē;* 'with a stick' is *baḍ°gī-mē̃*. In Kanker we occasionally find a suffix *nē* denoting the agent. It is added to the subject of intransitive as well as of transitive verbs, and it is clearly only an unorganic loan from Marāthī or Hindī. Thus, *musā-nē nariālō sun°lō*, the mouse heard the cry; *bāgh-nē phāndō-sē nik°lan rah°lō*, the tiger was getting out of the net.

Instead of the dative suffix *kē* the Kanker specimens sometimes use *kō;* thus, *bāp-kē*, to the father; *bāgh-kō*, to the tiger. Final *ē* and *ō* are also often interchanged; compare ablative, genitive, and verbs, below.

In the ablative the Kanker specimens use the suffixes *lē, lō,* and *sē*. Thus, *bahin-lē*, from a sister; *phāndō-sē*, from the net. *Lō* occurs in *sab-lō uttam*, best, and is, perhaps, no real ablative suffix but the Marāthī suffix *lā* in *tyā̃t-lā*, from among them, etc. Compare, however, the *l*-suffix of the ablative in Gōṇḍī and *luk*, from, in Katiyāī.

The genitive suffix *chō* does not change for gender and number; thus, *Bhag°vān-chō hukum*, God's command; *tu-chō nāv*, thy name; *un-chō bahin*, his sister; *mō-chō bāp-chō khubē bhutī-bītī-man-kē*, to many servants of my father's. Occasionally we find *chē* instead of *chō;* thus, *bāp-chē purē*, before the father.

The suffix *kē* occurs in instances such as *ghōḍā-kē pāṭ-nē*, on the back of the horse; *nāch-kē gajar*, the sound of dancing. In Kanker we also find *kā;* thus, *āp°lō yē-chē dāyā-kā bad°lā*, a reward for this your compassion. Here *āp°lō* corresponds to Marāthī *āp°lā;* *yē* is Chhattīsgarhī, and the suffix *chē* Marāthī; while *dāyā-kā* is high Hindī. Even Rājaśēkhara, who knew all the Bhāshās, could hardly have succeeded better in mixing various dialects together.

Sometimes also the governed noun is simply put before the governed one, both forming a kind of compound; thus, *mō-chō bāp ghar-mē̃*, in my father's house.

The locative suffix *nē* is perhaps related to Telugu *na*, Gōṇḍī *nē*. Thus, *pāṭ-nē*, on the back; *hunī nānī kuriyā-nē*, in that small house.

Adjectives do not change for gender and number; thus, *baḍē*, or *baḍō, bēṭā*, the elder son; *tu-chō sēvā*, thy service; *āp°lō dhan*, your property.

Numerals.—The numerals will be found in the list of words. They are almost the same as in Chhattīsgarhī. *Gōṭōk*, one, is also used in Bhatrī. *Dui*, two, corresponds to Bhatrī and Oṛiyā *dui*. In Kanker we find the Chhattīsgarhī form *dō*. *Chhah*, six; *das*, ten; *bīs*, twenty; *pachās*, fifty; *sau*, hundred, are pure Chhattīsgarhī and have nothing to do with Marāthī. Note also the addition of *than* in *dui than bēṭā*, two sons; compare Chhattīsgarhī *dū-than*, exactly two.

Pronouns.—The following are the personal pronouns :—

mui, muĩ, mai, maĩ, mē̃, I.	*tui, tuĩ, tū*, thou.
mō-kē, ma-kē, to me	*tu-kē*, to thee.
mō-chō, mā-chō, my	*tu-chō, tōr*, thy.
(h)amī, ham-man, we	*tum(ī)*, you.
(h)am-chō, (h)amar, our	*tum-chō, tamar*, your.

The final *ī* in *hamī*, *tumī*, is an emphatic particle. It also occurs in the pronoun *hun* or *hun-ī*, that, he. *Hun* is also written *un* and is regularly inflected; thus, *hun-chō*, his; *hun-man*, they.

Other pronouns are *tō*, oblique *tā*, that; *yē*, this; *jē*, *jō*, and *jaun*, who; *kōn*, genitive *kā-chō*, who? *kāy*, what?

Verbs.—There is only one conjugation, and only the active construction is used. The subject is occasionally put in the agent in the specimens forwarded from Kanker. See Case, above.

Verbs do not change for gender. There is a great variety of forms used without any distinction. Thus, 'he was' is *ralā*, *ralē*, *ralī*, and *ralō*; 'he had compassion' is translated *dayā kar*ᵃ*lē* and *dayā kar*ᵃ*lō*.

A particle *nā* is often added; thus, *tu-chō nāv kāy āyē-nā*, what is your name? *jāō-nā*, go; *mui hiṇḍ*ᵃ*lē-nā*, I have walked; *jā͂v-nā*, let us go; *mārēndē-nā*, I will strike.

There is a marked tendency to use periphrastic tenses. Thus, the present tense is formed by adding the verb substantive; see below.

The usual present tense of the verb substantive is inflected as follows:—

Singular—1 *āsē*   Plural—1 *āsū*.
      2 *āsīs*   2 *āsās*.
      3 *āsē*   3 *āsat*.

Other forms are *āyē* and *hā͂y*, I am; *āyē* and *āy*, he is.

The present tense will be seen to be more closely related to the usual forms in Maráthí than to those used in Chhattīsgaṛhī. The corresponding past tense is formed from the same base as in Chhattīsgaṛhī by adding the *l*-suffix of Maráthí and Oṛiyá. The terminations of the various persons seem to be borrowed from all these languages. Thus—

Singular—1 *ralē* and *ralī*
      2 *ralā*, *ralē*, *ralī*.
      3 *ralō*, *ralē*, *ralī*, and **ralā**.
Plural—1 *ralē*, *ralā*, and *ralō*
      2 *ralās*, and *ralē*.
      3 *ralē*, *ralā*, *ralī*, and *ralō*.

The number of various forms is very great. It is not, however, possible to find any difference in the use of the forms given under each person.

The present tense of finite verbs is formed by adding the verb substantive to the base, or to some participial form; thus, *mui piyē̃-sī*, I drink; *tui mār*ᵃ*sīs*, thou strikest; *amī mārē̃-sē*, we strike; *ham jāū̃-sē*, we go; *hun-man bōl*ᵃ*sat*, they say.

The past tense has the same bewildering maze of various forms as in the case of the verb substantive. Thus, *mui mār*ᵃ*lē*, *mār*ᵃ*lī*, and *mār*ᵃ*lā*, I struck; *mai ṭār*ᵃ*lō*, I transgressed; *mui gēlō*, and *gēlā*, I went; *mui hōlē*, I became; *tui gēlā*, and *gēlīs*, thou wentest; *tui mār*ᵃ*lī(s)*, thou struckest; *hun mār*ᵃ*lō*, *mār*ᵃ*lā*, and *mār*ᵃ*lē*, he struck; *lōhū hōlī sē*, blood had become (attached); *hamī mār*ᵃ*lū*, we struck; *tumī dēkh*ᵃ*lās*, you saw, etc.

Another past tense is formed by adding a *b*, and not an *l*-suffix. Thus, *maĩ karᵃbē-sē*, I have done ; *mō-kē mārᵃbā-āsat*, they struck me, I am struck. Compare the remarks under the head of participles below.

Solitary forms are *balē*, he said ; *rahē*, they were ; *bāchē*, it is left ; *chhŏḍēn-thātī*, he released ; *diyō*, he gave.

The characteristic sign of the future is *dē*, or, occasionally, *tē* ; compare the present participle. Thus, *maĩ mārēn-dē*, I shall strike ; *bōlan-dē*, I will say ; *hun dē-dē*, he will give ; *ham mārūn-dē*, we will strike ; *hun-man mārēn-dē*, or *mār-dē*, they will strike ; *milē-tē*, it will be got. *Sē* is sometimes used instead of *dē*. Thus, *maĩ karū̃-sē*, I will do ; *tui diyā-sē*, or *dē-sē*, thou wilt give ; *tum mārā-sē*, you will strike. In *ham mārᵃvā̃*, we will strike ; *puchhūvā̃*, we will ask, the *v* perhaps corresponds to the *b*-suffix in Bihārī. *Dĩhō*, I shall give, on the other hand, is Chhattīsgaṛhī.

The imperative is usually formed without any suffix ; thus, *bas*, sit ; *jā*, go. An honorific imperative is sometimes formed by adding *ās* ; thus, *diyās* and *dēs*, give ; *ānās*, bring ; *mārās*, strike. In the second person plural we sometimes find the Marāṭhī form in *ā*, and sometimes the Chhattīsgaṛhī form in *ō* ; thus, *rākhā*, keep ; *dēkhō*, see. Forms such as *khēlū̃*, let us play ; *hōlū̃*, let us be, occur in Mahᵃrī.

Participles.—The present participle is sometimes formed as in Chhattīsgaṛhī and sometimes as in Oṛiyā. Thus, *karat*, doing ; *jātē*, going ; *tārᵃtē*, transgressing ; *sōu (ralē)*, sleeping (he was). Other forms are *karandē*, doing ; *mār-dē*, striking, and probably also *mārē̃* in *mārē̃sē*, (I) strike ; *nikalan (rahalō)*, (he was) getting out. The past participle sometimes agrees with Marāṭhī and sometimes with Chhattīsgaṛhī ; thus, *gēlō*, gone ; *paḍē*, fallen ; *bhukē*, hungry ; *marā*, dead ; *bachā*, left. The form *marᵃbō*, dead, corresponds to the past tense formed with a *b*-suffix. It is perhaps originally a future participle.

The conjunctive participle is commonly formed as in Marāṭhī ; thus, *bāṭun*, having divided. *Thānī* and *bhātī* are often added ; thus, *banāun-bhātī*, having made ; *jāun-thānī*, having gone. Such forms are, however, by no means the only ones, and we often also find conjunctive participles ending in *ā*, *ā-sīn*, *kē*, and *ī* ; thus, *bāṭā dilō*, having-divided gave, he divided and gave ; *dēyā-sīn*, having given ; *jāy-kē*, having gone ; *manī*, having said, therefore. In *bhul-kun*, having been lost, the suffix *kun* must be compared with Gōṇḍī *kun*.

Verbal noun.—The usual form ends in *tō*, genitive *tōr* ; thus, *khātō*, to eat ; *ētō bakhat*, at the time of coming ; *bājᵃtōr gajar*, the sound of music. Several other forms are also used ; thus, *mārᵃnā*, to strike ; *puchhūk*, to ask ; *jāūk*, to go ; *charāū̃-kē* and *charāub*, in order to tend ; *nikal*, to get out ; *mārᵃlē-sē*, from (my) killing ; *mārē-bar taiyār*, ready to kill ; *dēkh-kē*, in order to see, etc.

Causals are formed as in Chhattīsgaṛhī and Oṛiyā by adding *ā* ; thus, *charāū̃-kē*, in order to tend.

The preceding remarks will have shown that Hal'bī is a mixed dialect. It is by no means a uniform language, but a mechanical mixture of at least three different forms of speech. Through Bhatrī, it gradually merges into Oṛiyā. It agrees with Chhattīsgaṛhī in its phonetical system, in the principle of declension, in its numerals, and to a great extent also in pronouns and in vocabulary. It cannot, however, be classed as a dialect of Chhattīsgaṛhī, chiefly because it uses an *l*-suffix in order to form its past tense, just as is the case with Marāṭhī and Oṛiyā. With Marāṭhī it shares the *ch*-suffix of the genitive,

the present tense of the verb substantive, the conjunctive participle, and irregular verbal forms such as *gēlō*, went.

The language of the Halbas is a borrowed form of speech, and there can be little doubt that they have originally spoken some Dravidian dialect. The Halbas of Bhandara now speak Marāṭhī, and in order to avoid splitting Halᵇbī up and dealing with it in more than one place, it has been found convenient to subordinate it under Marāṭhī, though it cannot be considered as a true Marāṭhī dialect. With regard to the dialect of the Halbas of Berar, see below pp. 366 and ff.

Of the three specimens which follow the two first have been forwarded from Bastar, and the third one from Kanker. A List of Standard Words and Phrases will be found below on pp. 395 and ff.

[No. 84.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL^ABĪ.

(BASTAR STATE.)

SPECIMEN I.

कोनी आदमीचो दुइ-ठन बेटा रला। हुनी भीतरचो नानी बेटा बाप-
कें बोललो, ए बाबा, धन माल भीतरले जे मोचो बाटा आय मोकें दीआ।
तेंबे हुनकें आपनचो धनकें बाटुन दीलो। खूबे दिन नी होउन रली नानी बेटा
सबकें गोटकी थानि बनाउन-भाती खूबे धूर जाते गेलो और हुता फटक्कारी-
बुदमें दिन सारते आपलो धन गँवाउन दीलो। जेबे हुन सब धनकें सारलो
तेंबे हुन राजमें बडे दुकाल पडली। तेंबे हुन गरीब होउन गीलो। अरू हुताले
हुन राजचो कोनी एक मनुख घरे थेबुन रलो। हुन बीता हुनके बेडामे बराह्ना
चरातो-काजे पठालो। और हुन हुनी चाराके जेके बराह्ना खाते रला आपलो प्रेट
भरतो-काजे मन करलो। और कोनी हुनके काइँ नी देंते रला। तेंबे हुनके चेत
चेगली तेंबे हुन बोललो कि मोचो बापचो खुबे भुती-बीतीमनकें पेज भात खातो
थानले बाचते रली एबे मैं भुखे मरेंसे। एबे मैं उठुन मोचो बाप घरे जाएंदे,
और हुनकें बलेन्दे के, बूबा, भगवानचो हुकुम नी मानले और बापचो पुरे पाप
करले। फिर तुमचो बेटा बलतोर डउलचो नी होले। मोकें जसन तुमचो भुती-
बीतीमन आसत हुसनें राखा। तेंबे हुन उठुन-भाती आपलो बाप-लगे गेलो।
हुनचो बाप टूरले दखुन माया करलो और पराउन-भाती टोडराके धरुन
चुमलो। बेटा हुनकें बललो कि, ए बूबा, मैं भगवानचो हुकुम नी मानले और
तुमचो पुरे पाप करले। तुमचो बेटा बलतोर लायक नी होले। तेंबे बाप आपलो
नवकरके बललो, सबले नंगत कपड़ा हिटाउन-भाती हुनके पिंधाह्ना और हुनचो
ह्याथि मुन्दी अरू पाएमें पन्हइँ पिंधाह्ना। ह्म-मन खाउन हरीख करते रला। तेंबे
मोचो बेटा मरुन रलो जीवलो भुलकुन रलो फिर मिललो। तेंबे हरीख होते रला॥

हुनचो बडे बेटा बेडामें रलो। और हुन जेंबे एतो-बेरा घर-लगे अमरलो, तेंबे
बाजतोर और नाँचतोर गजर सुनलो। और हुन आपनचो काबाडीमनले गोटक-
कें बलाउन-भाती पुछलो, ए काय आए। हुन हुनकें बललो, तुमचो भाइँ

इला और तुमचो बाप नंगत पेजपानी बनालो, कारन कि बेटा-बीताकी नीको २ पावलो । तेंबे इनकी रीस लागली और घर-भीतर जातो-काजे मन नी करलो । इनचो-काजे इनचो बाप बाहिर निकरुन मनालो । इन बापके बललो, दखा, मैँ खुबे दिनले तुमकी सेवा करेँसे, और तुमचो हुकुमके नी टारते रले । अरू तुमी मोके केबे एक मेँढा बले नी दीलास, की मोचो मीत संगे हरीख करते । और तुमचो ए बेटा जि किसबीन संग तुमचो धन उडाउन दीलो, इन जसन इलो, तसन आपन नंगत खाउक दिलो । बाप इनके बललो, ए बेटा, तुय मोचो संगे आसीस कि जे मोचो धनमाल आसे इन तुचो आय । और एमेतो हरीख होतोर आनन्द कर- तोर तुके उचित रली । कारन कि तुचो भाई मरुन रलो फेर जीउन इलो हाजुन जाउन रलो फेर मिललो ॥

[No. 84.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

HAL*BĪ.

(BASTAR STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnī ād°mī-chō dui-ṭhan bēṭā ralā. Hunī-bhītar-chō nānī bēṭā
A-certain man-of two sons were. Them-in-from the-younger son

bāp-kē bōl°lō, ' ē bābā, dhan-māl-bhītar-lē jē mō-chō bāṭā āy mō-kē
father-to said, ' O father, wealth-property-in-from which my share is me-to

diā.' Tēbē hun-kē āpan-chō dhan-kē bāṭun dīlō. Khūbē
dīā.' *Then them-to himself-of wealth having-divided he-gave. Many*

din nī hōun ralī nānī bēṭā sab-kē gōṭ°kī-thānē banāun-
days not having-been were the-younger son all one-in-place collected-

bhātī khūbē dhūr jātē gēlō, aur hutā phaṭ°kvārī-bud-mē̃ din sār°tē
having very far going went, and there riotous-conduct-in days passing

āp°lō dhan gāvāun dīlō. Jēbē hun sab dhan-kē sār°lō, tēbē
his-own wealth having-wasted he-gave. When he all wealth-to spent, then

hun rāj-mē̃ baḍē dukāl paḍ°lī. Tēbē hun garīb hōun gēlō.
that country-in great famine fell. Then he poor having-become went.

Arū hutā-lē hun rāj-chō kōnī-ēk manukh gharē thēbun
And there that country-of certain-one man in-house having-placed-himself

ralō. Hun bītā hun-kē bēḍā-mē barāhā charātō-kājē paṭhālō. Aur hun
(he)-lived. That man him-to field-in swine feeding-for sent. And he

hunī chārā-kē jē-kē barāhā khātē ralā āp°lō pēṭ bhar°tō-kājē
those-very husks which the-swine eating were his-own belly filling-for

man kar°lō. Aur kōnī hun-kē kāī nī dētē ralā. Tēbē hun-kē
mind he-made. And anyone him-to anything not giving was. Then him-to

chēt chēg°lī, tēbē hun bōl°lō kē, ' mō-chō bāp-chō khubē bhutī-
consciousness came, then he said that, ' my father-of many hired-

bītī-man-kē pēj bhāt khātō thān-lē bāch°tē ralī ; ēbē maĩ
servants-to rice-water cooked-rice eating than exceeding was ; now I

bhukhē marē̃-sē. Ēbē maĩ uṭhun mō-chō bāp-gharē jāēndē ;
hungry dying-am. Now I having-risen my father-to-house will-go ;

aur hun-kē balēndē kē, " būbā, Bhag°vān-chō hukum nī mān°lē,
and him-to will-say that, " father, God-of order not (I-)obeyed,

aur bāp-chō purē pāp kar°lē. Phēr tum-chō bēṭā bal°tōr ḍaül-
and father-of before sin (I-) made. Again your son to-be-called-of worthy-

chō   ni   hōlē.   Mŏ-kē jasan tum-chō bhutī-bītī-man āsat husᵃnē   rākhā." '
of   not became.   Me-to   as   your   hired-servants   are   so   please-to-keep." '

Tēbē hun uṭhun-bhātī · āpᵃlō   bāp-lagē gēlō. Hun-chō   bāp   dūr-lē
Then he arisen-having his-own father-near went.   His   father a-distance-from

dakhun   māyā   karᵃlō;   aur parāun-bhātī ṭōḍᵃrā-kē   dharun
having-seen compassion made;   and run-having   neck-to   having-seized

chumᵃlō.   Bēṭā   hun-kē   balᵃlō   kē,   ' ē bubā,   maĩ Bhagᵃvān-chō
he-kissed.   The-son him-to   said   that, ' O father, I   God-of

hukum nī   mānᵃlē aur tum-chō purē pāp karᵃlē; tum-chō bēṭā   balᵃtōr
order not obeyed and your   before sin I-made;   thy   son to-be-called-of

lāyēk nī   hōlē.'   Tēbē   bāp   āpᵃlō   navᵃkar-kē balᵃlō, 'sab-lē
worthy not (I-) became.' Then the-father his-own servants-to   said, ' all-from

naṅgat kapᵃṛā   hiṭāun-bhātī   hun-kē pindhāhā; aur hun-chō hāthē
good   cloth   brought-forth-having him-to   put-on;   and   his   on-hand

mundī,   arū pāē-mē̃ panhaī pindhāhā. Ham-man   khāun   harīkh
q-ring,   and feet-on shoes   put-on.   We   having-eaten   merriment

-karᵃtē ralā. Tēbē mō-chō bēṭā   marun   ralō, jīvᵃlō; bhul-kun ralō, phēr
making are.   Then   my   son having-died was, is-alive; being-lost was, again

milᵃlō.'   Tēbē   harīkh   hōtē   ralā.
was-found.' Then   merriment being they-were.

Hun-chō baḍē   bēṭā bēḍā-mē̃   ralō. Aur hun jēbē   ētō-bērā   ghar-
His   elder   son field-in   was. And   he   when   coming-while   house-

lagē   amarᵃlō, tēbē bājᵃtōr aur nāchᵃtōr gajar   sunᵃlō. Aur hun
near   came,   then music-of and dancing-of sound he-heard. And   he

āpan-chō   kabāḍī-man-lē gōṭak-kē balāun-bhātī puchhᵃlō, ' ē kāy āē?'
himself-of servants-from   one-to   called-having asked, · ' this what is ?'

Hun hun-kē balᵃlō, 'tum-chō   bhāī   ilā;   aur tum-chō   bāp naṅgat
He   him-to said, ' thy   brother is-come; and   thy   father good

pējᵃpānī   banālō.   Kāran   ki, bēṭā-bītā-kē nikō   nikō   pāvᵃlō.'
feast   has-prepared. Because that, son-person safe sound   he-found.'

Tēbē hun-kē   rīs   lāgᵃlī; aur ghar-bhītar jātō-kājē man nī karᵃlō. Hun-chō-kājē
Then him-to anger came; and house-into going-for mind not he-made. Therefore

hun-chō bāp bāhir nikᵃrun   manālō. Hun bāp-kē balᵃlō, 'dakhā, maĩ khubē
his   father out having-come entreated. He father-to said, ' see, I many

din-lē   tum-kē sēvā karē̃-sē;   aur tum-chō hukum-kē nī   tārᵃtē
days-from thee-to service doing-am; and   your   order-to not transgressing

ralē. Arū tumī mō-kē kēbē ēk mēṇḍhā balē nī dilās, kī mō-chō mīt-saṅgē
was. And you me-to ever one kid even not gave, so-that my friends-with

harīkh   karᵃtē.   Aur tum-chō ē bēṭā jē kisᵃbīn-saṅg tum-chō dhan
merry (I-)might-have-made. And   your   this son who harlots-with   your   wealth

uḍāun   dīlō,   hun   jasan   ilō   tasan   āpan   nangat   khāuk
having-squandered   *gave,*   *he*   *as-soon-as*   *came*   *so-soon*   *your-Honour*   *good*   *feast*

dilō.'   Bāp   hun-kē   balᵃlō,   'ē   bēṭā,   tuy   mō-chō-sangē   āsīs,   ki   jē
gave.'   *The-father*   *him-to*   *said,*   *'O*   *son,*   *thou*   *me-of-with*   *art,*   *that*   *which*

mō-chō   dhan-māl   āsē   hun   tu-chō   āy.   Aur   ēmētō   harīkh   hōtōr   ānand
my   *property*   *is*   *that*   *thine*   *is.*   *And*   *this-time*   *merry*   *becoming-of*   *joy*

karᵃtōr   tu-kē   uchit   ralī.   Kāran   ki,   tu-chō   bhāī   marun   ralō,
making-of   *thee-to*   *proper*   *was.*   *Because*   *that,*   *thy*   *brother*   *having-died*   *was,*

phēr   jīun   ilō ;   hājun   jāun   ralō,   phēr   milᵃlō.'
again   *alive*   *came ;*   *having-been-lost*   *having-gone*   *was,*   *again*   *is-found.'*

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL^BĪ.

(BASTAR STATE.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

सवाल—तुमचो गाँवमेँ कोसम मुरिया नामचो कोनी मनुख रलो ।

जबाब—रलो ।

सवाल—हुन जिवत आसे कि मरलो से ।

जबाब—नी आय, मरलो।

सवाल—कसन मरलो ।

जबाब—आम्ही मारुन दीलू।

सवाल—तुम्ही एक ही झन मारलास कि और काचो संगे ।

जबाब—एक ही झन नाई दुई भाई मारलू ।

सवाल—काय बितीमेँ मारलास ।

जबाब—वडगी ।

सवाल—काय वडगीमेँ मारलास ।

जबाब—हुनी वास वडगीमेँ ।

सवाल—तुई कोन वडगीमेँ मारलीस ।

जबाब—हुनी लाम वडगीमेँ ।

सवाल—भीमा कोन वडगीमेँ सारलो ।

जबाब—हुनी गोटकी वडगीमेँ मारलो ।

सवाल—नानी वडगी काचो आय ।

जबाब—हामचो भाई घरे रली ।

सवाल—मारतो ठाने तुम्ही नेउ रलास ।

जबाब—नाही ।

सवाल—तुम्ही काय काजे कोसमके मारलास ।

जबाब—आपलो बेटीचो खर्चा काजे ।

सवाल—खर्चांची गोट कसन कसन आय ।

जबाब—उनचो घरे मेँ घर-जवई रले । कोसम बललो हामके खर्चां कीबे

दियासि भाचा । मैँ बलले देउन्दे जानु मामा । कैंबे देसे उन्ह बोललो । मैँ बलले तुचो घरे आसे जानु मामा । एसु कच्छाँ-येले-बले देउन्दे । मामा बललो कैंबे दियासि । असन बलुन परक्कनाये (जल्दी) उठुन मोकि खुंद्‌लो । अरू तुकि मरतले मारिन्दे-ना माये-लोटिया असन बललो ।

सवाल—असन तुमचो गोट-बात होतो बेरा भीमा रलो ।

जबाब—हुट्‌लो दाये नी रलो ।

सवाल—भीमा हुता कैंबे हुलो ।

जबाब—हामी गेलू हामचो भाई घरे । भाईंचो घर नदी पैले आसे । जाँव भाई हामकि काय काजे जरालो से खुंद्‌लो सि पुछ्‌क जाँवो असन मैँ बलले । मरतले मारेंदे बलुन बलते रहो हामी देउन्दे देउन्दे बलसे ।

सवाल—दुनो झन जाउन-भाती कोसमचो घरे काय काय करलास ।

जबाब—आगि मालगुजार घरे गेलू । हामचो भाई मालगुजारकि बललो जाँव-ना पुछ्‌वाँ हामचो भाईकि काय काजे जरालोसे । माल-गुजार बललो, तुम्ही जाहा हुताय हुनकि हुता आना । हुता पुछ्‌वाँ । हाम्ही कोसम-ठाने गेलू । मैँ बलले, जाँव, मामा मालगुजार घरे हुता मोचो भाई हुलो सि । हुन भीतर-ले निकरलो अरू बललो, आज तुकि मरतले मारिन्दे ॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

HAL^BĪ.

(BASTAR STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savāl.— Tum-chō gāv-mē̃ Kōsam Muriyā nām-chō kōni manukh ralō ?
Question.— Your village-in Kōsam Muriyā name-of certain man was ?

Jabāb.— Ralō.
Answer.— Was.

Savāl.— Hun jivat āsē ki mar^lō sē ?
Question.— He alive is or dead is ?

Jabāb.— Nī āy, mar^lō.
Answer.— Not is, dead.

Savāl.— Kasan mar^lō ?
Question.— How he-died ?

Jabāb.— Āmhī mārun dīlū.
Answer.— We having-killed gave.

Savāl.— Tumhī ēk-hī jhan mār^lās ki aur kā-chō-saṅgē ?
Question.— You one-only man killed or other anybody-of-with ?

Jabāb.— Ēk hī jhan nāī; duī bhāī mār^lū.
Answer.—One only man not ; two brothers we-killed (him).

Savāl.— Kāy biti-mē̃ mār^lās ?
Question.— What thing-with you-killed ?

Jabāb.— Bad^gī.
Answer.— A-stick.

Savāl.— Kāy bad^gī-mē̃ mār^lās ?
Question.— What stick-with you-killed ?

Jabāb.— Hunī bās bad^gī-mē̃.
Answer.— This bamboo stick-with.

Savāl.— Tuī kōn bad^gī-mē̃ mār^līs ?
Question.— Thou what stick-with didst-strike ?

Jabāb.— Hunī lām bad^gī-mē̃.
Answer.— This long stick-with.

Savāl.— Bhīmā kōn bad^gī-mē̃ mār^lō ?
Question.— Bhīmā what stick-with did-strike ?

Jabāb.— Hunī gōt^kī bad^gī-mē̃ mār^lō.
Answer.— This particular stick-with he-struck.

Savāl.— Nānī baḍᵃgī kā-chō āy ?
Question.— The-small stick whose is ?

Jabāb.— Hām-chō bhāī-gharē ralī.
Answer.— Our in-brother-house was.

Savāl.— Mārᵃtō-ṭhānē tumhī nēu ralās ?
Question.— At-the-killing-spot you carrying were ?

Jabāb.— Nāhī.
Answer.— No.

Savāl.— Tumhī kāy-kājē Kōsam-kē mārᵃlās ?
Question.— You what-for Kōsam-to did-kill ?

Jabāb.— Āpᵃlō bēṭī-chō kharchā-kājē.
Answer.— His-own daughter-of expense-for.

Savāl.— Kharchā-chō gōṭ kasan kasan āy ?
Question.— The-expense-of story how how is ?

Jabāb.— Un-chō gharē maĩ ghar-javaī ralē. Kōsam balᵃlō,
Answer.— Him-of in-the-house I house-son-in-law was. Kōsam said,

'hām-kē kharchā kēbē diyāsē, bhāchā ?' Maĩ balᵃlē, 'dēundē,
'us-to expenses when will-you-give, nephew ?' I said, 'I-will-give,

jānu māmā.' 'Kēbē dēsē ?' unh bōlᵃlō. Maĩ balᵃlē, 'tu-chō gharē
you-know uncle.' 'When will-you-give ?' he said. I said, 'thy in-house

āsē, jānu māmā, ēsu kahā̃-yēlē-balē dēundē.' Māmā
I-am, you-know uncle, this-year from-some-source-or-other I-will-give.' The-uncle

balᵃlō, 'kēbē diyāsē ?' asan balun parakᵃnāyē (jaldī) uṭhun mō-kē
said, 'when will-you-give ?' so having-said at-once (at-once) having-risen me-to

khundᵃlō; arū, 'tu-kē marat-lē mārēndē-nā, māyē-lōṭiyā,' asan balᵃlō.
he-kicked; and, 'thee death-to I-will-beat, mother-plunderer,' thus said.

Savāl.— Asan tum-chō gōṭ-bāt hōtō-bērā Bhīmā
Question.— In-this-way your talk was-going-on-while Bhīmā

ralō ?
was (present) ?

Jabāb.— Hudᵃlō-dāyē nī ralō.
Answer.— At-that-time not (he)-was.

Savāl.— Bhīmā hutā kēbē ilō ?
Question.— Bhīmā there when came ?

Jabāb.— Hāmī gēlū hām-chō bhāī-gharē. Bhāī-chō ghar nadī
Answer.— We went our to-brother-house. Brother-of house river

pailē āsē. 'Jāv bhāī, hām-kē kāy-kājē jarālō-sē khundᵃlō-sē, puchhūk
beyond is. 'Let-us-go brother, us-to what-for has-burnt has-kicked, to-ask

jāvō,' asan maĩ balᵃlē. '"Marat-lē mārēndē," balun balᵃtē rahō.
we-will-go,' so I said. '"Death-to I-will-beat," having-said saying he-was.

Hāmī, "dēundē dēundē," bal-sē.'
We, "will-give will-give," said.'

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Savāl.—	Dunō	jhan	jāun-bhātī	Kōsam-chō	gharē	kāy-kāy
Question.—	*Both*	*people*	*having-gone*	*Kōsam-of*	*in-house*	*what-what*

kar^alās ?
you-did ?

Jabāb.—	Āgē	māl^agujār	gharē	gēlū.	Hām-chō	bhāi
Answer.—	*First*	*the-malguzar-(of)*	*to-house*	*(we)-went.*	*Our*	*brother*

māl^agujār-kē	bal^alō,	'jāv-nā,	puchhūvā̃,	hām-chō	bhāi-kē	kāy-kājē
the-malguzar-to	*said,*	*'let-us-go,*	*we-will-ask,*	*our*	*brother-to*	*what-for*

jarālō-sē ?'	Māl^agujār	bal^alō,	'tu nhī	jāhā	hutāy	hun-kē	hutā	ānā.
did-he-burn ?'	*The-malguzar*	*said,*	*'you*	*go*	*there*	*him-to*	*here*	*you-bring.*

Itā	puchhūvā̃.'	Hāmhī	Kōsam-ṭhānē	gēlū.	Maĩ	bal^alē,	'jāv,	māmā,
Here	*we-will-ask.'*	*We*	*Kōsam-near*	*went.*	*I*	*said,*	*'let-us-go,*	*uncle,*

māl^agujār	gharē	hutā	mō-chō	bhāi	ilō-sē.'	Hun	bhītar-lē
the-malguzar-of	*in-house*	*there*	*my*	*brother*	*come-is.'*	*He*	*inside-from*

nikar^alō	arū	bal^alo,	'āj	tu-kē	marat-lē	mārēndē.'
came-out	*and*	*said,*	*'to-day*	*thee-to*	*death-to*	*I-will-beat.'*

FREE TRANSLATION OF THE FOREGOING.

Question.—Did a man called Kōsam Muriyā live in your village ?
Answer.—Yes.

Question.—Is he alive or is he dead ?
Answer.—He is no more ; he is dead.

Question.—How did he die ?
Answer.—We have killed him.

Question.—Did you kill him alone or together with somebody ?
Answer.—I did not do it alone, but together with my brother.

Question.—What did you kill him with ?
Answer.—A stick.

Question —What stick did you kill him with ?
Answer.—With that bamboo stick.

Question.—With which stick didst thou strike ?
Answer.—With that long stick.

Question.—And which stick did Bhīmā use ?
Answer.—This one.

Question.—To whom does the small stick belong ?
Answer.—It was in my brother's house.

Question.—Were you carrying it to the spot where you killed him ?
Answer.—No.

Question.—Why did you kill Kōsam ?
Answer.—On account of the expenses for his daughter.

Question.—How is the story of these expenses ?

Answer.—I lived as his son-in-law in his house. Kōsam said, ' nephew, when will you pay the price of your wife ? ' I said that I was going to do so, and he again asked when. I said, ' Uncle, I live in your house, you know, and this year I will pay in some way or other.' The uncle said, ' when will you pay ? ' and suddenly he rose and kicked me and said, ' I will kill you, you rogue.'

Question.—Was Bhīmā present during this your altercation ?

Answer.—He was not, at that time.

Question.—When did Bhīmā come there ?

Answer.—I went to my brother's house, which is beyond the river, and said, ' well, brother, let us go and ask why he has vexed me and kicked me. He said that he would beat me to death, and I said that I would pay.'

Question.—What did you two do after having gone to Kōsam's house ?

Answer.—First we went to the Mālguzār's house, and my brother said to him, ' let us go and ask him why he has vexed my brother.' The Mālguzār said, ' go you and bring him here, and we will ask him here.' Then we went to Kōsam's house, and I said, ' come, uncle, let us go to the Mālguzār's house. My brother is there.' He then came out and said that he would kill me.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HAL'BĪ.

(KANKER.)

SPECIMEN III.

एक-दुन बाघ कोनी बनमेँ पडे सोउ रली । एक-दम खुवझन मुसा हुनकी पास अपलो विलले निकरलो । हुनके आरोसे बाघ उठलो आउर हुनकी डावला एक-दुन मुसा-पर एक-दम पडला । रीसमेँ इलो । बाघने हुन मुसाको मारे-बर तैयार हो रहिलो । मुसा अर्जीं करलो । तुमची आपन-बाट देखो मोचो बोर देख । मोचो मारले-से तुचो का बडाई मीलेते । इतनो सुन बाघने मुसाको छोडेन थाती । मुसाने अर्जीं करलो । वो कहलो, कोनी दिनमेँ आपलो येचे दायाका बदला दीहो । हुनकी सुन बाघ हँसलो आउर बन-बाट गैली । थोडे दिन पाछे हुन बनके पासकी रहिलो वीतामन फाँटा लगावलो । बाघको फसावलो । क्यौंकि हुन हुनके ढोरको कन्तु-कन्तु मारते रेलो । बाघने फाँदोसे निकलन रहलो, फेर निकल नही सकलो । आखिर हुन टुखकी मारे नरिआ-वलो । हुनी मुसाने जिनके बाघ छोडाउन दिले रहलो हुन नरिआलो सुनलो । हुन आपलो उपकार करियाकी बोली जानली आउर खोजत उया अमरलो हुता बाघ फसा पडा रहलो । हुन आपलो तेजची दाँतोसि फाँदाको कातरलो आउर बाघको छडावलो ॥

[No. 86.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

HALˊBĪ.

(KANKER.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Ĕk-dun bāgh kōnī ban-mē̃ paḍē sōu ralī. Ĕk-dam khub-jhan musā
One tiger a-certain forest-in lying sleeping was. At-once many-people mice

hun-kē pās apˊlō bil-lē nikarˊlō. Hun-kē ārō-sē bāgh uṭhˊlō
him-of near their-own hole-from came-out. Them-of noise-from the-tiger arose

āur hun-kē ḍāvˊlā ĕk-dun musā-par ĕk-dam paḍˊlā. Rīs-mē̃ ilō.
and his paw one mouse-upon suddenly fell. Anger-into he-came.

Bāgh-nē hun musā-kō mārē-bar taiyār hō rahilō. Musā
The-tiger-by that mouse-to killing-for ready having-become was. The-mouse

arjī karˊlō, 'tum-chō āpan-bāṭ dēkhō mō-chō vōr dēkh; mō-chō mārˊlē-sē
statement made, 'your own-way look me-of direction look; me-of killing-from

tu-chō kā baḍāi mīlē-tē ?' Itˊnō sun bāgh-nē musā-kō
your what greatness will-be-got ?' This having-heard tiger-by mouse-to

chhōḍēn-thātī. Musā-nē arjī karˊlō. Vō kahˊlō, 'kōnī din-mē̃
let-off. The-mouse-by statement was-made. He said, 'a-certain day-on

āpˊlō yē-chē dāyā-kā badˊlā dīhō.' Hun-kē sun bāgh
your-own this kindness-of return I-will-give.' That having-heard tiger

hãsˊlō āur ban-bāṭ gailō. Thōḍē din pāchhē hun ban-kē pās-kē
laughed and forest-way went. A-few days after that forest-of near-of

rahilō bītā-man phã̄dā lagāvˊlō, bāgh-kō phasāvˊlō. Kyaŭ-ki hun hun-kē ḍhōr-kō
living men a-net spread, tiger-to caught. Because he their cattle

kantu-kantu mārˊtē rēlō. Bāgh-nē phã̄dō-sē nikˊlan rahˊlō, phēr nikal
sometimes killing was. The-tiger-by the-net-from getting-out was, but get-out

nahī sakˊlō. Ākhir hun dukh-kē mārē nariāvˊlō. Hunī musā-nē, jin-kē
not could. At-last he pain-of through roared. That mouse-by, whom-to

bāgh chhōḍāun dilē rahˊlō, hun nariālō sunˊlō. Hun āpˊlō
the-tiger having-let-off having-given lived, that roar was-heard. He his-own

upˊkār kariyā-kē bōlī jānˊlō āur khōjat uthā amarˊlō hutā bāgh
obligation doer-of speech knew and searching there arrived there the-tiger

phasā paḍā rahˊlō. Hun āpˊlō tējˊchō dã̄tō-sē phã̄dā-kō katarˊlō āur
ensnared fallen was. He his-own sharp teeth-by the-net-to cut and

bāgh-kō chhaḍāvˊlō.
the-tiger-to set-free.

FREE TRANSLATION OF THE FOREGOING.

A tiger had once fallen asleep in a forest. Suddenly many mice came out from their holes close to him. At their noise the tiger awoke and put his paw on one of the mice. He got angry and was just going to kill the mouse, when it made the following request, ' Look at yourself and at me. What good will come to you from killing me ?' Having heard this the tiger let the mouse off. The mouse then said to him, ' Some day I will make return for this your kindness.' The tiger laughed at this and went into the forest. A few days after the men who lived near the forest spread a net and caught the tiger, because he sometimes killed their cattle. The tiger tried to get out of the net, but could not. So he began at last to roar with pain. The mouse which the tiger had released heard his roar, understood that it was the voice of its benefactor, and found its way to the place where the tiger was caught in the net. With its sharp teeth it cut the net and set the tiger free.

It has already been mentioned that the Mah'rī dialect of Bastar is, in reality, nothing else than Hal'bī. The two specimens which follow share all the characteristic features of that dialect.

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

HALᴬBĪ.

MAHᵉRĪ DIALECT.   (BASTAR STATE.)

SPECIMEN I.

कोहीचो दुइ-ठन बेटा रला । ताचो नानो बेटा बापकी बोललो, ए
बाबा, धन-भीतरचो जो मोचो भाग आसि ताके मोकी दे । तेबे हुनकी आपलो
धनकी बाटा दीलो । बहुत दिन नी सारा रली नानो बेटा सब धनकी एकी ठाने
बनाअला दूर देश गेलो और हुता लँड़ियापनमें दिन सारते रलो सब धन-
की बरबाद् कारलो । जिबे सब धनके सारापकाअला हुन देशमें बहुत भूख
पड़ली । और हुन कंगाल होलो । और हुन हुता जायकी हुन राजकी गोटोक
साहूकार घरे रला । हुन साहूकार हुनके ताचो बेड़ामें घुसरा चराऊँकी
पठायलो । और हुनकी बरहा खाते रलो ताके आपन खातो-काजि मन कारलो ।
और ताके कोहूँ काहीँ नो दोते रला । हुँताले ताके चेत पड़ली, और तो बोललो,
माचो बाप घरे भुतियारिनचो भात बाचा जाते रली और एबे मुँय भूख काजे मरंदे
आये । और एबे मुँय बाबा घरे जायेंदे और बाबाके बोलंदे, ये बाबा, मुँय भग-
वानचो हुकुम नी मानले, बापचे पुरे पाप कारले । अबे मुँय तुचो बेटा बोलतोर
लायकचो नो हाँय । अबे मोकी तुचो भुतियार संगे वराबर बनवा देस । तेबे हुन उठलो
और पाछि बाबा ठाने गेलो । अधरलो बाप-बीता देखली और माया कारलो ।
बाप-बीता पराआते गेलो हुनकी टोड़रा धरासीन चूमलो । तेबे बेटा
बोललो, ये बाबा, मुँय भगवानचो हुकुम नी मानले तुचे पुरे तो मुँय पाप
कारलो । येबे मुँय तुचो बेटा बोलतोर नो होली । तेबे बाप-बीता कबाड़ीमन-
के बोललो, अच्छा कपड़ा निकारवासीन ताकि पिंधवा । और हाँथि मुंदी और
पायें पन्हई पिंधवा । और हमी खिलूँ हरिख होलूँ । मोचो बेटा मरा रलो
अबे और जीवलो हाजा रलो और पावलो । तेबे हुन हरिख होला ॥

तांचो बड़े बेटा बेड़ामें रलो । और जिबे बेड़ाले इतो बेरा घर लगे
पोहुँचलो तेबे बाजा और नाचकी गजर सुनलो । और हुन कबाड़ी-भीतरचो
गोटकके हाँक देयासीन ताके पुछला, ये काय आय । कबाड़ी-बीता हुनके

बोललो , तुचो भाई इलो आये और तुचो बाप नीक राँधा बनायलो आये, ये ताचो काजि इनकं नीको पावलीस। तो रिस लागली मनी घर-भीतरे नी जाँय बोललो। बाबा घरलें निसकासीन इनकें मनाआते रलो। तेंबे इन बाबाकें बोललो, देख, मुँय येतलो वरखले तुचो सेवा करंदे आये। तुचो बोलके मुँय कबे नी टारलो। केबें मोकें तुंइ मेंड़ा नी दीलिस, माचो मीत संगे मुँय हरिख करतो रले। ये बेटा छिनार संगे तुमचो धनके सारा पकाअलो जदलो-दाई इलो येदलो-दाई नीको राँधा बनायलो। ताचे बाबा बोललो, ये बेटा, तुंइ सगर दिन मोचो संगी आसीस। जे माचो आये इन तुचो आये। इनचो हरिख करतोर बात रली, तुचो भाई मरा रलो फेर जिबलो हाजा रलो और पावलो॥

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

HAL^BĪ.

MAH^RĪ DIALECT.   (BASTAR STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōhī-chō   dui-ṭhan   bēṭā   ralā.   Tā-chō   nānī   bēṭā   bāp-kē
A-certain-one-of   two-only   sons   were.   Them-of   younger   son   the-father-to

bōl^lō,   ' ē   bābā,   dhan-bhītar-chō   jō   mō-chō   bhāg   āsē   tā-kē   mō-kē
said,   ' O   father,   wealth-in-of   what   my   share   is   that   me-to

dē.'   Tēbē   hun-kē   āp^lō   dhan-kē   bāṭā   dīlō.   Bahut   din
give.'   Then   them-to   his-own   wealth   divided   he-gave.   Many   days

nī   sārā   ralī,   nānī   bēṭā   sab   dhan-kē   ēkē-ṭhānē   banāalā,
not   passed   were,   younger   son   all   wealth   one-in-place   made,

dūr   dēś   gēlō ;   aur   hutā   lāṛiyāpan-mē̃   din   sār^tē   ralō
far   country   he-went ;   and   there   debauchery-in   days   passing   (he-)was

sab   dhan-kē   bar^bād   kar^lō.   Jēbē   sab   dhan-kē   sārā-pakāalā,   hūn
all   wealth   squandered   made.   When   all   wealth-to   he-had-spent,   that

dēś-mē̃   bahut   bhūkh   par^lī,   aur   hūn   kaṅgāl   hōlō.   Aur
country-in   great   hunger   fell,   and   he   poor   became.   And

hūn   hutā   jāy-kē   hūn   rāj-kē   gōṭōk   sāhūkār   gharē   ralā.
he   there   having-gone   that   country-of   one   wealthy-citizen   in-house   lived.

Hūn   sāhūkār   hūn-kē   tā-chō   bēṛā-mē̃   ghus^rā   charāū-kē   paṭhāy^lō.   Aur   hun-kē
That   citizen   him-to   his   field-in   swine   graze-to   he-sent.   And   his

bar^hā   khātē   ralō,   tā-kē   āpan   khātō-kājē   man   kar^lō.   Aur   tā-kē   kōhū̃
the-swine   eating   were,   that   himself   eating-for   mind   he-made.   And   him-to   anyone

kāhī̃   nī   dītē   ralā.   Hūntā-lē   tā-kē   chēt   par^lī ;   aur   tō
anything   not   giving   was.   That-after   him-to   consciousness   fell ;   and   he

bōl^lō,   'mā-chō   bāp-gharē   bhutiyārin-chō   bhāt   bāchā   jātē   ralī,   aur
said,   ' my   father's-in-house   hired-servants-of   food   saved   going   was,   and

ēbē   mũy   bhūkh-kājē   marandē   āyō ;   aur   ēbē   mũy   bābā-gharē
now   I   hunger-with   dying   am ;   and   now   I   to-father's-house

jāyēndē,   aur   bābā-kē   bōlandē,   "yē   bābā,   mũy   Bhag^vān-chō   hukum   nī
will-go,   and   father-to   shall-say,   " O   father,   I   God-of   order   not

mān^lē,   bāp-chē   purē   pāp   kar^lē.   Abē   mũy   tu-chō   bēṭā   bōl^tōr
obeyed,   father-of   before   sin   I-made.   Now   I   thy   son   being-called-of

2 z

lāyak-chō   nō   hãy.   Abē   mō-kē   tu-chō   bhutiyār-saṅgē   barābar   banᵃvā-dēs." '
worthy-of   *not*   *am.*   *Now*   *me-to*   *thy*   *servant-with*   *alike*   *make." '*

Tēbē   hun   uṭhᵃlō,   aur   .   pāchhē   bābā-ṭhānē   gēlō.   Adharᵃlō
Then   *he*   *arose,*   *and*   *afterwards*   *father-near*   *went.*   *From-a-distance*

bāp-bītā   dēkhᵃlō,   aur   māyā   karᵃlō.   Bāp-bītā   parāātē   gēlō,
father-the   *saw,*   *and*   *compassion*   *made.*   *The-father*   *running*   *went,*

hũn-kē   ṭōr̤ᵃrā   dharā-sīn   chūmᵃlō.   Tēbē   bēṭā   bōlᵃlō,   'yē
him-of   *neck*   *having-seized*   *kissed.*   *Then*   *the-son*   *said,*   ' *O*

bābā,   mũy   Bhagᵃvān-chō   hukum   nī   mānᵃlē,   tu-chē   purē   tō   mũy
father,   *I*   *God-of*   *order*   *not*   *obeyed,*   *thee-of*   *before*   *then*   *I*

pāp   karᵃlō;   yēbē   mũy   tu-chō   bēṭā   bōlᵃtōr   nō   hōli.'
sin   *made;*   *now*   *I*   *thee-of*   *son*   *being-called-of*   *not*   *became.'*

Tēbē   bāp-bītā   kabāṛī-man-kē   bōlᵃlō,   'achchhā   kapᵃṛā   nikarᵃvā-sīn
Then   *father-the*   *the-servants-to*   *said,*   ' *best*   *a-cloth*   *having-brought-forth*

tā-kē   pindhavā;   aur   hãthē   mundī,   aur   pāyẽ   panhaī   pindhavā;   aur hamī
him-to   *put-on;*   *and*   *on-hand*   *a-ring,*   *and*   *on-feet*   *shoes*   *put-on;*   *and we*

khēlũ,   harikh   hōlũ.   Mō-chō   bēṭā   marā   ralō,   abē   aur   jībᵃlō;   hājā
shall-eat,   *merry*   *shall-we-be.*   *My*   *son*   *dead*   *was,*   *now*   *again*   *is-alive;*   *lost*

ralō,   aur   pāvᵃlō.'   Tēbē   hũn   harikh   hōlā.
was,   *and*   *is-found.'*   *Then*   *they*   *joyous*   *became.*

Tā-chō   baṛē   bēṭā   bēṛā-mẽ   ralō;   aur   jēbē   bēṛā-lē   itō   bērā
His   *elder*   *son*   *field-in*   *was;*   *and*   *when*   *field-from*   *coming*   *while*

ghar-lagē   pōhũchᵃlō,   tēbē   bājā   aur   nāch-kē   gajar   sunᵃlō.   Aur
house-near   *he-arrived,*   *then*   *music*   *and*   *dancing-of*   *noise*   *he-heard.*   *And*

hun   kabāṛī-bhītar-chō   gōṭak-kē   hãk-dēyā-sīn   tā-kē   pūchhᵃlā,   'yē
he   *the-servants-among-of*   *one-to*   *having-called*   *him-to*   *he-asked,*   ' *this*

kāy   āy ?'   Kabāṛī-bītā   hun-kē   bōlᵃlō,   'tu-chō   bhāī   ilō   āyē;   aur   tu-chō
what   *is ?'*   *The-servant*   *him-to*   *said,*   ' *thy*   *brother*   *come*   *is;*   *and*   *thy*

bāp   nīkō   rādhā   banāyᵃlō-āyē,   yē   tā-chō-kājē   hun-kē   nīkō   pāvᵃlis.'
father   *good*   *a-feast*   *has-given,*   *this*   *that-of-on-account*   *him-to*   *safe*   *he-found.'*

Tō   ris   lāgᵃlī   manī,   'ghar-bhītarē   nī   jãy,'   bōlᵃlō.   Bābā
Then   *anger*   *arose having-said,*   ' *the-house-into*   *not*   *I-will-go,'*   *he-said.*   *The-father*

ghar-lē   nisᵃkā-sīn   hun-kē   manāātē   ralō.   Tēbē   hun   bābā-kē   bōlᵃlō,   ' dēkh,
house-from   *having-come-out*   *him-to*   *entreating*   *was.*   *Then*   *he*   *father-to*   *said,*   ' *see,*

mũy   yētᵃlō   barakh-lē   tu-chō   sēvā   karandē   āyē,   tu-chō   bōl-kē   mũy   kēbē   nī
I   *so-many*   *years-from*   *thy*   *service*   *doing*   *am,*   *thy*   *speech-to*   *I*   *ever*   *not*

ṭārᵃlō;   kēbē   mō-kē   tũi   mẽṛā   nī   dīlis,   mā-chō   mīt-saṅgē   mũy
transgressed;   *ever*   *me-to*   *thou*   *a-goat*   *not*   *gavest,*   *my*   *friends-with*   *I*

harikh   karᵃtō   ralē.   Yē   bēṭā   chhinār-saṅgē   tum-chō   dhan-kē
merriment   *making*   *might-be.*   *This*   *son*   *harlots-with*   *thee-of*   *wealth*

sārā   pakāalō,   jadᵃlō-dāi   ilō,   yēdᵃlō-dāi   nīkō   rãdhā
having-squandered   *threw,*   *as-soon-as*   *he-came,*   *so-soon*   *good*   *a-feast*

banāy'lō.' Tā-chē bābā bōl'lō, 'yē bēṭā, tũi sagar din mō-chō
is-given.' *His* *father* *said,* *' O son,* *thou* *all* *days* *me-of*

saṅgī āsīs ; jē mā-chō āyē hun tu-chō āyē. Hun-chō harikh kar'tōr
with *art ;* *what* *mine* *is* *that* *thine* *is.* *That-of* *merriment* *making-of*

bāt ralī ; tu-chō bhāī marā ralō, phēr jib'lō ; hājā ralō, aur pāv'lō.'
affair *was ;* *thy* *brother* *dead* *was,* *again* *is-alive ;* *lost* *was,* *and* *is-found.'*

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HAL^ABĪ.

Mah^arī Dialect. (Bastar State.)

Specimen II.

सवाल—तुमचो गायेँ माटा नामचो गोंड रहलो जि ।

जवाब—रहतो-काजि रहलो मातर डूबे निँह ।

सवाल—माटा डूबे कहाँ गेलो ।

जवाब—कहाँ निह जाय हुनी मरुन गेलो ।

सवाल—काद्द ब्याद धरुन रली कि हुनाकी कोह्न मारुन पकाला ।

जवाब—हुनकी काद्द ब्याद रोग निह धरे कोनी पुनी मारला तेबे हुन मरलो ।

सवाल—हुनकी कोन मारलो ।

जवाब—मैँ कसन जाँने ।

सवाल—साखी लोग बोलसत कि माटाके तुम्ही मारुन पकालस । एबे तुमचो काय बोलतुर असे ।

जवाब— मैँ तो निह मारलेसे । साखीमनके सिखालस अस । मचो माटा-संग झगड़ा ठिन काही होलर निह । मैँ हुनकी कसन मारते ।

सवाल—ये टंगिया तुमचो घरे निकरली ।

जवाब—हाँ निकरली । ये मुचो टंगिया आय । गुने मुचो घरे निकरली ।

सवाल—ये टंगिया-उपरे लोहू होलीसे ।

जवाब—हाँ होलीसे । मैँ बोकड़ा कोटले गुन हुनचो लोहू होलीसे ।

सवाल—ये कटद्द तुमचो घरे निकरली ।

जवाब—पोलिस हवलदार मोचो हामने ये धोती मचो घरे पकाउन हिलो । मैँ बललै, मालिक हुसन निह करा । मुचो उपरे बदी एदे । सर्कार मोके फाँसी

देदे। इवलदार बोललो तुइ माटाकि मार्लीसस, सबू लोग बोलसत तो एचे काजे ये धोती तुचो घरे पक्राँयसे।

सवाल—तुइ और माटा मँद पियुन रेलस।

जवाब—मैँ रोज पियेँसे, मौस पुनी खाँयसे।

सवाल—मंसा कलारचो मँद-भाटीमे तुइ और माटा पोरा दिने मँद खाते रइस।

जवाब—पोरा दिन मोचो माँमाँ गुइा घरे रलो। माटा-संगे मंसाचो भाटी थाने निइ गेलेसे। सबू फन्दाय।

सवाल—माटाचो मढ़ा तुमी देखलास अस।

जवाब—गाँवचो लोग सबू देखूके जाउन रला। इसने मैँ पुनी देखूके जाउन रले।

सवाल—माटाके काइ थाने पुन घाव लागुन रइे।

जवाब—एक घाव टंगियाचो इनके मुंडे रइली। टूसर इनके छातीमेँ रइे। इनचो गागामेँ एक-ठन कटइ रली, इता लोइ होउन रइे। इतलोले मैँ काही निइ जाने॥

INDO-ARYAN FAMILY.   Southern Group.

HAL^BĪ.

Mah^rī Dialect.   (Bastar State.)

Specimen II.

TRANSLITERATION AND TRANSLATION.

Savāl. —Tum-chō   gāyẽ   Māṭā nām-chō   gōṇḍ   rah^lō   jē ?
Question.—Your   in-village   Māṭā   by-name   a-Gōṇḍ   lived   what ?

Javāb.—Rah^tō-kājē,   rah^lō,   māṭar   ibē   nĩhē.
Answer.—Living-as-to,   lived,   but   now   is-not.

Savāl.—   Māṭā   ibē   kahã   gēlō ?
Question.—Māṭā   now   where   went ?

Javāb.—   Kahã   nih   jāy.   Hunī   marun   gēlō.
Answer.—Anywhere   not   went.   He   having-died   went.

Savāl.—   Kāi   byād   dharun   ralī,   ki   hunā-kē   kōhū   marun
Question.—Any   disease   having-seized   was,   or   him-to   anyone   having-beaten
pakālā ?
killed ?

Javāb.—Hun-kē   kāi   byād-rōg   nih   dharē ;   kōnī-punī   mār^lā,
Answer.—Him-to   any   disease-sickness   not   seized ;   somebody-else   killed (him),
tēbē   hun   mar^lō.
then   he   died.

Savāl.—   Hun-kē   kōn   mār^lō ?
Question.—Him-to   who   killed ?

Javāb.—Maĩ   kasan   jãnē.
Answer.— I   how   should-know.

Savāl.—   Sākhī-lōg   bōl^sat   ki,   Māṭā-kē   tumhī   mārun-pakālas.   Ēbē
Question.—The-witnesses   say   that,   Māṭā-to   you   have-killed.   Now
tum-chō   kāy   bōl^tur   asē ?
you-of   what   to-say   is ?

Javāb.—Maĩ   tō   nih   mār^lē-sē.   Sākhī-man-kē   sikhālas-asa.
Answer.—I   surely   not   have-killed.   The-witnesses   (they-)taught-have.
Ma-chō   Māṭā-saṅg   jhag^rā-ṭhin   kāhī   hōlar   nihē.   Maĩ   hun-kē   kasan
Me-of   Māṭā-with   quarrel   any   become   is-not.   I   him-to   why
     mār^tē ?
should-have-killed ?

Savāl.—   Yē   ṭaṅgiyā   tum-chō   gharē   nikar^lī ?
Question.—This   axe   your   in-house   was-found ?

Javāb.—Hã̄ nikarᵃlī; yē mu-chō ṭaṅgiyā āy. Gunē mu-chō
Answer.—Yes was-found; this my axe is. So my

gharē nikarᵃlī.
in-house was-found.

Savāl. — Yē ṭaṅgiyā-upᵃrē lōhū hōlī-sē.
Question.—This axe-upon blood attached-is.

Javāb.—Hã̄ hōlī-sē. Maĩ bōkᵃṛā kōṭᵃlē gun hun-chō
Answer.—Yes attached-is. I a-goat cut (killed) therefore its

lōhū hōlī-sē.
blood was-attached.

Savāl.—Yē kaṭaï tum-chō gharē nikarᵃlī.
Question.—This cloth your in-house was-found.

Javāb.— Pōlis havalᵃdār mō-chō chhāmᵃnē yē dhōtī ma-chō
Answer.—The-police Havildar me-of in-presence this cloth me-of

gharē pakāun dilō. Maĩ bᵃlᵃlē, 'mālik, husan nih karā;
in-house having-thrown gave. I said, 'master, this-way not do;

mu-chō-upᵃrē badī ēdē; Sarkār mō-kē phã̄sī dēdē.'
me-of-upon ill-name will-come; Government me-to hanging will-give.'

Havalᵃdār bōlᵃlō, ' tui Māṭā-kē mārᵃlīsas; sabū lōg bōlᵃsat, tō
The-Havildar said, ' thou Māṭā-to hast-killed; all people say, then

ē-chē-kājē yē dhōtī tu-chō gharē pakã̄y-sē.
this-of-for-the-sake this cloth thy in-house I-have-thrown.

Savāl.— Tui aur Māṭā mãd piyun rēlas ?
Question.—Thou and Māṭā liquor having-drunk were ?

Javāb.—Maĩ rōj piyē̃-sē, maus punī khã̄y-sē.
Answer.—I daily drink, flesh also I-eat.

Savāl.— Mansā kalār-chō mãd-bhāṭī-mē tui aur Māṭā Pōrā-dinē
Question.—Mansā kalār-of liquor-still-in thou and Māṭā on-Pōrā-day

mãd khātē rahas ?
liquor eating were ?

Javāb.— Pōrā-din mō-chō mãmã̄ Guṭṭā gharē ralō. Māṭā-saṅgē
Answer.—On-Pōrā-day my uncle Guṭṭā in-house was. Māṭā-with

Mansā-chō bhāṭī-thānē nih gēlē-sē. Sabū phandāy.
Mansā-of still-near not I-gone-was. All false.

Savāl.— Māṭā-chō maṛhā tumī dēkhᵃlās-asa ?
Question.— Māṭā-of dead-body you have-seen?

Javāb.— Gã̄v-chō lōg sabū dēkhū-kē jãun ralā.
Answer.—The-village-of people all to-see having-gone were.

Husᵃnē maĩ punī dēkhū-kē jãun ralē.
In-the-same-way I also to-see having-gone was.

Savāl.— Māṭā-kē kāi-thānē pun ghāv lāgun rahē ?
Question.- Māṭā-to what-in-places again wound having-been-applied was ?

Javāb.—	Ēk	ghāv	ṭaṅgiyā-chō	hun-kē	muṇḍē	rah'lī.	Dusar	hun-kē
Answer.—One		*stroke*	*axe-of*	*him-of*	*on-head*	*was.*	*Another*	*him-of*
chhātī-mē	rahē.	Hun-chō	gāgā-mē	ēk-than	kataï	ralī,	hutā	lōhū
the-breast-on	*was.*	*Him-of*	*body-on*	*one-only*	*cloth*	*was,*	*on-that*	*blood*
hōun	rahē.	Hut'lō-lē	maï	kāhī	nih	jānē.		
having-been	*was.*	*This-from*	*I*	*anything*	*not*	*know.*		

FREE TRANSLATION OF THE FOREGOING.

Question.—Was there a man called Māṭā in your village?

Answer.—Yes, but now he is not there.

Question.—Where has Māṭā now gone?

Answer.—He has not gone anywhere. He is dead.

Question.—Did a disease seize him, or has anybody killed him?

Answer.—No disease seized him, but some one killed him, and so he died.

Question.—Who killed him?

Answer.—How should I know.

Question.—The witnesses say that you have killed Māṭā. Now, what have you to say?

Answer.—Surely I have not killed him. The witnesses have been told to say so. I have not had any quarrel with Māṭā. Why should I kill him?

Question.—This axe was found in your house?

Answer.—Yes; this is my axe, and so it was found in my house.

Question.—There was blood on this axe?

Answer.—Yes. I had killed a goat, and therefore there was blood.

Question.—This cloth was found in your house?

Answer.—The police sergeant threw this *dhoti* into my house in my presence. I said, 'Master, don't do so. I shall be suspected, and the Government will hang me.' The sergeant said, 'thou hast killed Māṭā. All people say so, and therefore I have thrown this cloth into thy house.'

Question.—Had you and Māṭā drunk liquor?

Answer.—I drink liquor every day, and I also eat flesh.

Question.—Were you and Māṭā on the Pōrā[1] day drinking liquor in Mansā Kalār's liquor-distillery?

Answer.—On the Pōrā day my uncle Guṭṭā stayed with me. I did not go with Māṭā to Mansā's distillery. That is all false.

Question.—Have you seen Māṭā's corpse?

Answer.—All the village people went to see it. And in the same way I also went to see it.

Question.—Where had Māṭā been wounded?

Answer.—There was a wound of an axe on his head, and another on his breast. Only one cloth was on his body, and blood was on it. I do not know anything more than this.

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[1] The Pōlā festival is celebrated on the day of the new moon of Śrāvaṇa or of Bhādrapadā. Bullocks are exempted from labour, variously daubed and decorated, and paraded about in worship.

The Halbas of Bhandara speak the usual Marāṭhī of the district, with very few peculiarities.

Ṭh is usually substituted for *ṭ ;* thus, *dhāk^aṭhā,* younger ; *vāṭhā,* share.

Cerebral *ḷ* is pronounced as *r;* thus, *mir^tē,* is got. In *dẕavaḍ,* near, the final *ḍ* is probably written for *ṛ* or *r.*

Note forms such as *mī pāp kēlun,* I did sin ; *tyā-na rāsēt dēlan,* he gave his property ; *khāvā-nā,* to eat.

In all essentials, however, the so-called Hal'bī of Bhandara closely agrees with the current Marāṭhī of the district, as will be seen from the specimen which follows.

[No. 89.]

INDO-ARYAN FAMILY.　　　SOUTHERN GROUP.

MARĀṬHĪ.

HAL'BĪ DIALECT.　　　　　　　　　　　　　　(BHANDARA.)

एका माणसाले दोन लेकरा होते । त्या पैकी धाकठा बापाले बोलला, बाबा, मालमत्तेचा जो वाठा आहे तो आमचा दे । त्यान मंग रासीत वाठून देलन । मग जुग्या दिसानी लाहान पोया अरधा जमा कीला अन दुर मुलखा मंधी निघून गीला । तेथ जाऊन-सन्यानी आपला पैसा त्यान उमसपणान उडवलन । अवघा पैसा त्यान उडवून-सन्या मंग त्या गावी महांग पडला । त्याच्या मधी त्याले अडचण पडली । तव्हा तो त्या गावच्या मोठ्या माणसाच्या पासी जाऊन राहिला । त्यान आपल्या वावरात डूकर चारावाले धाडलन । तव्हा डूकर फोल खातीत ते खावाना अन आपल पोठ भरावा अस त्याला वाठलन । त्याले कोणी काही देलन नाही । मंग तो सुधवर आला अन बोलला, माझ्या बापाच्या घरी चाकराले पोठभर रोठी खावाले मिरते मी उपाशी मरतुन । मी उठून आपल्या बापा-कड जाईन बापाले मनल, मी देवा-पासी अन तुझ्या शिरी पाप केलुन । अज-पासून मी तुझा काही पोया म्हुन राहिलु नाई, तु माले एका चाकरा परमानें ठेव । मंग उठून बापा जवड गीला । लेकाले दुर पाहून-सन्या त्याच्या पोठांत दया आली । धावत जाऊन-सन्या त्याच्या गयाले पोठारलन मंग त्याचा चुमा घेतलन । मंग पोया बापाले मंतलन बाबा, मी देवा-पासून अन तुझ्या शिरी पाप केलु होतु । अज-पासून तुझा काँही मी लेकरु नाइ । मंग बापान चाकराले सांगितलन, या पोयाले बेस आंगडा आणून घाल । हाता-मंधी मुंदी अन पाया-मंधी जोडा ठाक । मंग आपुन जेऊन खाऊन-सन्या अनन्द होज । हा माझा पोया मेला होता अन मंग जिता झाला । तो हवलला होता तो सापलला । मंग ते टोघे-भून अनन्द करू लागले ॥

त्या-वकती त्याचा वडिल पोऱ्या वावरात होता। तिकून घरा-काठी येऊन-सन्या वाजा अन नाच ऐकलन। एका चाकराले वलाऊन-शनी विचारलन, हे का हो। त्यान सांगिलन का, हा तुझा भाऊ आला आहे। तुझ्या वापाले हा सुख-रितान मिरला। मंग त्यान मोठा जेवन कीलन। त्याले मोठा मंग राग झाला, अन घरात जायेना। त्याचा वाप वाहेर आला त्याले समजाऊ लागला। मंग वापाले मंतलन का, इतकी वरस झाले मी तुझी चाकरी करतून। तुझा हुकुम काँहीं मोडलु नाहे। माझ्या संग्या-बरोबर खुशी करावाले तु माले काही वकरा ंलास नाही। अन यान तुझा समदा पैसा कीजवीज बरावर उडवून देऌन वापा-कड झाला, मुन त्याच्यासाठी त्यान जेवन कीलन। तव्हा वापान पोराले मंतलन, पोरा तु हमेशा माझ्या बरावर आहेस। हा इतकाही मालमता तुझीच आहे। आपुन खुशी करावा हे आपले काम होते। हा तुझा भाऊ मेला होता, मंग फिरून जिता झाला। तो हवलला होता तो सापलला॥

[No. 89.]

INDO-ARYAN FAMILY. ##### SOUTHERN GROUP.

MARĀṬHĪ.

HAL'BĪ DIALECT. (BHANDARA.)

TRANSLITERATION AND TRANSLATION.

Ēkā māṇ⁰sā-lē dōn lēk⁰rā hōtē. Tyā-paikī dhāk⁰ṭhā
One man-to two children were. Them-from-among the-younger

bāpā-lē bōl⁰lā, ' bābā, māl⁰mattē-tsā dzō vāṭhā āhē, tō ām-tsā dē.'
father-to spoke, 'father, the-property-of what share is, that our give.'

Tyā-na maṅg rāsēt vāṭhūn dēlan. Mag dzugyā disā-nī
Him-by then the-property having-divided was-given. Then a-few days-in

lāhān pōryā ar⁰dhā dzamā kēlā, an dur mul⁰khā-mandhī nighūn
the-younger by-son (his-) half together was-made, and far country-into having-gone

gēlā. Tētha dzāūn-sanyā-nī āp⁰lā paisā tyā-na umas⁰paṇān uḍav⁰lan.
went. There having-gone his-own money him-by riotousness-with was-squandered.

Av⁰ghā paisā tyā-na uḍ⁰vūn-sanyā maṅg tyā gāvī mahāṅg
All money him-by having-squandered then that in-village dearth

paḍ⁰lā. Tyā-chyā madhī tyā-lē ad⁰tsaṇ paḍ⁰lī. Tavhā tō tyā
fell. That-of in-midst him-to difficulty fell. Then he that

gāv-chyā mōṭhyā māṇ⁰sā-chyā-pāsī dzāūn rāhilā. Tyā-na āp⁰lyā
village-of great man-of-near having-gone lived. Him-by his-own

vāv⁰rāt ḍūkar tsārāvā-lē dhāḍ⁰lan. Tavhā ḍūkar phōl khātēt tē
into-field swine feed-to it-was-sent. Then the-swine husks eat that

khāvā-nā, an āp⁰la pōṭh bharāvā, asa tyā-lā vāṭh⁰lan.
to-eat, and his-own belly should-be-filled, so him-to it-appeared.

Tyā-lē kōnī kāhī dēlan nāhī. Maṅg tō sudh-var ālā, an
Him-to by-anybody anything was-given not. Then he senses-on came, and

bōl⁰lā, 'mājhyā bāpā-chyā gharī tsāk⁰rā-lē pōṭh-bhar rōṭhī khāvā-le
spoke, ' my father-of at-house servants-to belly-full bread eat-to

mir⁰tē, mī upāśī mar⁰tun. Mī uthūn āp⁰lyā bāpā-kaḍa
is-obtained, I hungry die. I having-arisen my-own father-to

dzāīn, bāpā-lē manal, "mī Dēvā-pāsī an tujhyā śirī pāp kēlun.
will-go, father-to will-say, " by-me God-near and thy on-head sin was-made.

Adz-pāsūn mī tudzhā kāhī pōryā mhun rāhilu nāī, tu mā-lē
To-day-from I thy at-all son saying remained not, thou me-to

ēkā tsāk⁰rā par⁰mānē ṭhēv." ' Maṅg uthūn bāpā-dzavaḍ gēlā.
one servant like keep." ' Then having-arisen father-near (he) went.

Lēkā-lē   dur   pāhūn-sanyā   tyā-chyā   pōṭhã̄t   dayā   ālī.   Dhāvat
The-son-to   far   having-seen   him-of   in-belly   compassion   came.   Running

dzāūn-sanyā   tyā-chyā   garyā-lē   pōṭhār°lan;   mang   tyā-tsā   tsumā   ghēt°lan.
having-gone   him-of   neck-to   it-was-embraced; then   him-of   a-kiss was-taken.

Mang   pōryā   bāpā-lē   mant°lan,   'bābā,   mī   Dēvā-pāsūn   an   tujhyā
Then   (by-)the-son father-to it-was-said, 'father, by-me God-from   and   thy

śirī   pāp   kēlu   hōtu.   A-dz-pāsūn   tudzhā   kāhĩ   mī   lēk°ru   nāi.'
on-head   sin   made   was.   To-day-from   thy   at-all   I   child   am-not.'

Mang   bāpā-na   tsāk°rā-lē   sāngit°lan,   'yā   pōryā-lē   bēs   āng°dā
Then   the-father-by servants-to it-was-told,   'this   son-to   good   a-coat

    āṇūn   ghāl.   Hātā-mandhī   mundī,   an   pāyā-mandhī   dzōḍā   ṭhāk.
having-brought put.   The-hand-on   a-ring,   and   the-feet-on   a-shoe   put.

Mang   āpun   jēun   khāūn-sanyā   anand   hōū.   Hā   mādzhā   pōryā
Then   we   having-dined having-eaten   joyful   will-be. This   my   son

mēlā   hōtā,   an   mang   jitā   dzhālā;   tō   daval°lā   hōtā,   tō   sāpaḷ°lā.'
dead   was,   and   then   alive   became;   he   lost   was,   he   is-found.'

Mang   tē   dōghē-dzhan   anand   karū   lāg°lē.
Then   they   both-persons   joy   to-do   began.

Tyā-vak°tī   tyā-tsā   vaḍil   pōryā   vāv°rāt   hōtā.   Tikūn   gharā-kāṭhī
At-that-time   him-of   eldest   son   in-field   was.   There-from house-near

yēūn-sanyā   vājā   an   nāts   aik°lan.   Ēkā   tsāk°rā-lē   balāūn-śanī
having-come   music   and   dance   was-heard.   One   servant-to   having-called

vitsār°lan,   'hē   kā   hō?'   Tyā-na   sāngilan   kā,   'hā   tudzhā   bhāū
it-was-asked,   'this   what   is?'   Him-by   it-was-told   that,   'this   thy   brother

ālā   āhē.   Tujhyā   bāpā-lē   hā   sukh-ritān   mir°lā.   Mang   tyā-na   mōṭhā
come   is.   Thy   father-to   this   safe   was-got.   Then   him-by   great

jēvan   kēlan.'   Tyā-lē   mōṭhā   mang   rāg   ālā   an   gharāt
a-feast   was-made.' Him-to   great   then   anger   came,   and   in-the-house

dzāyē-nā.   Tyā-tsā   bāp   bāhēr   ālā,   tyā-lē   sam°dzāū   lāg°lā.   Mang
would-go-not. Him-of   father   out   came,   him-to   to-entreat   began.   Then

bāpā-lē   mant°lan,   kā,   'it°kē   varas   dzhālē,   mī   tujhī   tsāk°rī
the-father-to it-was-said, that,   'so-many   years   became,   I   thy   service

kar°tūn,   tudzhā   hukum   kāhĩ   mōd°lu   nāi.   Mājhyā   sangyā-barōbar   khuśī
am-doing,   thy   command   ever   was-broken not.   My   friends-with   delight

karāvā-lē   tu   mā-lē   kāhī   bak°rā   dēlās   nāhī;   an   yā-na   tudzhā   sam°dā
make-to   by-thee   me-to   ever   a-goat   was-given   not;   and   this-by   thy   all

paisā   kidz°bīdz-barābar   ud°vūn   dēlan,   bāpā-kaḍa   ālā,
money   the-harlots-with   having-squandered   was-given,   the-father-to   came,

mun   tyā-chyāsāṭhī   tyā-na   jēvan   kēlan.'   Tavhā   bāpā-na
therefore him-of-for   him-by   a-feast   was-made.'   Then   the-father-by

pōrā-lē	mant'lan,	' pōrā,	tu	hamēśā	mājhyā	barābar	āhēs ;	hā
the-son-to	*it-was-said,*	*' son,*	*you*	*always*	*of-me*	*with*	*are ;*	*this*

it'kā-hī	māl'matā	tujhī-ts	āhē.	Āpun	khuśī	karāvā,	hē
so-much	*property*	*thine-alone*	*is.*	*By-us*	*merriment*	*should-be-made,*	*this*

āp'lē	kām	hōtē.	Hā	tudzhā	bhāū	mēlā	hōtā,	mang	phirūn	jitā
our	*duty*	*was.*	*This*	*thy*	*brother*	*dead*	*was,*	*then*	*again*	*alive*

dzhālā ;	tō	daval'lā	hōtā,	tō	sāpal'lā.'
became ;	*he*	*lost*	*was,*	*he*	*is-found.'*

Halbas are also found in Berar. At the Census of 1891, 2,841 Halbas were enumerated in the district, and in 1901 their number had increased to 3,124. They are weavers, and most of them are found in Ellichpur.

They have not been reported to speak a separate dialect, and it is probable that at least some of them use the language of their neighbours. A specimen of Hal'bī has, however, been forwarded from Ellichpur, and it shows that some Halbas have a dialect of their own. We are not, however, able to give any figures.

The Hal'bī dialect of Berar is not identical with that illustrated in the preceding pages. It has much less points of analogy with Marāṭhī and more closely agrees with Eastern Hindī. On the other hand, it has some characteristics in which it agrees with Gujarātī Bhīlī.

The pronunciation is mainly the same as in ordinary Hal'bī. Compare, *balīs* and *bōlīs*, he said; *bal'hũ*, I will say; *bērā*, time. *Chh*, however, becomes *s* as in Bhīlī ; thus, *pusīs*, he asked. Note the frequent substitution of *ḍ* for *ḷ* ; thus, *udh'ḍōpanā-na*, riotously ; *kāḍ*, famine.

The usual case suffixes are, case of the agent, *na* ; dative, *lā* ; genitive, *kō, kā* ; locative, *mā*. Thus, *bā-na āp'lō kām'dār-lā sāngīs*, the-father-by his servants-to it-was-said ; *mānus-lā*, to a man ; *mōrō bāp-kā kiti sāl'dār-lā*, to how many servants of my father's ; *jin'gī-kō hissā*, the share of the property ; *thōḍā divas-mā*, in few days.

It will be seen from the examples that the oblique form is identical with the base, and that the case of the agent is used to denote the subject of the past tense of transitive verbs. The nominative is, however, used instead in *lāhānō pōryā bōlīs*, the younger son said. *Pōryā* perhaps contains another suffix of the agent corresponding to *ē* in Bhīlī.

Pōryā, son, shows that strong masculine bases end in *ā*. They do not change in the plural ; thus, *pōryā*, sons. There are, on the whole, no traces of any suffix of the plural in the specimen.

Strong adjectives, including the genitive, end in *ō*, and only occasionally in *ā*. Thus, *lāhānō pōryā*, the younger son ; but *mōṭhā pōryā*, the elder son.

The following are the personal pronouns :—

mī, I.	*tũ*, thou.	*ō*, he (oblique *ōn*).
mī, by me.	*tu-na*, by thee.	*ō-na*, by him.
mō-lā, to me.		*ō-lā*, to him.
mōrō, my.	*tōrō*, thy.	*ō-kō*, his.

Other pronouns are *yō*, this, dative *yē-lā* ; *jē-na*, by whom ; *kāy*, what ?

The verb substantive agrees with Marāṭhī in the present and with Bhīlī in the past tense. Thus, *āhũ*, I am ; *āhās*, thou art ; *āhā*, he is ; past *hōtō* (and *hōtā*), plural *hōtā*.

The present tense of finite verbs is formed from the present participle. Thus, *mar⁰tu*, I die ; *bhēṭ⁰tē*, it is got. The latter form might also be compared with Dravidian forms such as Kanarese *māḍ-utte,* Gōṇḍī *kīātā,* it does.

The past tense is formed in various ways. The suffix *yō*, corresponding to Bhīlī *yō*, occurs in forms such as *tōrī marjī mī tōḍyō* (sic) *nahī,* I did not break thy order ; *gayō,* he went. A suffix *s* is used in the second and third persons singular ; thus, *dēyēs*, (thou) gavest ; *dīis*, he gave. Such forms take the subject in the case of the agent.

A third suffix *nu* or *na* occurs in forms such as *rahē-nu,* he stayed ; *dēi-na,* he gave. It is probably identical with the *n*-suffix which is used in Bhīlī and other languages spoken by aboriginal tribes. It is probably of Dravidian origin. Compare the form *chhōḍēn-thātī,* he released, mentioned above under ordinary Hal⁰bī.

A perfect is formed by adding the verb substantive to a form ending in *ē*, third person *is ;* thus, *mĩ karē āhũ,* I have done ; *tu-na paṅgat dēyē-āhās,* by-thee a-feast given-is ; *ō-na paṅgat karīs-āhā,* him-by a-feast made-is.

The future is formed by adding an *h*-suffix. Thus, *bal⁰hũ*, I shall say. In the plural we find *kar⁰bō,* we shall make. Compare Chhattīsgaṛhī.

The infinitive is formed as in Eastern Hindī ; thus *charab-lā,* in order to tend. There is also a form ending in *nō,* but it is used as a future participle passive ; thus, *pōṭ bhar⁰nō,* the belly should be filled.

Examples of the conjunctive participle are *vāṭ,* having divided ; *chalī,* having gone ; *kar-sarī,* having done ; *dhāy-kunā,* having run. *Kunā* in the last example corresponds to Gōṇḍī *kun.*

For further details the specimen which follows should be consulted.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HAL^ABĪ.

(DISTRICT ELLICHPUR.)

कोनी-एक मानुसला दोंई पोच्या होता । ओका भितरल एक लाहानो पोच्या
वापला वोलीस बाबा जो जिनगीको हिस्सा मोला आव्ह ओ दे । मग ओन ओला
पैसा बाट दीईस । मग थोड दिवसमा लाहानो पोच्या समदो पैसा जमा कर-सरी
टूर मुलुखमा चली गयो । आनी वहाँ उधडोपनान रह-सरी आपलो पैसा गमादीस ।
मग ओन सर्व पैसा खर्ची भयो बरतु ओन मुलखमा काड पड्यो । ओन-मुड ओ
खावला मोताब भयो । तब ओ मुलखको एक मानुसक पास जाय-सरी रहेनु ।
ओन ओला डुकर चरवला आपल बावरमा धाडीस । तब डुकर जो फोल खात
होता ओक बरतु ओन आपल पोट भरनो अशो ओला समज्यो । आखीन ओला
कोणी काँहीं देईन नही । मग शुध-बरतु आय-सरी वोलीस, मोरो बापका किती
सालदारला पोटभर भाकर मेटते आनी मी उपाशी मरतु । मी उठ-सरी आपलो
बापकु द्या जाहुँ आखीन ओला बलहुँ, अरे बावा मी देवको कच्चोको बाहर आनखी
तोरो सामने पाप करे आहुँ । येक पुठ तोरो पोच्या बलबकी मोला बिस लागत
नही । तोरो एखादे सालबशा सरीको ठेव । मंग उठ-सरी ओ आपलो बापकु द्या
गयो । तब ओ टूरच आहा इतकोमा ओला देख-कुना ओक बापला दया आयी ।
आखीन ओन धाय-कुना ओक गरोमा हात टाकीस वो ओका मुका लेयीस । मग
पोच्या ओला बलबला लाग्यो, बावा देवक कहेनोको बाहर वो तोरो सामनो मी
पाप करे आहुँ आखीन येक पुठ तोरो पोच्या बलबला मोला बरो लागत नही । पन
वापन आपलो कामदारला सांगीस चांगलो पांचरून आन-सरी येला पेहराव आखीन
ओक बोटमा मुंदी वो पायमा जोडा घाल । मग आपून खाय-पीयी-कुना मजा करबो ।
कीनकसाठी कीं यो पोच्या मऱ्यो होतो तो अब जीतो भयो । वो हराय्यो होतो तो
सपड्यो । तब वे आनन्द करब लाग्या ॥

ओन बेरा ओको मोठा पोच्या बावरमा होता । मग ओ घर आय-बचा
ओन बाजा व नाच आयकीस । तब कामदार-भितरको एक झनला बलाय-कुना
ओन पुसीस, यो काय आहा । ओन ओला सांगीस कीं तोरो भाई आय आहा,

आखीन ओ तोरो बापला खुशाल भेटे आहा बल-कुना ओन मोठी पंगत करीस
आहा।   तब ओ राग भर-सरी भीतर जात नी होता । येकसाठी ओको बाप
बाहर आय-सरी ओला समजाबला लाग्यो। पन ओन बापला बलीस. देख मी इतको
बरीसको तोरी चाकरी करतु आखीन तोरी मर्जी कवकही मी तोड्यो नही।
तरी मी आपले गडी बरोबर मजा करनो येकसाठी मोला काँहीं शेरीको पिला
ही देयेस नही ।   आनी जेन तोरो पैसा किसबीनी संग नास करीस ओ तोरो
पोया आयो तब तुन ओकसाठी मोठी पंगत देंये आहास। तब ओन ओला बलीस
पोया तूँ सारो दिन मोरो संगमा आहास ।   आखीन मोरी समदी जिंदगानी
तोरीच आहा। पन हौस वो खुशी करनो अश्यो बरी होतो। कहा-कीं तोरो भाई
मरो होतो अब श्री जीतो भयो वो हरप्यो होतो श्री सपड्यो॥

INDO-ARYAN FAMILY.   Southern Group.

HAL'BĪ.

(District Ellichpur.)

TRANSLITERATION AND TRANSLATION.

Kŏni-ĕk mānus-lā dŏi pōryā hŏtā.   Ō-kā bhitar'la ĕk lāhānŏ pōryā
Some-one · man-to two sons were.   Them-of among one younger son-(by)

bāp-lā bŏlīs, 'bābā, jŏ jin'gī-kŏ hissā mŏ-lā āvha
the-father-to it-was-said, 'father, which property-of share me-to may-come

ŏ dĕ.' Mag ŏ-na ŏ-lā paisā bāṭ dīis.   Mag thŏḍa
that give.' Then him-by him-to money having-divided was-given. Then few

divas-mā lāhānŏ pōryā sam'dŏ paisā jamā kar-sarī dūr mulukh-
days-in the-younger son all money together made-having far country-

mā chalī gayŏ. Ānī vahā̃ udh'ḍŏpanā-na rah-sarī āp'lŏ paisā
in having-gone went. And there riotousness-with lived-having his money

gamā-dīs.   Mag ŏ-na sarva paisā khar'chī bhayŏ-bar'tu ŏn
squandering-was-given. Then him-by all money having-spent became-after that

mulukh-mā kāḍ paḍyŏ. Ŏn-muḍa ŏ khāb-lā mŏtāb bhayŏ. Tab ŏ
country-in famine arose. Therefore he eating-for wanting became. Then that

mulukh-kŏ ĕk mānus-ka pās jāy-sarī rahĕnu. Ō-na ŏ-lā ḍukar
country-of one man-of near having-gone he-stayed. Him-by him-as-for pigs

charab-lā āp'la bāvar-mā dhāḍīs. Tab ḍukar jŏ phŏl khāt hŏtā
feeding-for his field-in he-was-sent. Then swine which husks eating were

ŏ-ka bar'tu ŏ-na āp'la pŏṭ bhar'nŏ aśŏ ŏ-lā samajyŏ, ākhīn
them from him-by his belly should-be-filled so him-to it-appeared, and

ŏ-lā kŏṇī kā̃hī̃ dĕīna nahī. Mag śudh-bar'tu āy-sarī bŏlīs, 'mŏrŏ
him-to anyone anything gave not. Then sense-on come-having he-said, 'my

bāp-kā kitī sāl'dār-lā pŏṭ-bhar bhākar bhĕṭ'tĕ, ānī mī upāśī
father-of how-many servants-to belly-full bread is-got, and I with-hunger

mar'tu. Mī uth-sarī āp'lŏ bāp-ku dyā jāhŭ ākhīn ŏ-lā bal'hŭ,
am-dying. I arisen-having my father-of near will-go and him-to will-say,

"arĕ bābā, mī Dĕv-kŏ kahyŏ-kŏ bāhar ān'khī tŏrŏ sām'nē pāp karē-āhŭ.
"O father, I God-of word-of outside and of-thee before sin done-have.

Yĕ-ka puḍha tŏrŏ pōryā balab-kī mŏ-lā bĕs lāgat nahī. Tōrŏ
This-of after thy son saying-of me-to fitness attaching is-not. Thy

ĕkhādĕ sāl-baśā sarīkŏ thĕv."' Mag uth-sarī āp'lŏ bāp-ku dyā gayŏ.
one house-dweller like keep."' Then arisen-having his father near he-went.

3 B

Tab   ō   dūra-ch   āhā,   it°kō-mā   ō-lā   dēkh-kunā   ō-ka   bāp-lā   dayā   āyī,
Then   he   far-indeed   is,   'that-in   him   seen-having   his   father-to   pity   came,

ākhīn   ō-na   dhāy-kunā   ō-ka garō-mā   hāt   ṭākīs,   vō   ō-kā   mukā   lēvīs.
and   him-by   run-having   his   neck-on   hand   was-thrown, and   him-to   kiss   was-taken.

Mag   pōryā   ō-lā   balab-lā   lāgyō,   'bābā,   Dēv-ka   kahēnō-kō   bāhar   vō
Then   the-son   him-to   tell-to   began,   'father,   God-of   word-of   outside   and

·tōrō   sām°nō   mī   pāp   karē-āhŭ,   ākhīn   yē-ka   puḍha   tōrō   pōryā   balab-lā
of-thee   before   I   sin   done-have,   and   this-of   after   thy   son   to-say

mō-lā   barō   lāgat   nahī.'   Pan   bāp-na   āp°lō   kām°dār-lā   sāṅgīs,
me-to   fitness   attaching   is-not.'   But   the-father-by   his   servants-to   it-was-said,

'chāṅg°lō   pāṅgh°rūn   ān-sarī   yē-lā   pēh°rāv,   ākhīn   ō-ka   bōṭ-mā   mundī
'good   cloth   brought-having   this-to   put-on,   and   his   hand-on   ring

vō   pāy-mā   jōḍā   ghāl.   Mag   āpūn   khāy-pīyī-kunā   majā   kar°bō.
and   foot-on   shoe   put.   Then   we   eaten-drunk-having   merry   shall-make.

Kēn-kasāṭhī,   kī̃   yō   pōryā   maryō   hōtō,   tō   ab   jītō   bhayō;   vō
What-of-for,   that   this   son   dead   was,   he   now   living   became;   and

harāpyō   hōtō,   tō   sapadyō.'   Tab   vē   ānand   karab   lāgyā.
lost   was,   he   was-found.'   Then   they   joy   to-make   began.

Ōn   bērā   ō-kō   mōṭhā   pōryā   bāvar-mā   hōtā.   Mag   ō   ghar   āy-baryā
That   time   his   eldest   son   field-in   was.   Then   he   house   coming-time-at

ō-na   bājā   va   nāch   āy°kīs.   Tab   kām°dār-bhitar-kō   ēk-jhan-lā   balāy-
him-by   music   and   dance   was-heard.   Then   servants-among-of   one-man-to   called-

kunā   ō-na   pusīs,   'yō   kāy   āhā?'   Ō-na   ō-lā   sāṅgīs   kī̃,
having   him-by   it-was-asked,   'this   what   is?'   Him-by   him-to   it-was-said   that,

'tōrō   bhāī   āy-āhā,   ākhīn   ō   tōrō   bāp-lā   khuśāl   bhēṭē-āhā   bal-kunā   ō-na
'thy   brother   come-is,   and   he   thy   father-to   safe   joined-is   said-having   him-by

mōṭhī   paṅgat   karīs-āhā.'   Tab   ō   rāg   bhar-sarī   bhītar   jāt   nī
big   feast   made-is.'   Then   he   (with-)anger   been-filled-having   inside   going   not

hōtā.   Yē-kasāṭhī   ō-kō   bāp   bāhar   āy-sarī   ō-lā   sam°jāb-lā   lāgyō.   Pan
was.   This-of-for   his   father   outside   come-having   him-to   entreat-to   began.   But

ō-na   bāp-lā   balīs,   'dēkh, mī   it°kō   barīs-kō   tōrī   chāk°rī   kar°tu,
him-by   father-to   it-was-said,   'see,   I   so-many   years-of   thy   service   am-doing,

ākhīn   tōrī   marjī   kab°kahī   mī   tōḍyō   nahī.   Tarī   mī   āp°lē
and   thy   order   ever   (by-)me   was-broken   not.   But   (by-)me   my

gaḍī   barōbar   majā   kar°nō   yē-kasāṭhī   mō-lā   kā̃hī̃   śērī-kō   pilā
friends   with   feast   should-be-made   this-of-for   me-to   ever   goat-of   young

hī   dēyēs   nahī.   Ānī   jē-na   tōrō   paisā   kis°bīnī-saṅg   nās-karīs,
even   was-given   not.   And   whom-by   thy   money   harlots-with   spent-was-made,

ō   tōrō   pōryā   āyō,   tab   tu-na   ō-kasāṭhī   mōṭhī   paṅgat   dēyē-āhās.'
that   thy   son   came,   then   thee-by   his-sake-for   big   feast   given-is.'

Tab   ō-na   ō-lā   balis,   'pōryā, tū̃ sārō din mōrō saṅg-mā āhās,
Then   him-by him-to it-was-said, 'son, thou all days my company-in art,

ākhīn mōrī   sam°dī jind°gānī   tōrī-ch āhā. Pan haus vō khuśī
and   my   all   property   thine-indeed is. But glad and merry

kar'nō   aśō   barō hōtō, kahā-kī̃ tōrō bhāī marō hōtō, ab   ō
should-be-made so   fit became, because thy brother dead was, now he

jītō   bhayō; vō   harapyō hōtō, 'ō 'sapadyō.'
alive became ; and   lost   was, he was-found.'

BHUNJIĀ.

The Bhunjiā tribe was enumerated in the following districts and states of the Central Provinces in the Census of 1891 :—

Name of District or State.											Number of Bhunjiās.
Hoshangabad	•	•	•	•	•	•	•	•	•	•	1
Raipur	•	•	•	•	•	•	•	•	•	•	6,186
Sambalpur	•	•	•	•	•	•	•	•	•	•	9
Patna	•	•	•	•	•	•	•	•	•	•	26
Kalahandi	•	•	•	•	•	•	•	•	•	•	107
									Total	•	6,329

According to Sherring's *Hindu Tribes and Castes, iii*, 202, they are also found in the Jeypore territory of the Madras Presidency, but they are not mentioned in the Madras Census Report for 1891, in which they have been probably mixed up with the Bhumiās.

They are most numerous in the south-east of the Raipur district, 6,020 having been enumerated in the Raipur *tahsil* of that district alone.

Hitherto it has been reported that the Bhunjiās have no special language of their own. The utmost that is said about them is that they speak 'a corruption of Hindī. The speech they use among themselves can always be understood, save where Gōṇḍ words occur, which they have learned by mixing up with Gōṇḍs.' A language called Bhunjiā was, however, reported as spoken by 2,000 people in Raipur, in the preliminary lists of language, received for this Survey, and a specimen of it has since been received.

An account of the Bhunjiās will be found on pp. 94 and ff. of the Report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67, and on p. 190 of Mr. Robertson's Report of the Central Provinces Feudatories Census of 1891. In the latter passage they are identified with the Bhumiās of Jeypore and the country to the east of Raipur. By tradition they come from the eastern Garjat States of Sambalpur. A short vocabulary has been printed in Mr. P. N. Bose's *Chhattisgar : Notes on its Tribes, Sects and Castes. Journal* of the Asiatic Society of Bengal, Vol. lix, part I. 1890, pp. 287 and ff.

Bhunjiā is closely related to Halʰbī. The phonetical system and the inflection of nouns is practically the same. The genitive is apparently always formed by adding the suffix *kē*; thus, *mānush-kē*, of a man. The suffix *chō* is, however, common with pronouns; thus, *mā-chō*, my; *tū-chō*, thy. In the dative we also find the suffix *lā* in addition to the usual Halʰbī suffixes *kē, kō, kā*; thus, *bābū-lā*, to the son.

With regard to pronouns we may note the form *tū-chō*, thou. The final *chō* is here probably the emphatic particle, Chhattīsgaṛhī *ch*, Marathī *ṯs*; and different from *chō* in *tū-chō*, thy. Compare *kāchō*, some. Note also *hārā*, he, usually added to *hun*; thus, *hun-hārā*, he. Compare Chhattīsgaṛhī *har*.

The inflection of verbs is mainly the same as in Halʰbī. In the verb substantive we may note forms such as *āchhē* or *āyē*, I am; *tū-chō āchhat*, thou art; *āchhē* and *āhē*, he is.

With regard to finite verbs we sometimes find *n* substituted for *l* in the past tense; thus, *karᵃnī*, I did; *bainī* and *bainīt*, he became; *gavāyᵃnī*, he was lost. The final *s* in *uṛāyᵉlās*, he squandered, is probably due to the influence of Chhattīsgaṛhī. The subject of transitive verbs in the past tense is sometimes put in the case of the agent; thus, *bāpus-nē*

dhan dilō, the father gave his property. But we just as often find instances such as *bābū bā̃ṭā nīlā,* the son took his share.

In the future we may note forms such as *jāidē,* I will go ; *guthiyābā̃,* I will say. *Khāvan,* let us eat ; *rahan,* let us remain, contain a suffix *an* of the first person plural. Compare Eastern Hindī.

In most essential points, however, the specimen which follows will show that Bhunjiā agrees with Hal^bī.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HALᴬBĪ.

BHUNJIĀ DIALECT. (DISTRICT RAIPUR.)

काचो मानुषके टू-झन पुतार रहिलो। हुँचो छोटे बाबू बाबासे बोलला, ऐ बाबा धनसे जो माचो बाँटा आछे सो मा-चुक देहाँ। तपहर बापुसने हुनाकि अपलो धन बाटून दीलो। जूगा दिन नो होइला छोटे बाबू बाँटा नीला अरु बड़े धूर गाँव बसूँ गिला। हुँथा खराब संगमेँ दिन काठलो आपलो धन उड़ालो। जब हुन जमा उड़ावून चुकलो तपहर उन देसे बड़ो टुकाल पड़लो, और हुनहारा कंगाल हुइलो। अरु हुवे देसे रहवइयामेँ गोटेक लगे जाहून रहुनाछे जीन हुनानचो अपलो खिती बरहा चराओँके पठालो। अरु हुन फल जिन बरहा खानाछे अपलो पोट भरुन चाहलो। हुँनाकि माँगनी कोने नही देइ। तपहर हुन सुध करलो अरु गुठियान माचो बाबा-लगी बहुत कमाहाको पोटसे आगर खाउँके मिलत आछे अरु मुद्र भूखे मरत आछे। मुद्र बाबा-लगी उठून जाइदे, अरु गुठियाबाँ ये बाबा, मुद्र बैकुन्ठ उल्टा अरु तूचे लगी पाप करुना-छे। यदायेँ मुद्र तूचो बेटा कहून लायक नही आये। जिसोँ कमाहाका ठेवलिस हुसोद्र मोको ठेव। मने गोखून उठून बाबा लगी गिला। बाबाने छोटे बाबूला धूरसे एते लाहला मया लागला अरु धाँवते गोलो हुनाचो टोँटरा पुटारलो अरु चूमलो। बाबू हुनाकि गोठिया-यलो ऐ बापुस, मुद्र बैकुन्ठ उल्टा अरु तूचे ठावेँ पाप करुनाछे। यदायेँ मुद्र तूचो बेटा कहून लायक नही आये। बाबाने कमाहासे कहलो अच्छा छिडाही आना अरु पहिरावा। अरु अँगुठीमेँ मुदरी पहिरावा अरु गोड़े पनही पहिरावा। तपहर अम्हीँ खावन अरु सुखे रहन। योहारा माचो बाबू आहे, हुनहारा मरला बेनी एदाय जीला, माचो बाबू गवायनी फेर मिललो। हुन-हारा खुशी करला-चो॥

बड़े बाबू खिते रहला। अरु घरके ठावे एइला बाजा अरु नाच गर-जलो ताके सुनीला। हुनाचो कमाहामसे गोटेकके पूछला हुन काय आछे। कमाहा गोठियायलो तुमचो भाई एइला। तुमचे बाबाने बनक बनक खवायला

काँई के हुनाचो बने पायला । ये बात सुनून बड़े बाबू रिस होयला, अरु
भीतर नो गीला । तपहर हुनाचो बापुस बाहिर आयलो हुनाकी मनाऊ-
के लागलो । हुनहारा बाबासि बोलला, बाबा मुइ तुमचे इतने वरस सेवा
करनी अरु तुमचे कहे चलनी । तूचो मोकी भेड़ी पीला खाऊको कभू ना
दीलास, कि मुइ अपिलो मीत संगे खुशी करून रहतो । तुमचे छोटा बाबू
जो किसबी संग रहलो, अरु जमा धनकी उड़ायलास वो दाँय आइला तो बनक
बनक खवायलो । बाबा गोठियायला ए बाबू तूचो माचो साथि आहत अरु
माचो सबै तूचो आहै । तूचो छोटे भाई एइला, खुशी होऊँन ठाहा । काँई के
तूचो भाई मरला बैनीत हारा जिल्ला, गवायनी फेर मिललो ॥

INDO-ARYAN FAMILY.

Southern Group.

HAL^BĪ.

BHUNJIĀ DIALECT. (DISTRICT RAIPUR.)

Kāchō mānush-kē dū-jhan putār rahilō. Hŭ-chō chhōṭē bābū
A-certain man-of two-persons sons were. Them-of the-younger son
bābā-sē bōlªlā, 'ai bābā, dhan-sē jō mā-chō bã̄ṭā āchhē,
the-father-to spoke, ' O father, the-wealth-from what my share is,
sō mā-chuk dĕhã̄.' Tapªhar bāpus-nē hunā-kē apªlō dhan
that me-to give.' Then the-father-by them-to his-own wealth
bāṭūn dīlō. Jūgā din nō hōilā chhōṭē bābū bã̄ṭā
having-divided was-given. A-few days not became the-younger son the-share
nīlā aru baṛē dhūr gāva basū̃ gēlā. Hŭthā kharāb saṅg-
took and very far to-a-village to-live went. There bad company-
mē̃ din kāṭhªlō, āpªlō dhan uṛālō. Jab hun jamā
among days he-passed, his-own wealth he-squandered. When he property
uṛāvūn-chukªlō tapªhar un dēsē baṛō dukāl parªlō, aur hun-hārā
had-squandered then that in-country mighty famine fell, and he
kaṅgāl huilō. Aru huvē dēsē rahªvaïyā-mē̃ gōṭēk lagē
a-beggar became. And he in-country the-inhabitants-among one near
jāhūn rahunā-chhē. Jōn hunān-chō apªlō khētō barªhā
having-gone lived. By-whom him-to his-own into-field swine
charāõ-kē paṭhālō; aru hun phal jin barªhā khānā-chhē, apªlō
feeding-for was-sent; and those fruits which the-swine eating-were, his-own
pōṭ bharūn chāhªlō. Hŭnā-kē mã̄gªnī kōnē nahī dēī. Tapªhar
belly to-fill he-wished. Him-to alms anybody not gives. Then
hun sudh karªlō; aru guṭhiyān, 'mā-chō bābā lagē bahut
by-him senses were-made; and said, ' my father near-to many
kamāhā-kō pōṭ-sē āgar khāŭ-kē milat-āchhē; aru mui bhūkhē marat
servants-to belly-than more to-eat got-is; and I hungry dying
āchhē. Mui bābā-lagē uṭhūn jāidē, aru guṭhiyābã̄, "yē bābā,
am. I father-near having-arisen will-go, and will-say, " O father,
mui baikuntha ulªṭā, aru tū-chē lagē pāp karunā-chhē. Yadāyē̃
by-me heaven against, and thee-of near sin done-is. Henceforth
mui tū-chō bēṭā kahūn lāyak nahī āyē. Jisõ kamāhā-kā thēvªlis,
I thy son to-be-called worthy not am. As the-servants thou-keepest,
husōi mō-kō thēv." ' Manē gōkhūn uṭhūn bābā lagē
so me keep." ' In-mind having-thought having-arisen the-father near

gēlā.   Bābā-nē   chhōṭē   bābū-lā   dhūr-sē   ētē   lāhᵃlā,
he-went. *The-father-by* *the-younger* *son-to* *distance-from* *coming* *it-was-seen,*

mayā   lāgᵃlā,   aru   dhā͂vᵃtē   gōlō,   hunā-chō   ṭõṭᵃrā   puṭārᵃlō,   aru
compassion   *came,*   *and*   *running*   *he-went,*   *him-of*   *neck*   *embraced,*   *and*

chūmᵃlō.   Bābū   hunā-kē   gōṭhiyāyᵃlō,   'ai   bāpus,   mui   baikunṭha   ulᵃṭā
kissed.   *The-son*   *him-to*   *said,*   ' O   *father,*   I   *heaven*   *against*

aru   tū-chē   ṭhāvẽ   pāp   karunā-chhē.   Yadāyẽ   mui   tū-chō   bēṭā   kahūn
and   *thee-of*   *near*   *sin*   *done-is.*   *Therefore*   I   *thy*   *son*   *to-be-called*

lāyak   nahī   āyē.'   Bābā-nē   kamāhā-sē   kahᵃlō,   'achchhā
worthy   *not*   *am.'*   *The-father-by*   *the-servant-to*   *it-was-said,*   ' *good*

chhiḍāhī   ānā,   aru   pahirāvā;   aru   ã͂guṭhī-mẽ   mudᵃrī   pahirāvā;   aru
robe   *bring,*   *and*   *put-on;*   *and*   *the-finger-on*   *a-ring*   *put;*   *and*

gōṛē   panᵃhī   pahirāvā.   Tapᵃhar   amhī͂   khāvan,   aru   sukhē   rahan.
on-foot   *a-shoe*   *put.*   *Then*   *we*   *will-eat,*   *and*   *happy*   *will-be.*

Yō-hārā   mā-chō   bābū   āhē,   hun-hārā   marᵃlā   bainī,   ēdāy   jīlā;   mā-chō
Because   *my*   *son*   *is,*   *he*   *dead*   *was,*   *now*   *revived;*   *my*

bābū   gavāyᵃnī,   phēr   milᵃlō.'   Hun-hārā   khuśī   karᵃlā-chō.
son   *was-lost,*   *again*   *was-found.'*   *They*   *merriment*   *made-indeed.*

Baṛē   bābū   khētē   rahᵃlā.   Aru   ghar-kē   ṭhāvē   ēilā,   bājā
The-eldest   *son*   *in-the-field*   *was.*   *And*   *the-house-of*   *near*   *he-came,*   *music*

aru   nāch   garajᵃlō,   tā-kē   sunīlā.   Hunā-chō   kamāhā-ma-sē   gōṭēk-kē
and   *dance*   *sounded,*   *that*   *he-heard.*   *His*   *servants-among-from*   *one-to*

pūchhᵃlā,   'hun   kāy   āchhē?'   Kamāhā   gōṭhiyāyᵃlō,   'tum-chō   bhāī
he-asked,   ' *that*   *what*   *is?'*   *By-the-servant*   *it-was-said,*   ' *thy*   *brother*

ēilā.   Tum-chē   bābā-nē   banak   banak   khavāyᵃlā;   kā͂ī-kē   hunā-chō
came.   *Thy*   *father-by*   *good*   *good*   *feast-is-given;*   *because-that*   *him*

banē   pāyᵃlā.'   Yē   bāt   sunūn   baṛē   bābū   ris   hōyᵃlā,   aru
safe   *he-received.'*   *This*   *thing*   *having-heard*   *the-elder*   *son*   *angry*   *became,*   *and*

bhītar   nō   gēlā.   Tapᵃhar   hunā-chō   bāpus   bāhir   āyᵃlō,   hunā-kē   manāū-kē
inside   *not*   *went.*   *Then*   *him-of*   *the-father*   *out*   *came,*   *him-to*   *entreat-to*

lāgᵃlō.   Hun-hārā   bābā-sē   bōlᵃlā,   'bābā,   mui   tum-chē   itᵃnē
began.   *By-him*   *the-father-to*   *it-was-spoken,*   ' *father,*   *by-me*   *thee-of*   *so-many*

baras   sēvā   karᵃnī,   aru   tum-chē   kahē   chalᵃnī.   Tū-chō   mō-kē   bhēṛī-
years   *service*   *was-done,*   *and*   *thee-of*   *order*   *was-obeyed.*   *You*   *me-to*   *sheep-*

pilā   khāū-kō   kabhū   nā   dilās,   ki   mui   apilō   mīt-saṅgē   khuśī
young-one   *eating-for*   *ever*   *not*   *gave,*   *that*   I   *my-own*   *friends-with*   *merriment*

karūn   rahᵃtō.   Tum-chē   chhōṭā   bābū   jō   kisᵃbī   saṅg   rahᵃlō,
having-made   *might-have-been.*   *Thy*   *younger*   *son*   *who*   *harlots*   *with*   *lived,*

aru   jamā-dhan-kē   uṛāyᵃlās,   vō   dā͂y   āilā,   tō   banak   banak
and   *property*   *squandered,*   *he*   *when*   *came,*   *then*   *good*   *good*

khavāyᵃlō.'   Bābā   gōṭhiyāyᵃlā,   'ē   bābū,   tū-chō   mā-chō   sāthē   āchhat;
feast-is-given.'   *The-father*   *said,*   ' *O*   *son,*   *thou*   *me-of*   *with*   *art;*

3 c

aru   mā-chō   sabai   tū-chō   āchhai.   Tū-chō   chhōṭē   bhāī   ēilā,
and   *my*   *all*   *thine*   *is.*   *Thy*   *younger*   *brother*   *came,*

khuśī   hōũn   ṭhāhā,   kāī-kē   tū-chō   bhāī   mar'lā   bainīt,
delight   *having-become*   *was-right,*   *because*   *thy*   *brother*   *dead*   *was,*

härä-jillā;   gavāyⁿnī,   phēr   milᵃlō.'
he-alive-is;   *was-lost,*   *again*   *is-found.'*

NĀHARĪ.

The Nāhars were enumerated in the following districts of the Central Provinces at the Census of 1891 :—

Raipur	171
Bilaspur	88
Sambalpur	37
Chhattisgarh Feudatories	442
Oriya Feudatories	256
Total .	994

Their dialect Nāharī has only been returned from Kanker, where the number of speakers has been estimated for the purposes of this Survey at 482.

Specimens have since been received from Kanker, and they show that Nāharī is closely related to Hal'bī.

The phonetical system is the same as in Hal'bī, and the inflexion of nouns is almost identical. The dative is formed by adding one of the suffixes *kē*, *k*, *kō*, *kā*, and *lā* ; thus, *bāp-kē*, to the father ; *būbā-kā*, to the son. In the ablative we find the suffixes *sē* and *bē* corresponding to Hal'bī *sē* and *lē* ; thus, *dhan-sē*, from the property ; *dhūr-bē*, from far off. In the genitive the ordinary Hal'bī suffixes are used ; thus, *nāch-kō*, of dancing ; *dēs-kē*, of a country. Note also forms such as *mānē-chā*, of a man ; *dayā-kar'lō bad'lā*, return for compassion. In the plural we find Chhattīsgaṛhī forms such as *mitān-saṅgē*, with my friends.

' My ' is *mō-chō*, *mā-chō*, and *mērē* ; ' this ' is *yū* and *yō*, genitive *ih-chō*, etc.

The verb substantive is inflected as in Hal'bī ; thus, *āsē*, he is ; *rah'lō*, *rah'lē*, *rah'lā*, he was. Peculiar forms are *āsat*, thou art ; *rah'bō*, he was.

The past tense of finite verbs is formed as in Hal'bī ; thus, *chāhō*, he wished ; *gailō*, he went ; *ṭār'lē*, I transgressed ; *kar'bẽ*, I did. Note forms such as *hãsīdā*, he laughed ; *karindā*, I did ; *ilis*, he came ; *dilās*, he gave, etc.

Instances of the future are *jāīndē*, I will go ; *sāṅghūndē*, I will say ; *dēh'chō*, I will give. Note also forms such as *khād'lũ̃*, let us eat ; *pīlũ̃*, let us drink.

The general character of the dialect will be seen from the specimens which follow. They have been received from Kanker.

[No. 92.]

INDO-ARYAN FAMILY.　　　　　Southern Group.

HAL'BĪ.

Nāharī Dialect.　　　　　　　　　　　　　　　　　　(Kanker.)

Specimen I.

क्होन्हू मानेचा दो कड़हा आसत। हूने धूली कड़हा बूबाका सांघलो,

ऐ बूबा, धनसे जो बाँटी हो हुन मके देय। पन्हाय हुन हुनाक आपला धन

बाटून दिली । खूबै दिन नई होऊन रहलो कि धूली कड़हा सबो इकठावलो टूर देश निकरून गैलो, और हुवाँ अडरापन करलो । सब मालक उड़ाऊन दिलो । जबई उरकलो हुन देशमें खूब दुकाल पडलो और हुन गरीब होलो । और हुन देशके बसलो माने एकलो घरे रहलो । हुने हुन अपलोय खेत सोरोय चराऊँक पठावलो और हुन सोरोय खात रहलो हुनाचो पुटो भरलो भावलो । कोन्हा कई नई दीलास । तब चेत करलो और अपनेय बोललो , मेरे बूवा घरे कमैया ठोबलास खादलो सबन-वोरी बाचलो और मई भूखे मरिदाहा । इथाबे उठून बूवा-लग जाईंदे और हुनके सांघून्दे, ऐ बूवा, संसार-बाहिरी पाप करबें अन तुचे पुरहे पाप करबें । मैँ तुचे बेटा कहतले नौहौँ । माचो हुन नौकर-बराबर करूक । तब हुन उठून बूवा-बग गैलो । पर हुन खूबे धूरबे देखून मया करून और पराऊन टोटरे लटकून चूमले । कड़हा बापके बोललो , ए बूवा संसार-बाहिरी पाप करबें अन तुचे पुरहे पाप करबें । मैँ तुचे बेटा कहतबे नौहौँ । फेर बूवा बोललो अपलो नौकर अच्छा कपड़ा निकराला हुनाक नेसावा । और हुनाक हाथामें मुद्री अन खाटेले आवा पाहनीले । अन हमी खादलूँ पीलूँ आनन्द करलूँ । काय किँ माचो कड़हो मरू रहलो फेर जीवलो पकाये रहले फेर मिललो । तब हुन खुशी लागलो ॥

हुनाचो बड़े कड़हा बेड़े रहलो । और जब हुन येते वखत घरे लघे अँवरलो तब मादरचो नाचचो कुलहार सुनलो । तब हुन आपला नौकर आसे हुनाक पूँछा कि यो कांई आय । हुन हुनाक बोललो, तुचो दादा इलो आसे अन तुचो बूवा अच्छा खादलो, कांई कि हुनाक कड़हो नंगत आसे । प हुन रिस करलो और भीतर जाऊक इरादा नी रहलो । हुनाचो बूवा वाहिर इलो अन मनावलो । हुन वापके जवाव दीले, देख इतरो वरसे तुचो मेवा करिंदा अन कभे तुचा वातक नई टारले । अन कभी बोकड़ो-कड़हो नी दिविस कि आपन मितान-संगे खुशी करतूँ । फेर तुचो कड़हो तुचो धनक वाइला संगे खादलो जिसे इलिस तिसे तुमी अच्छा खादवा । बूवा हुनाक बोललो ऐ कड़हो तू माचा संग सगारे दिन आसत । जो कितना आसे तुची आय । फेर आनन्द करा खुशी करूँक चाहिबा ; काय कि ये तुचो दादा मरल रहला फेर जीवले; पकाये रहलो फेर मिललो ॥

[No. 92.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

HAL^BĪ.

NĀHARĪ DIALECT.   (STATE KANKER.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnhū   mānō-chā   dō   kaṛ^hā   āsat.   Hūnē   dhūlī   kaṛ^hā   būbā-kā
Certain   man-of   two   sons   were.   Them-from   small   son   father-to

sāngh^lō,   'ai   būbā,   dhan-sē   jō   bã̄ṭō   hō   hun   ma-kē   dēy.'
said,   ' O   father,   wealth-from   which   share   is   that   me-to   give.'

Panhãy   hun   hunā-k   āp^lā   dhan   bāṭūn   dilī.   Khūbai   din
Then   he   him-to   his-own   wealth   having-distributed   gave.   Many   days

naī   hōūn   rah^lō   ki   dhūli   kaṛ^hā   sabō   ikaṭhāv^lō
not   having-become   remained   that   the-small   son   all   gathered-together

dūr-dēś   nik^rūn   gailō,   aur   huvã̄   aḍ^rāpan   kar^lō,   sab
far-country-(to)   having-started   went,   and   there   bad-conduct   did,   all

māl-ka   uṛāūn   dilō.   Jabaī   uṛak^lō   hun   dēś-mẽ   khūb
wealth   having-squandered   gave.   When   spent   that   country-in   much

dukāl   paḍ^lō,   aur   hun   garīb   hōlō;   aur   hun   dēś-kē   bas^lō
famine   fell,   and   he   poor   became;   and   that   country-of   living

mānē   ek^lō   gharē   rah^lo.   Hūnē   hun   ap^lōy   khēt   sōrōy   charãū-k
men   one-of   in-house   he-lived.   Him-by   him   his-own   field   swine   to-graze

paṭhāv^lō,   aur   hun   sōrōy   khãt   rah^lō   hunā-chō   puṭo   bhar^lō   bhāv^lō.
was-sent,   and   he   the-swine   eating   remained   that-from   belly   filling   he-wished.

Kōnhā   kaī   naī   dīlās.   Tab   chēt   kar^lō   aur   ap^nēy   bōl^lō,   'mērē
Anybody   anything   not   gave.   Then   sense   he-did   and   himself   said,   ' my

būbā   gharē   kamaiyā   ṭhōb^lās,   khād^lō   saban-vōrī   bāch^lō,   aur   maī
father   in-house   workers   kept,   eating   all-of   it-remained,   and   I

bhūkhē   maridāhā;   ithā-bē   uṭhūn   būbā-lag   jāīndē   aur   hun-kē
hungry   dying-am;   here-from   having-arisen   father-near   I-will-go   and   him-to

sāṅghūndē,   "ai   būbā,   sansār-bāhirī   pāp   kar^bẽ   an   tu-chē-pur^hē   pāp
will-speak,   " O   father,   the-world-against   sin   I-did   and   thee-of-before   sin

kar^bẽ.   Maī̃   tu-chē   bēṭā   kahat-lē   nau-haū̃.   Mā-chō   hun   naukar-barābar
I-did.   I   thy   son   to-be-called   not-am.   Me-to   that   servant-like

karūk.'   Tab   hun   uṭhūn   būbā-bag   gailō.   Par   hun   khūbai
do.'   Then   he   having-arisen   father-near   went.   But   he   much

dhūr-bē   dēkhūn   mayā   karūn   aur   parāūn   ṭōt^rē
far-from   having-seen   kindness   having-done   and   having-run   on-the-neck

laťªkūn   chŭmªlē.   Karªhā   bāp-kē   bōlªlō,   'ē   būbā,
having-hung   kissed.   The-son   the-father-to   spoke,   'O   father,

sansār-bāhirī   pāp   karªbē̃   an   tu-chē-purªhē   pāp   karªbē̃.   Maĭ
the-world-against   sin   I-did   and   thee-of-before   sin   did.   I

tu-chē   bēṭā   kahat-bē   nau-haũ.'   Phēr   būbā   bōlªlō   apªlō   naukar,
thy   son   to-be-called   not-am.'   Again   the-father   said   his-own   (to-)servants,

'achchhā   kapªṛā   nikªrā-lā   hunā-k   nēsāvā ;   aur   hunā-k   hāthā-mē̃
'good   cloth   take-out   him   cause-to-put-on;   and   him-to   the-hand-in

muddō   an   khāṭē-lē   āvā   pāhªnīlē,   an   hamī   khādªlũ   pīlũ
a-ring   and   the-leg-in   shoes   make-him-wear,   and   we   will-eat   will-drink

ānand   karªlũ.   Kāy-kĭ   mā-chō   karªhō   marū   rahªlō,   phēr   jīvªlō ;   pakāyē
joy   will-do.   Because   my   son   dead   was,   again   lived ;   lost

rahªlē,   phēr   milªlō.'   Tab   hun   khuśī   lāgªlō.
was,   again   is-found.'   Then   to-him   gladness   was-attached.

Hunā-chō   baṛē   karªhā   bēṛē   rahªlō.   Aur   jab   hun   yĕtē
His   elder   son   in-the-field   was.   And   when   he   coming

bakhat   gharē-laghē   ăvarªlō,   tab   mādar-chō   nāch-chō   kulªhār   sunªlō.   Tab
time   house-near   arrived,   then   music-of   dance-of   noise   he-heard.   Then

hun   āpªlā   naukar   āsē   hunā-k   pũchhā   ki,   'yō   kāĭ   āy ?'   Hun
he   his-own   servant   was   him-to   asked   that,   'this   what   is ?'   He

hunā-k   bōlªlō,   'tu-chō   dādā   ilō   āsē,   an   tu-chō   būbā   achchhā
him-to   said,   'thy   brother   come   is,   and   thy   father   good (things)

khādªlō,   kāī-ki   hunā-k   karªhō   nangat   āsē.   Pa   hun   ris   karªlō
ate,   because-that   him-to   son   well   is.   But   he   anger   made

aur   bhītar   jāũ-k   irādā   nī   rahªlō.   Hunā-chō   būbā   bāhir   ilō   an
and   inside   go-to   wish   not   was.   Him-of   father   outside   came   and

manāªrªlō.   Hun   bāp-kē   javāb   dīlē,   'dēkh,   itªrō   barªsē
entreated-(him).   He   the-father-to   reply   gave,   'look,   so many   years

tu-chō   sēvā   karindā,   an   kabhē   tu-chā   bāt-ka   naī   ṭārªlē,   an   kabhī
thy   service   I-doing,   and   ever   thy   word-to   not   transgressed   and   ever

bōkªṛō-karªhō   nī   divis   ki   āpan   mitān-sangē   khuśī   karªtũ.   Phēr
goat-child   not   gavest   that my-own   friends-with   gladness   I-might-have-done.   Then

tu-chō   karªhō   tu-chō   dhan-k   bāilā-sangē   khādªlō,   jisē   ilis   tisē   tumī
thy   son   thy   wealth-to   women-with   ate,   as   came   so   you

achchā   khādªvā.'   Būbā   hunā-k   bōlªlō,   'ai   karªhō,   tū   mā-chā-
good (things)   gave-to-eat.'   The-father   him-to   said,   'O   son,   thou   me-of-

sanga   sagārē   din   āsat ;   jō-kitªnā   āse   tu-chō   āy.   Phēr   ānand
with   all   days   art ;   whatever   is   thine   is.   Then   gladness

karā   khuśī   karŭk   chāhibā ;   kāy-ki   yē   tu-chō
having-done   merriment   to-make   was-proper ;   because-that   this   thy

dādā   marªlā   rahªlā,   phēr   jīvªlē ;   pakāyē   rahªlō,   phēr   milªlō.'
brother   dead   was,   again   lived ;   lost   was,   again   is-found.'

[No. 93.]

INDO-ARYAN FAMILY.   SOUTHERN GROUP.

HAL᷎BĪ.

Nāharī Dialect.   (Kanker.)

Specimen II.

एकलो बाघिडो कोनटा बनमें पडटो सोववो । हुरह्रा खुवसे उँचेलो हुनाचो
पास आपलो बीलमेसे निकरलो । हुन आरोसे बाघिडो उठलो और हुनाचो
डौलो एकले उचेलो-पर हुरह्रा पडलो । रीसमें ऐना बाघिडोने हुन उचेलोको
वीधाना चाह्यो । उचेलोने अरजी करलो आपलो तुचो वोर और मोचो वोर
देख । हमचो मारीद्रासे आपले कीया बडाई होलो । इह्रचो सुनलो बाघिडोने
उचेलोकि छाडून दिलो । उचेलोने अर्जी करलो, कोनटा दिनमें आपलो इह्रचो
द्राया-करलो बदला देह्रची । इह्रचो सुन बाघिडो घाँसीदा बन किन्ट्रो परा-
वतो । अतकी दिन आसे हुन बनकी-लघे रह्रिया फाँटो लगावलो । बाघिडो
फासलो । हुन हुनको गाय बैलो कथे मारत रह्रिलो । बाघिडेने फाँटोसे निक-
रूनकि खुबे चाह्रलो, निकरून ना सकलो । हुन दुखी होवले खुबे गागलो ।
हुन उचेलोने जेनला बाघिडो छाडून रह्रलो हुन गागलो सुनलो । हुन उचेलो
बाघिडोकि गागलो चिन्ह्रलो खोजतेर हुन ठौरवा अयरलो जह्राँ बाघिडो फाँद्रामें
पडून रह्रबो । हुन उचेला आपलो दातोसे फाँद्रिको काटलो बाघिडो
छोडाजन दिलो ॥

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL^BĪ.

NĀHARĪ DIALECT.   (KANKER.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ḗkᵃlō   bāghēḍō   kōnᵃṭā   ban-mē̃   paḍᵃdō   sōvᵃvō.   Hurᵃhā
One   *tiger*   *a-certain*   *forest-in*   *lying*   *sleeping-was.*   *Suddenly*

khubᵃsē   ŭchēlō   hunā-chō   pās   āpᵃlō   bīl-mē-sē   nikarᵃlō.   Hun
many   *mice*   *him-of*   *near*   *their-own*   *hole-in-from*   *came-out.*   *That*

ārō-sē   bāghēḍō   uthᵃlō   aur   hunā-chō   ḍaulau   ēkᵃlē   uchēlō-par   hurᵃhā
noise-from   *the-tiger*   *arose*   *and*   *his*   *paw*   *one*   *mouse-on*   *by-chance*

paḍᵃlō.   Rīs-mē̃   ainā   bāghēḍō-nē   hun   uchēlō-kō   bīdhānā   chāhō.
fell.   *Anger-in*   *having-come*   *the-tiger-by*   *that*   *mouse-to*   *to-kill*   *wished.*

Uchēlō-nē   arᵃjī   karᵃlō,   ' āpᵃlō tu-chō   vōr   aur   mō-chō   vōr   dēkh.
The-mouse-by   *request*   *was-made, ' you   your   direction   and   my   direction   see.*

Ham-chō   mārīdā-sē   āpᵃlē   kēyā   baḍāi   hōlō.   Ih-chō   sunᵃlō   bāghēḍō-nē
Our   *killing-from*   *your*   *what*   *greatness*   *will-be.*   *This*   *heard*   *the-tiger-by*

uchēlō-kē   chhāḍūn   dilō.   Uchēlō-nē   arjī   karᵃlō,
the-mouse-to   *having-left*   *was-given.*   *The-mouse-by*   *statement*   *was-made,*

' kōn-ṭā   din-mē̃   āpᵃlo   ih-chō   dāyā-karᵃlō   badᵃlā   dēhᵃchō.'   Ih-chō
' some   day-in   your-own   this-of   kindness(-of)   return   I-will-give.'   This

sun   bāghēḍō   hā̃sīdā,   ban   kindrō   parāvatō.   Atᵃkē   din   āsē
having-heard   the-tiger   laughed,   forest   roaming   ran.   A-few   days   were

hun   ban-kē   laghē   rahiyā   phā̃dō   lagāvᵃlō,   bāghēḍō   phāsᵃlō.   Hun
that   forest-of   near   inhabitants   a-net   fixed,   the-tiger   caught.   He

hun-kō   gāy-bailō   kathē   mārat   rahilō.   Bāghēḍē-nē   phā̃dō-sē
their   cows-and-oxen   sometimes   killing   was.   The-tiger-by   the-net-from

nikᵃrūn-kē   khubē   chāhᵃlō,   nikᵃrūn   nā   sakᵃlō.   Hun   dukhī
coming-out-for   much   wished,   come-out   not   could.   He   troubled

hōvᵃlē   khubē   gāgᵃlō.   Hun   uchēlō-nē   jēn-lā   bāghēḍō   chhāḍūn   rahᵃlō
having-become   much   roared.   That   mouse-by   which-to   the-tiger   having-left   was

hun   gāgᵃlo   sunᵃlō.   Hun   uchēlō   bāghēḍō-kē   gāgᵃlō   chinhalō,
that   roaring   was-heard.   That   mouse   the-tiger-of   roaring   recognized,

khōjᵃtē-khōjᵃtē   hun   ṭhaurᵃvā   ayarᵃlō   jahā̃   bāghēḍō   phā̃dā-mē̃   paḍūn
searching-searching   that   place   reached   where   the-tiger   net-in   having-fallen

rah^abō.	Hun	uchēlō	āp^alō	dātō-sē	phā̃dē-kō	kāṭ^alō	bāghēḍō
was.	*That*	*mouse*	*its-own*	*teeth-by*	*the-net-to*	*cut*	*the-tiger*

chhōḍāūn   dilō.
having-released   *gave.*

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a tiger was sleeping in a forest. Then many mice came out from their holes, close to him, and he awoke from the noise they made, and his paw fell on one of the mice. He became angry and was just going to kill the mouse, when it made the following request, 'look at yourself and at me; what greatness will come to you from killing me?' The tiger let the mouse off when he heard this, and the mouse declared that it would some day return his kindness. At which the tiger laughed and went into the forest.

Some days afterwards the men of the neighbourhood of the forest set a net and caught the tiger, who sometimes used to kill their cattle. The tiger tried hard to get out from the net, but could not do so. In his pain he roared loudly. Now the mouse which the tiger had released heard his roaring and recognised it. It sought and found the place where the tiger was lying in the net, cut the net with its sharp teeth and set the tiger free.

KAMĀRĪ OR KĀWĀRĪ.

This is the language of an Aboriginal Tribe called Kamār or Kãwār. It is returned only from the district of Raipur, as spoken by 3,743 souls. According to the Census of 1891, it is also spoken by 146 people in Bastar State, and by 120 in other parts of the Central Provinces, making a total of 4,009.

The number of people of the Kamār tribe in the Central Provinces in 1891 was as follows :—

Name of District or State.													
Raipur													5,205
Bilaspur													23
Sambalpur													164
Bastar													169
Kanker													187
Raigarh													13
Bamra													1,302
Rairakhol													13
Sonpur													28
Patna													575
Kalahandi													338
											Total		7,817

It will thus be seen that they are found in every Oṛiyā speaking District and State of the Central Provinces, and that they are strongest in Raipur and Bamra. In Raipur they are found principally in the south-east of the district.

Kamārs are a wild tribe living in the most remote jungles, and supporting themselves on jungle-fruits and small game. They are perhaps the same as the 'Kawars' described on page 99 of the report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67. Whether they are the same as the 'Kanwars' of the Central Provinces Gazetteer, page 413, is more doubtful. They must be distinguished from the Kawars or Kaurs of Chhattisgarh and the Tributary States of Chhota Nagpur.[1]

It has been shown that out of the 7,817 Kamārs counted at the Census of 1891, only 4,009 have been returned as speaking the Kamārī language. The rest speak the language of their more civilised neighbours. Kamārī has hitherto been considered to be a Dravidian language, and, as such, it was classed in the Preliminary Rough List of the Languages of Raipur compiled for this Survey. A reference, however, to the specimen now received from that district, and to the following remarks, will show that it certainly belongs to the Aryan Family.

A short list of words in the dialect of the 'Komárs' has been printed by Mr. P. N. Bose, in his *Chhattisgar: Notes on its Tribes, Sects and Castes. Journal* of the Asiatic Society of Bengal, Vol. lix, Part i, 1890, pp. 289 and f. It is too short to add anything to the materials contained in the specimen printed below.

Kamārī is a dialect of the same stamp as Hal'bī. It agrees with some Aryan languages in some points, and with others in others. Forms and idioms belonging to Chhattīsgaṛhī, Oṛiyā and Marāṭhī are mechanically mixed together. There is even less of

[1] In the Census Report of the Central Provinces for 1891, the Kamārs and Kawars appear separately in the Caste-Tables. The Kawars are No. 27 in Group II(*a*) (Cultivators), Class A. Agricultural. The Kamārs are No. 13 in Group IV (Forest and Hill Tribes) of the same class.

uniformity in Kamārī than in Halᵃbī, and the dialect has every appearance of having been adopted at a comparatively recent period. So little has it been assimilated that even the use of the various case-suffixes is vague and uncertain. The form *hunā-chē*, from the demonstrative pronoun *hun*, occurs for instance as a genitive, as a dative, and even as a nominative.

The Kamārs are stated to resemble the Gōṇḍs in appearance, and it is very probable that their original dialect was some form of Gōṇḍī. The general character of their present form of speech will be seen from the specimen, and I shall here only draw attention to some of its principal features.

The phonetical system is the same as in Halᵃbī, and closely akin to Chhattīsgaṛhī. Compare *kāī-jāt*, some one; *bãṭā*, share; *āchhē*, is.

The inflection of nouns also agrees with Halᵃbī in so far as the oblique form does not differ from the base, and there does not exist a proper plural. Thus, *dēś-mẽ*, in a country; *majur-kō*, to the servants.

The usual case suffixes are,—

      Instr. *nē*.
      Dat. *kō*.
      Abl. *sē*.
      Gen. *kē, kā, dē*.
      Loc. *mẽ*.

Thus, *abhār-kē ulᵃtā*, against Heaven; *nāchā-dē śabad*, the sound of dancing; *apan-kā gāgᵉrā*, your son.

The personal pronouns usually take the plural form; thus, *am*, I. They form their genitive by adding *chō, chā*, or *chē*; thus, *ām-chō karᵃhō*, my son; *tum-chō sāmᵃnē*, before you; *tum-chā bhāud*, your brother; *tum-chē chākᵃrī*, your service. ‘My’ is, however, also *mōr*; thus, *mōr bãṭā*, my share.

‘He’ is *hun*, to which *har, ar*, and *ā* are usually added; thus, *hun-har*, he; *hunar-sē*, from him; *hunā-chē*, his. *Har* is borrowed from Chhattīsgaṛhī.

The verb substantive is formed from the bases *hō* and *āchh*; thus, *hō*, he is; *āchhē*, thou art, he is, and they are. The form *āchhat*, he was, is originally the third person plural of the present tense. There are no instances of a real past tense of this verb.

The suffix *dē* which plays a great *rôle* in the conjugation of the finite verb in Halᵃbī is also frequent in Kamārī. Thus, *karūndē*, I do; *marūndē*, I am dying; *jāūndē*, I will go; *bōlūndē, bōlādē*, and *baldē*, he said. Instead of *dē* we also find *dī*; thus, *dukāl paṛē-dī*, a famine arose; *dēv-dī*, he gave. It will be seen that such forms are used as a present, a past, and a future. They are all present participles.

The true past tense is sometimes formed by adding *iyā*, and sometimes by adding *lā*; thus, *chumbiyā*, he kissed; *miviyō*, he was found; *jālā* and *jālō*, he became; *bāp-nē hu-sē dēkhiyā, dayā kēlā*, the father saw him and had compassion. Forms such as *tum-chā hukam na ṭārū̃*, I did not transgress your command; *bhītar nahĩ yā*, he did not go in, correspond to the past habitual in Marāṭhī.

Future forms such as *khāvã*, I will eat; *bōlᵃvã*, I will say, also occur in Halᵃbī.

In the verbal noun and the conjunctive participle we find the same mixture of dialects. Thus, *khātō*, to eat (Halᵃbī); *karū̃*, to do (Marāṭhī); *charāun*, in order to tend (mixture of Chhattīsgaṛhī and Marāṭhī); *kayānī*, to be called; *karā-dē*, to do; *hākār-kē*, having called (Chhattīsgaṛhī); *uṭhūn*, having arisen (Marāṭhī), and so on.

Causals are apparently formed as in Marāṭhī; thus, *nisāvā*, cause him to put on; *nigāvā*, bring out.

Irregular are *galā*, went (Oṛiyā); *malā*, died (Oṛiyā); *kēlā*, did (Marāṭhī), and so on.

The preceding remarks will be sufficient to show the mixed character of the dialect. For further details the student is referred to the specimen which follows.

[No. 94.]

INDO-ARYAN FAMILY.　　　　SOUTHERN GROUP.

KAMĀRĪ OR KĀWĀRĪ DIALECT.　　　　　　　　　(DISTRICT RAIPUR.)

काइ जात मानुसके टू गागरा आछे । एह्र-सोय इधलीने बाबासे बोलादे होय बाबा धन जो हो जा मोर बाँटा हो आमचो दे । तब बाबा हुन्हरको अपन धन बाँटिया । जुगे दिन न टहा कि इधली गागरा जमा माल इकट्ठा कर धूर देश गला । और वहाँ फंदी संग दिन गुतिया अपनो माल हरखत जालो । जब हुन सब उड़ावन दीला तब हुन देशमें बड़ा दुकाल पड़ेंदी और हुनहर भिखारी जाला । और हुन देशके ठीला-में एक लगे गीला ठीला जोन हुन्हरको अपन खिते बरहा चराउन बोया । और हुन्हर हुन फोसे बरहा खायदी अपने पोट खावाँ बोलून्दे । क्यों हुँसे कोइ कुछ न देवदी । तब हुँसे चेत हेलो और खोखहुँट्टी, आमचो बापके लगे कीधी मजूर-को खातो कौंरासे जुगे खाजा मिवेदी और अम भूखो मरुन्दे । अम उठून अपन बाबा लगे जाञन्दे और बोलवाँ कि हो बाबा अम अभारके उलटा और तुमचो सामने पाप केला । उदाय अम अपनका गागरा कायानी आसकी नाहीं । अम्हाँ अपने मजूरनि बेदी एकके सामान करा । इहार सोच कीला हुन उठून अपने बाप लगे गला । पर हुन टूर ठावाँ आछे कि हुन बापने हुसे देखिया दया केला और धाविया हुनूसे गले पीटाया हुन चूम्बिया । पुच हुनसे बलिया होय बाबा अम अभारके उलटा और तुमचो सामने पाप केला । उदाय अम अपनका गागरा कायानी आसकी नहीं । बाबा अपन नौकारसे बलिया, सबसे नीदो चिंदरो निगावा हुने निसावा । और मूँटी और गोड़में पान्हो निसावा । खैला मजा केला । यहा आमचो कड़हो आछे मला सने होजी पड़ीयो । हजियो सने तोप मिवियो । तब हुन्हर मजा करूँ लागिया ॥

हुनाचे उड़लो कड़ही जो खेते आछत तब चलिया घर लगे एड्ला । तब बाजा और नाचादे शबद सुनेंदे । हुनाचे अपन चाकारसे एकको अपन लगे इँकारके पूँछिया यहार काइ जात आछे । हुनाचे हुनसे बलदे तुमचा भाउद

एद्दला। हुँसे तुमचा बाबानि नगद खाजा कीला हुसोय हुनाचे नगद चंगा लाहिया। यहार सुन उड़लो कड़होने खुनस कीला और भीतर नहीं या। हुनर-से बाबा बाहिर एद्दला हुनासे मनाज राला। हुना बापसे जबाब कीला दिखा-दे आम इतेक बछरसे तुमचे चाकरी करूंदे और कभूदैंहो तुमचा हुकम न टारूँ। और अपन काहीं अम्हाँ एक मेंढ़ो पीला नाहीं देता कि अम्हा अपन मीता संग आनंद करूंदेता। तुमचा यहार कड़लो जो किसबिन संगे तुमचा माल खद्दला ज्यौं-हनी अद्दला ल्यौं-हनी अपन हुना लिये नगद खाजा दीला। बाबा हुनाचे बलिया होय कड़हो तुम सब दिन अमचो संगे आछे और जो कुछ अमचा आछे सो सब तुमचा आछे। परंतु आनंद करादे और खुश हुआ-दे वाजिब आछे क्यौंतो यहार तुमचा भाउद मला आछे तोद्दै जागिया हाजियो सनि तोय मिलयो॥

INDO-ARYAN FAMILY.

Southern Group.

Kamārī or Kāwārī Dialect.

(District Raipur.)

TRANSLITERATION AND TRANSLATION.

Kāī-jāt   mānus-kē   dū   gāgᵃrā   āchhē.   Ēhū-sōy   idhᵃlī-nē
A-certain-individual   man-of   two   sons   were.   Them-from   the-younger

bābā-sē   bōlā-dē,   'hōy   bābā,   dhan   jō   hō   jā   mōr   bãṭā   hō,
the-father-to   spoke,   'O   father,   the-wealth   which   is   which   my   share   may-be,

ām-chō   dē.'   Tab   bābā   hun-har-kō   apan   dhan   bãṭiyā.   Jugē   din
me-to   give.'   Then   the-father   them-to   his-own   property   divided.   Many   days

na   ṭᴀhā   ki   idhᵃlī   gāgᵃrā   jamā   māl   ikaṭṭhā   kar   dhūr
not   passed   that   the-younger   son   all   property   together   having-made   distant

dēś   galā;   aur   vahã   phandī   saṅg   din   gutiyā   apᵃnō   māl
country(-to)   went;   and   there   evil-people   with   days   passing   his-own   property

harᵃkhat   jālō.   Jab   hun   sab   uṛāvᵃn-dīlā   tab   hun   dēś-mẽ
wasting   became.   When   he   all   had-squandered   then   that   country-in

baṛā   dukāl   paṛē-dī;   aur   hun-har   bhikhārī   jālā.   Aur   hun   dēś-kē
a-great   famine   fell;   and   he   beggar   became.   And   that   country-of

ṭhīlā-mẽ   ēk   lagē   gēlā   ṭhīlā,   jōn   hun-har-kō   apan   khētē   barᵃhā
countrymen-in   one   near   he-went   stayed,   who   him   his-own   fields-in   swine

charāun   bōyā.   Aur   hun-har   hun   phōsē   barᵃhā   khāy-dī,   apᵃnē   pōṭ
to-feed   sent.   And   he   those   husks   the-swine   used-to-eat,   his-own   belly

khāvã   bōlūndē.   Kyõ?   Hũsē   kōī   kuchh   na   dēv-dī.   Tab   hũ-sē
will-eat   said.   Why?   To-him   anybody   anything   not   used-to-give.   Then   him-to

chēt   hēlō,   aur   khōkhaī-dī,   'ām-chō   bāp-kē   lagē   kēdhī   majūr-kō
senses became,   and   thought,   'my   father-of   near   how-many   labourers-to

khātō   kaŭrā-sē   jugē   khājā   mivē-dī,   aur   am   bhūkhō   marūndē.   Am
to-eat   food-than   more   food   is-got,   and   I   from-hunger   am-dying.   I

uṭhūn   apan   bābā   lagē   jāūndē   aur   bōlᵃvã   ki,   " hō   bābā,
having-arisen   my-own   father   near   am-going   and   I-will-say   that,   " O   father,

am   abhār-kē   ulᵃṭā   aur   tum-chō   sāmᵃnē   pāp   kēlā.   Udāy   am   apan-kā
I   heaven-to   opposed   and   thee-of   before   sin   did.   Now   I   thy

gāgᵃrā   kāyānī   āsᵃkī   nāhĩ.   Amhã   apᵃnē   majūrᵃni   bēdī   ēk-kē
son   to-be-called   so   I-am-not.   Me   thy-own   labourers   among   one-of

sāmān   karā."'   Ihār   sōch   kēlā,   hun   uṭhūn   apᵃnē   bāp   lagē   galā.
like   make."'   This thought   he-made,   he   having-arisen   his-own   father   near   went.

Par   hun   dūr   ṭhāvã   āchhē   ki   hun   bāp-nē   husē   dēkhiyā,   dayā   kēlā.
But   he   far-off   place-in   was   that   his   father   him   having-seen,   pity   did.

aur   dhāviyā   hunū-sē   galē   poṭāyā,   hun   chumbiyā.   Putra   hun-sē
and   running   him   about-the-neck   embraced,   him   kissed.   The-son   to-him

baliyā, ' hōy bābā, am abhār-kē ulᵃṭā aur tumᵃchō sāmᵃnē pāp kēlā.
spoke, ' O father, I heaven-to opposite and thee before sin did.

Udāy am apan-kā gāgᵃrā kāyānī ōsᵃkī nahī̃.' Bābā apan
Now I thy son to-be-called so not-am.' The-father his-own

naukar-sē baliyā, ' sab-sē nīkō chĩdarō nigāvā, hunē nisāvā. Aur mũdi
servants-to spoke, ' all-from good clothes bring-out, him-on put. And ring

aur gōṛ-mẽ pānhō nisāvā. Khailā, majā-kēlā. Yahā ām-chō karᵃhō
and feet-on shoes put. Let-us-eat, merry-let-us-make. This my son

āchhē malā-sanē, hōji paṛīyō; hajiyō-sanē, tōp miviyō.' Tab hun-har
is having-died, alive came; being-lost-from, again he-is-found.' Then they

majā karũ lāgiyā.
merriment to-make began.

Hunā-chē urᵃlō karᵃhō jō khētē āchhat, tab chaliyā ghar lagē ēilā,
His elder son who in-fields was, then walking house near came,

tab bājā aur nāchā-dē śabad sunēdē. Hunā-chē apan chākar-sē
then music and dancing sound he-heard. He his-own servants-from

ēk-kō apan lagē hākār-kē pũchhiyā, ' yahār kāī jāt-āchhē?' Hunā-chē
one his-own near calling asked, ' this what going-on-is?' He

hun-sē bal-dē, ' tum-chā bhāud ēilā, hũsē tum-chā bābā-nē nagad
him-to spoke, ' thy brother came, for-him thy father-by good

khājā kēlā; husōy hunā-chē nagad changā lāhiyā.' ·Yahār sun urᵃlō
feast was-made; because him well healthy he-found.' This hearing the-elder

karᵃhō-nē khunas kēlā aur bhītar nahī̃ yā. Hunar-sē bābā bāhir ēilā,
son-by anger was-made and inside not went. Therefore father outside came,

hunā-sē manāū-rālā. Hunā bāp-sē jabāb kēlā, ·dikhā-dē, ām itēk
him-to remonstrating-was. He the-father-to answer did, ' see, I so-many

bachhar-sē tum-chē chākᵃrī karūndē aur kabhũī-hō tum-chā hukam na
years-since thy service am-doing and ever-even thy orders not

ṭārũ. Aur apau kāhī̃ āmhā̃ ēk mẽṛhō-pīlā nāhī̃ dētā ki
transgressed. And you ever me one sheep-young-one not gave that

amhā apan mītā sang ānand kārūndētā. Tum-chā yahār karᵃlō jō
I my-own friends with merry might-make. Thy this son who

kisᵃbin sangē tum-chā māl khailā .jyō-hanī̃ aïlā, tyō-hanī̃ apan
harlots with thy fortune ate-up as-even he-came, so-even your-Honour

hunā liyē nagad khājā dīlā.' Bābā hunā-chē baliyā, ' hōy karᵃhō, tum
him for good feast gave.' The-father him-to spoke, ' O son, thou

sab din am-chō sangē āchhē, aur jō-kuchh am-chā āchhē sō sab tum-chā
all days me with art, and whatever mine is that all thine

āchhē; parantu ānand-karādē aur khus-huādē vājib āchhē, kyō̃-tō yahār
is; but merry-make-to and pleased-to-be proper is, because this

tum-chā bhāud malā āchhē, tōī jāgiyā; hājiyō-sanē, tōy milᵃyō.'
*thy brother dead **was**, and-he became-alive; having-been-lost, he is-found.' .*

English.	Kōṅkaṇī (Kanara).	Kōṅkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kōḷī (Thana).
1. One	Yēk	Ēka	Ēk	Yēk
2. Two	Dōn	Dòni	Dŏn	Dŏn
3. Three	Tīn	Tīni	Tīn	Tīn
4. Four	Chār	Chāri	Chār	Chār
5. Five	Pã̄ts	Pã̄tsa	Pã̄ts	Pã̄ts
6. Six	Só	Sa	Sāhā	Sa, or sā
7. Seven	Sāt	Sāta	Sāt	Sāt
8. Eight	Āṭ	Āṭa	Āṭh	Āṭ
9. Nine	Nōv or nav	Navva	Naŭ	Nav
10. Ten	Dhā	Dhā	Dābā	Dhā
11. Twenty	Vīs	Vīsa	Vīs	Īs
12. Fifty	Pannās	Pannāsa	Paṇnās	Pannās
13. Hundred	Śembor	Śambhari	Śambhar	Śambar
14. I	Hã̄v	Hã̄vã̄	Mē	Mī, or myā
15. Of me	Mojĕ	Ma-gelē̆	Mādzhō; mājhī; mādzhã̄	Mādzã̄, or mândzã̄
16. Mine	Mojĕ	Ma-gelē̆	Mādzhō; mājhī; mādzhã̄	Mādzã̄, or mândzã̄
17. We	Āmī̆	Āmmĭ	Āmhī	Āmī, āpun
18. Of us	Ām-chē̆	Ām-gelē̆	Ām-tsō; ām-chī; ām-tsã̄	Ām-tsã̄
19. Our	Ām-chē̆	Ām-gelē̆	Ām-tsō; ām-chī; ām-tsã̄	Ām-tsă̄
20. Thou	Tū̃	Tū̃	Tū̃	Tū
21. Of thee	Tujē̆	Tu-gelē̆	Tudzhō; tujhī; tudzhã̄	Tudzã̄
22. Thine	Tujē̆	Tu-gelē̆	Tudzhō; tujhī; tudzhã̄	Tudzã̄
23. You	Tumī̆	Tummĭ̃	Tumhī	Tumī
24. Of you	Tum-chē̆	Tum-gelē̆	Tum-tsō; tum-chī; tum-tsã̄	Tum-tsã̄
25. Your	Tum-chĕ	Tum-gelē̆	Tum-tsō; tum-chī; tum-tsã̄	Tum-tsã̄

IN THE VARIOUS DIALECTS OF MARĀṬHĪ.

Marāṭhī (Poona).	Varhāḍī Kuṇ°bī (Akola).	Nāgpurī (Nagpur).	Hal°bī (Bastar).	English.
Ēk	Yēk	Ēk	Gŏṭŏk	1. One.
Dŏn	Dŏn	Dŏn	Dui-ṭhān	2. Two.
Tīn	Tīn	Tīn	Tīn	3. Three.
Chār	Chār	Chār	Chār	4. Four.
Pā̃ts	Pā̃ts	Pā̃ts	Pā̃ch	5. Five.
Sāhā	Sahā ; sā	Sāh	Chhaḥ	6. Six.
Sāt	Sāt	Sāt	Sāt	7. Seven.
Āṭh	Āṭh	Āṭh	Aṭh	8. Eight.
Naŭ	Nav	Naü	Nau	9. Nine.
Dāhā	Dahā ; dhā	Dāhā	Das	10. Ten.
Vīs	Īs ; yīs	Īs, vīs	Bīs	11. Twenty.
Pannās	Pannās	Pannās	Pachās	12. Fifty.
Śambhar	Śambar ; śambhar	Śambhar	Sau	13. Hundred.
Mī	Mī	Mī	Mui, mai	14. I.
Mādzhā	Māhā	Māhā, mādzhā	Mŏ-chŏ	15. Of me.
Mādzhā	Māhā	Māhā, mādzhā	Mŏ-chŏ	16. Mine.
Āmhī	Āmī	Āmhī	Amī	17. We.
Ām-tsā	Ām-tsā	Ām-tsā	Am-chŏ, or amar	18. Of us.
Ām-tsā	Ām-tsā	Ām-tsā	Am-chŏ, or amar	19. Our.
Tŭ	Tŭ	Tŭ	Tui	20. Thou.
Tudzhā	Tuhā	Tuhā, tudzhā	Tu-chŏ, or tŏr	21. Of thee.
Tudzhā	Tuhā	Tuhā, tudzhā	Tu-chŏ, or tŏr	22. Thine.
Tumhī	Tumī	Tumhī	Tum	23. You.
Tum-tsā	Tum-tsā	Tum-tsā	Tum-chŏ, or tamar	24. Of you.
Tum-tsā	Tum-tsā	Tum-tsā	Tum-chŏ, or tamar	25. Your.

English.	Kôṅkaṇī (Kanara).	Kôṅkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kôḷī (Thana).
26. He	To	To	Tŏ	Tŏ
27. Of him	Tā-chẽ	Tā-gelẽ	Tĕ-<u>ts</u>ŏ ; tĕ-chī ; tĕ-<u>ts</u>ā̃	Tyā-<u>ts</u>ā̃
28. His	Tā-chẽ	Tā-gelẽ	Tĕ-<u>ts</u>ŏ; tĕ-chī; tĕ-<u>ts</u>ā̃	Tyā-<u>ts</u>ā̃
29. They	Te	Te	Tŏ ; tyŏ ; tī̃	Tĕ
30. Of them	Tā̃-chẽ	Tā-gelẽ	Tĕn-<u>ts</u>ŏ ; tĕn-chī ; tĕn-<u>ts</u>ā̃	Tyān-<u>ts</u>ā̃
31. Their	Tā̃-chẽ	Tā-gelẽ	Tĕn-<u>ts</u>ŏ ; tĕn-chī ; tĕn-<u>ts</u>ā̃	Tyān-<u>ts</u>ā̃
32. Hand	Hāt	Hātu	Hāt	Hāt
33. Foot	Pāyi	Pāvula	Pāy	Pāy
34. Nose	Nāk	Nā̃ka	Nāk	Nāk
35. Eye	Ḍoḷo	Ḍoḷo	Ḍŏḷŏ	Ḍŏḷā
36. Mouth	Toṇḍ	Toṇḍa	Tŏṇḍ	Tŏṇḍ
37. Tooth	Dã̄t	Dāntu	Dã̄t	Dānt
38. Ear	Kān	Kānū	Kān	Kān
39. Hair	Kẽs	Kẽsu	Kẽs	Kẽs
40. Head	Taklī	Māttẽ	Kapāḷ ; ḍŏkā̃	Ḍŏkĕ, māthā̃
41. Tongue	Jīb	Jība	Jībh	Jīb
42. Belly	Poṭ	Poṭa	Pŏṭ	Pŏṭ
43. Back	Pāṭh	Phāṭi	Pāṭh	Pāṭ
44. Iron	Lŏkāḍ	Lokhaṇḍa	Lŏkhaṇḍ	Lŏkaṇḍ
45. Gold	Bhāṅgār	Bhāṅgāra	Sŏnā	Sŏnā̃
46. Silver	Rupẽ	Ruppẽ	Rupā̃	Nupa, <u>ts</u>āndī
47. Father	Bāpui	Bāppūsu, or ānū̃	Bāpūś	Bāpus, or bāpā
48. Mother	Āvai	Āvsu	Āīś	Āyĕ, or āīs
49. Brother	Bhāv or bāv	Bhāvu	Bhāūś	Bhāūs
50. Sister	Bhaiṇ or baiṇ	Bhaiṇi	Bĕhᵃṇīś	Baiṇ
51. Man	Munis	Manushyu	Māṇūs	Mānus
52. Woman	Bāil munis	Bāil manushya	Bāyākŏ	Bāyᵃkŏ

Marāṭhī (Poona).	Varhāḍī Kuṇ°bī (Akola).	Nāgpurī (Nagpur).	Hal°bī (Fastar).	English.
Tŏ	Tŏ	Tŏ	Hnn, *or* tŏ	26. He.
Tyă-tsā	Tyă-tsā	Tyă-tsā	Hun-chŏ, hnn-kē, *or* tă-chŏ	27. Of him.
Tyă-tsā	Tyă-tsā	Tyă-tsā	Hnn-chŏ, hun-kē, *or* tă-chŏ	28. His.
Tē	Tē ; tyē	Tē	Hun-man, *or* tē-man	29. They.
Tyā̃-tsā	Tyă-tsā ; tyāhī-tsā	Tyăn-tsā, tyāhī-tsā	Hnn-man-chŏ, *or* tē-man-chŏ	30. Of them.
Tyā̃-tsā	Tyă-tsā ; tyāhī-tsā	Tyăn-tsā, tyāhī-tsā	Hnn-man-chŏ, *or* tē-man-chŏ	31. Their.
Hāt	Hāt	Hāt	Hā̃th	32. Hand.
Pāy	Pāy	Pāy	Pā̃y	33. Foot.
Nāk	Nāk	Nāk	Nāk	34. Nose.
Ḍŏḷā	Ḍŏyā	Ḍŏḷā	Akh	35. Eye.
Tŏṇḍ	Tŏṇḍ	Tŏṇḍ	Mñ	36. Mouth.
Dā̃t	Dāt	Dāt	Dā̃t	37. Tooth.
Kān	Kān	Kān	Kān	38. Ear.
Kē̃s	Kēs	Kēs	Kēs	39. Hair.
Ḍŏkē̃	Ḍŏk°sa	Kapāl	Mūṇḍ	40. Head.
Jībh	Jībh	Jībh	Jīb	41. Tongue.
Pŏṭ	Pŏṭ	Pŏṭ	Pēṭ	42. Belly.
Pāṭh	Pāṭh	Pāṭh	Pāṭh	43. Back.
Lŏkhaṇḍ	Lŏkhŏṇḍ ; lŏkhaṇḍ	Lŏkhaṇḍ	Lŏhā	44. Iron.
Sŏnē̃	Sŏna	Sŏnē, sŏna	Sŏn	45. Gold.
Rnpē̃	Tsāndī ; rupa	Tsāndī	Rūp	46. Silver.
Bāp	Bāp ; bāvā ; bā	Bāp	Bñbā	47. Father.
Āī	Māy ; mā	Māy	Āyā	48. Mother.
Bhāū	Bhāū	Bhāū	Dādā (*or* bhāī)	49. Brother.
Bahiṇ	Bahin	Bahin	Bŏin, *or* bāī	50. Sister.
Manushy	Mānus	Mānus	Manukh	51. Man.
Stri	Lakšīmī ; asturī	Bāy°kŏ	Bāilī	52. Woman.

English.	Kōṅkaṇī (Kanara).	Kōṅkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kōḷī (Thana).
53. Wife	Bāil	Bāila	Bāyākō	Bāyᵃkō
54. Child	Bhurgẽ, or burgẽ	Cheḍũ	Mulᵃgã	Pòr
55. Son	Pūt	Pūtu	Mulᵃgŏ	Sŏkᵃrā
56. Daughter	Dhūv	Dhūva	Mnlᵃgī; chēḍ	Sŏkᵃrī
57. Slave	Gulām	Gulāmu	Gulām	Gulām
58. Cultivator	Besāigār	Kuḷambi	Pāyᵃkāḷō	Śētᵃkarī, kulᵃbī
59. Shepherd	Gauḷi	Bokkaḍa-rāktalo, or kurba-rãtso.	Dhanᵃgar	Dhanᵃgar
60. God	Dēv	Dēvu	Dēv	Dēv, Parᵃmēsar
61. Devil	Dẽvᵃtsār	Bhūta	Bhūt	Bhūt, saitān
62. Sun	Suryo	Sūryu	Sūrya	Suryā
63. Moon	Chandr	Tsandru	Chandram	Tsānd
64. Star	Neketr	Nakshatra	Tārŏ	Tsānnī
65. Fire	Udzo	Udzdzo	Vistav	Āg
66. Water	Udāk	Uddāka	Pāṇī	Pānī
67. House	Ghar	Ghara	Ghar	Ghar
68. Horse	Ghoḍo	Ghoḍo	Ghŏḍŏ	Ghŏrā
69. Cow	Gāi	Gāyi	Gāy	Gāy
70. Dog	Suṇẽ	Suṇẽ	Kutrŏ	Kutᵃrā
71. Cat	Mādzār	Mādzdzara	Mādzar	Mādzar
72. Cock	Kombo	Kombo	Kŏmbᵃḍŏ	Kŏmᵃrā
73. Duck	Hās	Badaka	Badak	Batᵃ
74. Ass	Gāḍāv	Gāḍḍava	Gāḍhav	Gārav
75. Camel	Ūṇṭ, or karẽ	Vaṇṭẽ	Uṇṭ	Uṭ
76. Bird	Sukṇẽ	Pakshi	Pakshī, or pākhᵃrũ	Pākhᵃrũ
77. Go	Voṭṣ	Vaṭṣa	Dzā	Dzā
78. Eat	Khā	Khā	Khā	Khā
79. Sit	Bos	Baisa	Bēs	Bas

Marāṭhī (Poona)	Varhāḍī Kuṇabī (Akola).	Nāgpurī (Nagpur).	Halabī (Bastar).	English.
Bāyakō	Navarī ; bāyakō ; lakṣimī	Bāyakō	Meharār	53. Wife.
Mūl	Pōr ; pōraga ; lēk	Pōraga	Lēkā	54. Child.
Mulagā	Pōraga	Pōryā	Lēkā	55. Son.
Mulagī	Pōragī	Mulagī	Lēkī, or lēk	56. Daughter.
Dās	Gulām	Gulām	Kabaḍī	57. Slave.
Śētakarī	Vavaravālā ; kunabī	Kirasān	Nangariyā	58. Cultivator.
Dhanagar	Dhanagar	Dhanagar	Chhēlyā	59. Shepherd.
Dēv	Dēv ; Īsvar	Dēv	Bhgavān	60. God.
Bhūt	Bhūt	Bhūt	Bhūt	61. Devil.
Sūrya	Suryā	Sūry	Bēr	62. Sun.
Chandra	Tsānd ; Chandramā	Chandr	Jōn	63. Moon.
Tārā	Tsānnī ; tārā	Tsāndanī	Tārā	64. Star.
Vistū	Istō	Istō	Āig	65. Fire.
Pāṇī	Pānī	Pānī	Pānī	66. Water.
Ghar	Ghar	Ghar	Ghar	67. House.
Ghōḍā	Ghōḍā	Ghōḍā	Ghōḍā	68. Horse.
Gāy	Gāy	Gāy	Gāy	69. Cow.
Kutrā	Kutra	Kutrā	Kukur	70. Dog.
Mānḍzar	Mādzar	Mānḍzar	Bilaī	71. Cat.
Kōmbaḍā	Kōmaḍā	Kōmbaḍā	Gāñjā	72. Cock.
Badak	Badak	Badak	Hāsā	73. Duck.
Gāḍhav	Gadha ; Gadhada	Gāḍhav	Gadhī, or gadhā	74. Ass.
Uṇṭ	Ūṭ	Ūṭ	Uṭ, or hŭṭ	75. Camel.
Pakshī	Pākharū	Pakshī	Chiraī	76. Bird.
Dzā	Dzāy ; Dzā	Dzā	Jā	77. Go.
Khā	Khāy ; jēv	Khā	Khā	78. Eat.
Bais	Bas	Bas	Bas	79. Sit.

English.	Kôṅkaṇī (Kanara).	Kôṅkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kôḷī (Thana).
80. Come	Yc	Yo	Yē	Yē
81. Beat	Mār	Māri	Mār	Mār
82. Staud	Ube-rāv	Ub-rā	Ubhŏ-rēhē	Ubā-rā
83 Die	Mŏr	Mara	Mar	Mar
84. Give	Dī	Dī	Dĕ	Dē, dĕs
85. Run	Dhā̃v, or dā̃v	Dhā̃vâ	Dhā̃v	Dhāv
86. Up	Vaïr	Vairi	Var	Var
87. Near	Lāgĭ	Lāggi	Dzavaḷ	Najik
88. Down	Sakaḷ	Taggu	Khāl•tŏ; khāl•tī; khāl•tā̃	Hēṭŏ
89. Far	Pŏis	Dūra	Lāmb	Lāmb
90. Before	Ādĭ	Phuḍe, mukhāri	Puḍhā̃	Purā̃
91. Behind	Pāṭĭ	Mākshi	Māgĭṇ	Magārĭ
92. Who?	Kŏṇ	Kŏṇū̃	Kŏṇ	Kŏn
93. What?	Kitẽ	Ittẽ	Kitā̃	Kāy
94. Why?	Kityāk	Ittyā	Kī	Kalā, kanâ-tŏ
95. Aud	Āni	Ānĭ	Aṇ•khī	Āni, ān
96. But	Puṇi	Dzālyāri	Paṇ	Puu
97. If	Tar	Dzar	Dzar	Dzar
98. Yes	Voi	Hŏyi	Hŏy	Hŏy
99. No	Nā	Nā̃, nhaĭ	Nāhĭ̃	Nāy
100. Alas	Kaṭā kaṭā	Ayyŏ	Arērē	Arērē, rŏy rŏy
101. A father	Bāpūi	Ēk bāppūsu	Ēk bāpūś	Bāpus, bāpā
102. Of a father	Bāpāi-chẽ	Ekā bāpsu-gelẽ	Bāp•sā-tsŏ, -chī, -tsā̃	Bāpās-tsā̃
103. To a father	Bāpāik	Ekā bāpsūka	Bāp•sā-hārī, bāp•sā-lā	Bāpās-lā
104. From a father	Bāpāi-kaḍūn	Ekā bāpsu-kaḍe-thāvnū	Bāp•sā-pāshṭĭ̃	Bāpā-pāsūn
105. Two fathers	Dŏn bāpūi	Dog-dzāṇa bāppūsa	Dŏn bāpūś	Dŏn bāp(us)
106. Fathers	Bāpūi	Bāppūsa	Bāpūs, or bāpūś	Bāp(us)

Marāṭhī (Poona).	Varhāḍī Kuṇ°bī (Akola).	Nāgpurī (Nagpur).	Hal°bī (Bastar).	English.
Yē	Yē	Yē	Āva, āhō	80. Come.
Mār	Mār	Mār	Mār	81. Beat.
Ubhā rāhā	Ubhā rāhē ; nbhā rāhy	Ubhē rāhā	Uṭh	82. Stand
Mar	Mar	Mar	Mar	83. Die.
Dē	Dē	Dē	Dēs	84. Give.
Paḷ	Dhāv ; pay	Dhāv	Parāva	85. Run.
Var	Vadhar; var ; var°tē.	Var	Ūp°rē	86. Up.
Dzavaḷ	Dzōḍ ; dzōy ; dzavaḍ	Dzavaḷ	Lagē	87. Near.
Khālǐ	Khāl°tē ; khālī	Khālī	Khālē	88. Down.
Dūr	Lām ; dūr	Dūr	Dūr	89. Far.
Pūrvǐ	Āndhī ; puḍha ; mōrē	Agōdar, pūrvī	Āgē	90. Before.
Māgē̃	Mānga	Pāṭhī-māgē	Pāṭ-kōtī	91. Behind.
Kōṇ	Kōn	Kōn	Kōn	92. Who.
Kāy	Kāy	Kāy	Kāy	93. What.
Kā	Kamhñn ; kamūn	Kāhūn	Kāy-kājē	94. Why.
Āṇi	Ākhin ; ānī ; an	Āni	Anr, aru	95. And.
Parantu	Pan	Parantu	......	96. Bnt.
Dzar	Dzar	Dzar	......	97. If.
Hōy	Hō ; bara ; bēs.	Hōy	Hōy, hā̃	98. Yes.
Nāhǐ	Nāhī	Nāhī	Nāī, nahǐ	99. No.
Arērē	Arē ; arē bāpā rē	Arērē	Āhā	100. Alas.
Ēk bāp	Bāvā ; bā	Bāp	Būbā	101. A father.
Ēk bāpā-tsā	Bāvā-tsā	Bāpā-tsā	Būbā-chō	102. Of a father.
Ēk bāpās	Bāvā-lē	Bāpās	Būbā-kē	103. To a father.
Ēk bāpā-pāsūn	Bāvā-dzōḍuu	Bāpā-pāsūn	Būbā-lagē-lē	104. From a father.
Dōn bāp	Dōn bāp	Dōn bāp	Dui būbā	105. Two fathers.
Bāp	Bāp	Bāp	Būbā-man	106. Fathers.

English.	Kōṅkaṇī (Kanara).	Kōṅkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kōḷī (Thana).
107. Of fathers	Bāpāǐ-chẽ	Bāpsŭ-gelĕ	Bāpᵃsān-tsō, -chī, -tsã̄	Bāpᵃsāu-tsà̄, bāpã̄s-tsã̄
108. To fathers	Bāpāǐk	Bāpsŭka	Bāpᵃsāu-lā, bāpᵃsānā	Bāpãs-nā
109. From fathers	Bāpāǐ-kaḍŭn	Bāpsŭ-kaḍe-thāvnŭ	Bāpᵃsã̄-pāshṭǐ̄	Bāpãs-pāsūn, -pnn
110. A daughter	Yĕk dhŭv	Ēki dhŭva	Chĕḍ	Sōkᵃrī
111. Of a daughter	Dhuve-chẽ	Ekā dhuve-chẽ	Mulᵃgī-tsō, -chī, -tsã̄	Sōkᵃrī-tsã̄
112. To a daughter	Dhuvĕk	Ekā dhuvēka	Mulᵃgīs ; chĕḍīs	Sōkᵃrī-lā, sōkᵃrīs
113. From a daughter	Dhuve-kaḍŭn	Ekā dhuve-kaḍe-thāvnŭ	Mulᵃgī-pāshṭǐ̄ ; chĕḍī-pāshṭǐ̄	Sōkᵃrī-pāsūn
114. Two daughters	Dōn dhuvō	Dog-dzāṇa dhuvo	Dōghī mulᵃgyō ; dōghī-chĕḍī	Dōu sōkᵃryā
115. Daughters	Dhuvō	Dhuvo	Mulᵃgyō ; chĕḍī	Sōkᵃryā
116. Of daughters	Dhuvã̄-chẽ	Dhuvã̄-gelĕ	Mulᵃgyān-tsō, -chī, -tsã̄	Sōkᵃryāu-tsà̄
117. To daughters	Dhuvã̄k	Dhuvã̄ka	Mulᵃgyān-lā	Sōkᵃryān-nā
118. From daughters	Dhuvã̄-kaḍŭn	Dhuvã̄-kaḍe-thāvnŭ	Mulᵃgyã̄-pāshṭǐ̄	Sōkᵃryã̄-pāsūn
119. A good man	Yĕk boro munis	Ēku baro manushyu	Tsāṅᵃlō māṇŭs	Barā mānus
120. Of a good man	Yekā boryā munᵃsā-chẽ	Ekā baryā manushyā-gelĕ	Tsāṅᵃlē māṇᵃsā-tsã̄	Baryā mānᵃsā-tsã̄
121. To a good man	Yekā boryā munᵃsāk	Ekā baryā manushyāka	Tsāṅᵃlē māṇᵃsā-lā	Baryā mānᵃsā-lā
122. From a good man	Yekā boryā munᵃsā-kaḍŭn	Ekā baryā manushyā-kaḍe-thāvnŭ	Tsāṅᵃlē māṇᵃsā-pāshṭǐ̄	Baryā mānᵃsā-pāsūn
123. Two good men	Dōn bore munis	Dog-dzāṇa bare manushya	Dōghē tsāṅᵃlē māṇŭs	Dōu barē mānus
124. Good men	Bore munis	Bare manushya	Tsāṅᵃlē māṇŭs	Barē mānus
125. Of good men	Borē munᵃsā-chẽ	Baryā manushyā-gelĕ	Tsāṅᵃlē māṇᵃsāu-tsō, -chī, -tsã̄	Barē mānᵃsān-tsã̄
126. To good men	Borē munᵃsāk	Baryā manushyāka	Tsāṅᵃlē māṇᵃsāu-lā	Barē mānᵃsān-nā
127. From good men	Borē munᵃsā-kaḍŭn	Baryā manushyā-kaḍe-thāvnŭ	Tsāṅᵃlē māṇᵃsā-pāshṭǐ̄	Barē mānᵃsā-pāsūn
128. A good woman	Yĕk bori bāil mnnis	Ēki bari bāil-manushya	Tsōkhōṭ bāyākō	Barī bāyᵃkō
129. A bad boy	Yĕk pāḍ burgo	Ēkn vāiṭu cheḍko	Vāiṭ bōdyō	Vāiṭ pōryā
130. Good women	Borī bāil munᵃsã̄	Baryo bāil-manushyo	Tsōkhōṭ bāyākō	Baryā bāyᵃkā
131. A bad girl	Yĕk pāḍ cheḍŭ	Ēki vāiṭi tsalli	Vāiṭ chĕḍ	Vāiṭ pōrī
132. Good	Borẽ	Baro, bari, barẽ	Tsōkhōṭ	Barā, tsukōṭ
133. Better	Bōv borẽ	Jāsti baro ; tsaḍ baro	Pushkal tsōkhōṭ	Tyū-sī barā

Marāṭhī (Poona).	Varhāḍī Kuṇᵃbī (Akola).	Nāgpurī (Nagpur).	Hal'bī (Bastar).		English.
Bāpā̃-tsā	Bāpā-tsa, bāpāi-tsa	Bāpān-tsā, bapāhī-tsā	Būbā-man-chŏ		107. Of fathers.
Bāpā̃s	Bāpā-lĕ ; bāpāi-le	Bāpā̃s, bāpāhĭs	Būbā-man-kĕ		108. To fathers.
Bāpā̃-pāsūn	Bāpā-dzŏḍun	Bāpā̃-pāsūu	Būbā-man-lagĕ-lĕ		109. From fathers.
Ĕk mulᵃgī	Pŏrᵃgī	Pŏrᵃgī	Lĕkī		110. A daughter.
Ĕk mulī-tsā	Pŏrᵃgī-tsā	Pŏrī-tsā	Lĕkī-chŏ		111. Of a daughter.
Ĕk mulĭs	Pŏrĭ-lĕ	Pŏrīs	Lĕkī-kĕ		112. To a daughter.
Ĕk mulĭ-pāsūn	Pŏrĭ-dzŏḍun	Pŏrī-pāsūn	Lĕkī-lagĕ-lĕ		113. From a daughter.
Dŏn mulī	Dŏn pŏrī	Dŏu pŏri	Dui gŏṭā lĕkī		114. Two daughters.
Mulī	Pŏrī	Pŏrī	Lĕkī-man		115. Daughters.
Mulĭ-tsā	Pŏrĭ-tsa ; pŏrĭhĭ-tsa	Pŏrī-tsā	Lĕkī-man-chŏ		116. Of daughters.
Mulĭs	Pŏrĭ-lĕ ; pŏrĭhĭ-lĕ	Pŏrīs	Lĕkī-man-kĕ		117. To daughters.
Mulĭ-pāsūn	Pŏrĭ-dzŏḍnn ; pŏrĭhĭ-dzŏḍun	Pŏrī-pāsūn	Lĕkī-man-lagĕ-lĕ		118. From daughters.
Ĕk tsāṅgᵃlā manushy	Bhalā mānus	Ĕk tsāṅgᵃlā mānus	Naṅgad manukh		119. A good man.
Ĕk tsāṅgᵃlyā manushyā-tsā	Bhalyā mānᵃsā-tsā	Ĕkā tsāṅgᵃlyā mānᵃsā-tsā	Naṅgad manukh-chŏ		120. Of a good man.
Ĕk tsāṅgᵃlyā manushyās	Bhalyā mānᵃsā-lĕ	Ĕkā tsāṅgᵃlyā mānᵃsās	Naṅgad manukh-kĕ		121. To a good man.
Ĕk tsāṅgᵃlyā manushyā-pāsūn	Bhalyā mānᵃsā-dzŏḍuu	Ĕkā tsāṅgᵃlyā mānᵃsā-pāsūn	Naṅgad manukh-lagĕ-lĕ		122. From a good man.
Dŏn tsāṅgᵃlĭ manushyĕ̃	Dŏn bhalĕ māuᵃsa	Dŏu tsāṅgᵃlĕ mānus	Dui gŏṭā naṅgad manukh		123. Two good men.
Tsāṅgᵃlĭ manushyĕ̃	Bhalĕ māuᵃsa	Tsāṅgᵃlĕ mānus	Naṅgad manukh-man		124. Good men.
Tsāṅgᵃlyā manushyā̃-tsā	Bhalyā māuᵃsā(hi)-tsā	Tsāṅgᵃlyā mānᵃsān-tsā	Naṅgad manukh-man-chŏ		125. Of good men.
Tsāṅgᵃlyā manushyā̃s	Bhalyā māuᵃsā(hi)-lĕ	Tsāṅgᵃlyā mānᵃsā̃s	Naṅgad manukh-man-kĕ		126. To good men.
Tsāṅgᵃlyā mauushyā̃-pāsūn	Bhalyā mānᵃsā(hi)-dzŏḍun	Tsāṅgᵃlyā mānᵃsā̃-pāsūn	Naṅgad manukh-man-lagĕ-lĕ.		127. From good men.
Ĕk tsāṅgᵃlī strĭ	Tsŏkhŏṭ lakśĭmī	Ĕk tsāṅgᵃlī bāyᵃkŏ	Naṅgad bāilī		128. A good woman.
Ĕk vāĭṭ mulᵃgā	Kharāb pŏrᵃga	Ĕk vāĭṭ mulᵃgā	Badᵃmās lĕkā, phandī lĕkā.		129. A bad boy.
Tsāĭgᵃlyā striyā	Bhalyā lakśĭmyā	Tsāṅgᵃlyā bāyᵃkā	Naṅgad bāilī-man		130. Good women.
Ĕk vāĭṭ mulᵃgī	Kharāb pŏrᵃgī ; burī pŏrᵃgī ; gāṇḍī pŏrᵃgī.	Ek vāĭṭ pŏrᵃgī	Badᵃmās lĕkī		131. A bad girl.
Tsāṅgᵃlĕ̃	Tsŏkhŏṭ ; śābut ; tsāṅgᵃlā	Tsāṅgᵃla	Naṅgad		132. Good.
Adhik tsāṅgᵃlĕ̃	Adhik tsŏkhŏṭ	Tyāhūn tsāṅgᵃla	Khubĕ naṅgad		133. Better.

English.	Kŏṅkaṇī (Kanara).	Kŏṅkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kŏḷī (Thana).
134. Best . . .	Bavu-ts borĕ̃ . . .	Uttam ; ati baro ; bhŏ baro .	Sagᵃḷĕ̃t tsŏkhŏṭ . .	Sagᵃlyā-śī (or dzakᵃlyān) barā.
135. High . . .	Vair . . .	Untsa . . .	Unts . . .	Uts . . .
136. Higher . .	Tā-chĕ̃ vair . .	Tsaḍ untsa . .	Pushkaḷ unts . .	Tyā-śī uts . .
137. Highest . .	Bavu-ts vair . .	Ati untsa . .	Sagᵃḷĕ̃t unts . .	Sagᵃlyā-śī uts .
138. A horse . .	Ghoḍo . . .	Ēku ghoḍo . .	Ghŏḍŏ . . .	Ghŏrā . . .
139. A mare . .	Ghoḍi . . .	Ēki ghŏḍi . .	Sānḍᵃṇī . . .	Ghŏrī . . .
140. Horses . .	Ghoḍe . . .	Ghoḍe . . .	Ghŏḍē . . .	Ghŏrē . . .
141. Mares . .	Ghoḍiyŏ . . .	Ghŏḍyo . . .	Ghŏḍyŏ . . .	Ghŏryā . . .
142. A bull . .	Yĕk bŏil . . .	Ēku bailu . .	Bail . . .	Bail . . .
143. A cow . .	Yĕk gāi . . .	Ēki gāyi . .	Gāy . . .	Gāy . . .
144. Bulls . .	Bŏil . . .	Baila . . .	Bail . . .	Bail . . .
145. Cows . .	Gāyŏ . . .	Gāyyo . . .	Gāyĭ . . .	Gāyā . . .
146. A dog . .	Yĕk suṇĕ̃ . .	Ēk suṇĕ̃ . .	Kutrŏ . . .	Kutᵃrâ . . .
147. A bitch . .	Yĕk kolᵃgĕ̃ . .	Ēk bāil suṇĕ̃ . .	Kutrī . . .	Kutᵃrī . . .
148. Dogs . .	Suṇĭ . . .	Suṇĭ . . .	Kutrē . . .	Kutᵃrē . . .
149. Bitches . .	Kolᵃgĭ̃ . . .	Bāil suṇĭ . .	Kutryŏ . . .	Kutᵃryā . . .
150. A he-goat . .	Yĕk bokᵃḍŏ . .	Ēku bokkŏḍu . .	Bakᵃrŏ . . .	Bakᵃrā . . .
151. A female goat .	Yĕk bokᵃḍī . .	Ēki bokḍi . .	Bakᵃrī ; sĕḷī . .	Bakʰrī . . .
152. Goats . .	Bokᵃḍe . . .	Bokkaḍa . .	Bakᵃrē ; bŏkaḍ .	Bakᵃrē . . .
153. A male deer .	Yĕk dārlĕ̃ chitāḷ .	Ēka dārlĕ̃ chittala .	Harᵃṇā . . .	Haran . . .
154. A female deer .	Yĕk bāilĕ̃ chitāḷ .	Ēka bāilĕ̃ chittala .	Harᵢṇ . . .	Harᵃnī . . .
155. Deer . .	Chitᵃḷā̃ . .	Chitlā̃ . .	Hariṇā . . .	Haran . . .
156. I am . .	Hā̃v āsā̃ . .	Hā̃và āssā̃ . .	Mē sā̃ . . .	Mī hā̃y . . .
157. Thou art . .	Tū̃ āsāi . .	Tū̃ āssa . .	Tū̃ sas . . .	Tū hāyᵃs, or hās .
158. He is . .	To āsā . .	To āssa . .	Tŏ sē . . .	Tŏ hāy . . .
159. We are . .	Āmĭ āsā̃v . .	Āmmĭ āssati . .	Āmhī sŏ̃ . .	Āmī hā̃v . . .
160. You are . .	Tumĭ āsᵃt . .	Tummĭ āssati . .	Tumhī sā̃ . .	Tŭmī hā̃ . . .

Marāṭhī (Poona).	Varhāḍī Kuṇ•bī (Akola).	Nāgpurī (Nagpur).	Hal•bī (Bastar).	English.
Uttam	Sam•dyāt tsōkhōṭ	Sag•lyā-hūn tsāṅg•la	Jngē naṅgad	134. Best.
Unts	Utsts	Unts	Ḍēṅg	135. High.
Adhik unts	Adhik utsts	Tyā-chyā-hñn unts	Khubē ḍēṅg	136. Higher.
Atiśay unts	Sam•dyāt utsts	Sag•lyā-hūn unts	Jngē ḍēṅg	137. Highest.
Ēk ghōḍā	Ghōḍā ; ghōḍ•ma	Ēk ghōḍā	Ghōḍā	138. A horse.
Ēk ghōḍī	Ghōḍī	Ēk ghōḍī	Ghōḍī	139. A mare.
Ghōḍē	Ghōḍē	Ghōḍē	Khubē ghōḍā	140. Horses.
Ghōḍyā	Ghōḍyà	Ghōḍyā	Khubē ghōḍī	141. Mares.
Ēk bail	Baïl ; gōrā	Ēk bail	Builā, or bailā	142. A bull.
Ēk gāy	Gāy	Ēk gāy	Gāy	143. A cow.
Bail	Bail	Bail	Khnbē builā	144. Bulls.
Gāyā	Gāyī	Gāyí	Khubē gāy	145. Cows.
Ēk kutrā	Kutra ; kntalḍa	Ēk kntrā	Kukur	146. A dog.
Ēk kutrī	Kutrī	Ēk kutrī	Kutri	147. A bitch.
Kutrē	Knt•rē	Kutrē	Khubē kukur	148. Dogs.
Kutryā	Knt•ryā	Kutryā	Khubē kntrī	149. Bitches.
Ēk bak•rā	Bak•rā ; bōk•dyā	Bak•rā	Bōk•rā	150. A he-goat.
Ēk mēṇḍhī	Śēlḍī ; bak•rī	Bak•rī	Chhērī	151. A female goat.
Bak•rē	Bak•rē ; bōk•dē	Bak•rē	Khubē bōk•rā	152. Goats.
Ēk hariṇ	Kayīṭ	Haran	Hir•nā	153. A male deer.
Ēk kāḷ•viṭ	Har•nī	Har•nī	Mrugī, or har•nī	154. A female deer.
Hariṇ	Haran	Har•nē	Khubē hir•nā	155. Deer.
Mī āhē̃	Mī āhē, hāyē, or vhay	Mī āhē, or āhō	Mni āsē	156. I am.
Tŭ āhēs	Tū āhē(s), or hāyē	Tū āhē(s)	Tui āsīs	157. Thou art.
Tō āhē	Tō āhē, or hāy	Tō āhē	Hun āsē	158. He is.
Āmhī āhō̃	Āmī āhō, or hāō	Āmhī āhō	Hamī āsū	159. We are.
Tnmhī āhā̃	Tumī āhā, or hā	Tumhī āhā	Tumī āsās	160 You are.

English.	Kôṅkaṇī (Kanara).	Kôṅkaṇī (Karwar).	Chitpâvanī (Ratnagiri).	Kôḷī (Thana).
161. They are	Te āsāt	Te āssati	Tē sat	Tē hān, *or* hāt
162. I was	Hā̃v āsullō	Hā̃vā̆ āśśillō	Mē salō	Mī hōtū̃
163. Thou wast	Tũ āsullōi	Tũ āśśillo	Tũ salōs	Tū hotās, *or* vhatās
164. He was	To āsullo	To āśśillo	Tō salō	Tŏ hotā, *or* vhatā
165. We were	Āmĩ āsulle	Āmmĭ̃ āśśille	Āmhī salō̃	Āmī hōtū̃, *or* vhatū̃
166. You were	Tumĩ āsulle	Tummĭ̃ āśśille	Tumhī salēt	Tumī hotā̃v, hotēs, *or* vhatā
167. They were	Te āsulle	Te āśśille	Tē salē	Tē hotē
168. Be	Āsũ	Rāba, rava	Rĕhē, hō	Hō, as
169. To be	Ās-chẽ, āsō̃k	Ās-chẽ	Saṇā	Ãs⁎nã, hō-nă
170. Being	Āsat	Āstanā̃	Satā̃	Hōt, āsat
171. Having been	Āsūn, āson	Āssūnũ	Salō̃-satā̃, sŏv⁎nĭ	Hōūn-śĩ
172. I may be	Hā̃vẽ urye	Hā̃vẽ āśyeda	Mŏ sĕn	Mī āsan
173. I shall be	Hā̃v urtolō̃	Hā̃vā̆ āssanā̃	Mē sĕn	Mī āsan
174. I should be	Hā̃vẽ uru-dzāi	Hā̃vẽ ās-kādza	As⁎p̣ār salō̃, mŏ saivā̃	Mī asāvā-tsă
175. Beat	Mār	Māri	Mār	Mār
176. To beat	Mār-chẽ	Mār-chẽ	Mār⁎pā	Mār-nă
177. Beating	Mārīt	Mārīta	Mārīt	Mārīt
178. Having beaten	Mārūn	Mārnũ	Mār⁎nī	Mārun-śĩ
179. I beat	Hā̃v mārtā̃	Hā̃vā̆ mārtā̃	Mē mār⁎tsā̃	Mī mār⁎tã̄y
180. Thou beatest	Tũ mārtāi	Tũ mārtā	Tũ mār⁎tsas	Tu mār⁎tēs
181. He beats	To mārtā	To mārtā	Tō mār⁎tsĕ	Tŏ mār⁎tē
182. We beat	Āmĩ mārtāũ	Āmmĭ̃ mārtāti	Āmhī mār⁎tsō̃	Āmī mār⁎tã̄v
183. You beat	Tumĩ mārtāt	Tummĭ̃ mārtāti	Tumhī mār⁎tsā̃	Tumī mār⁎tā
184. They beat	Te mārtāt	Te mārtāti	Tē mār⁎tsat	Tē mār⁎tān, *or* mār⁎tāt
185. I beat (*Past Tense*)	Hā̃vẽ mārlẽ	Hā̃vẽ̆ mārlẽ	Mĕ mār⁎lā̃ *or* māy⁎rā̃	Mīnī mār⁎lẵ
186. Thou beatest (*Past Tense*).	Tuvẽ mārlẽ, *or* -lĕy	Tũvẽ mārlẽ	Tũ mār⁎lās *or* māy⁎rā̃s	Tunī mār⁎lās
187. He beat (*Past Tense*)	Tāṇẽ mārlẽ	Tānnẽ mārlẽ	Tēṇīn mār⁎lān *or* māy⁎rā̃	Tyā-nī mār⁎lā̃

Marāṭhī (Poona).	Varhāḍī Kuṇ'bī (Akola).	Nāgpurī (Nagpur).	Hal'bī (Bastar).	English.
Tē āhēt	Tē āhē(t) or hāyēt	Tē āhēt	Hunī āsat, or āsē	161. They are.
Mī hōtõ	Mī hōtō, or vhatō	Mī hōtō	Mui ralē	162. I was.
Tū̃ hōtās	Tū hōtā, or vhatā	Tū hōtā	Tui ralā, or ralē	163. Thou wast.
Tō hōtā	Tō hōtā, or vhatā	Tō hōtā	Hun ralā, ralē, or ralō	164. He was.
Āmhī hōtõ	Āmī hōtō, or vhatō	Āmhī hōtō	Hamī ralē	165. We were.
Tumhī hōtã̄	Tumī hōtē, or vhatē	Tumhī hōtē	Tumī ralē, or ralās	166. You were.
Tē hōtē	Tē hōtē, or vhatē	Tē hōtē	Hun-man ralē	167. They were.
Hō	Hō ; hōy ; vhay	Hōna	⎫	168. Be.
Hōṇē	As'na ; hōna ; vhana	Hōna	⎬ Hōun (?)	169. To be.
Hōt	Hōt	Hōt	⎭	170. Being.
Hōūn	Hōūn	Hōūn	Hōun	171. Having been.
Mī vhāvē̃	Mī asēl ; mī vhaïl	Mī asal	Mui hōēndē, or hōindē	172. I may be.
Mī hōïn	Mī aśil ; mī vhaïl	Mī asīn	Mui hōēndē	173. I shall be.
Mī vhāvē̃	Mī asâva ; mī vhāva	Mī as'la pāhijē	Mui hōēndē	174. I should be.
Mār	Mār ; mārā	Mār	Mār	175. Beat.
Mār'ṇē̃	Mār'na	Mār'na	Mār'nā	176. To beat.
Mārīt	Mārat	Mārat	Mār'tōr	177. Beating.
Mārūn	Mārūn ; mār'lyā-var	Mārūn	Mārun-bhātī	178. Having beaten.
Mī mār'tõ	Mī mār'tō	Mī mār'tō	Mui mārē̃-sē	179. I beat.
Tū̃ mār'tōs	Tū mār'tā, or mār'tō	Tū mār'tō	Tui mār'sīs	180. Thou beatest.
Tō mār'tō	Tō mār'tē	Tō mār'tō	Hun mārē̃-sē	181. He beats.
Āmhī mār'tõ	Āmī mār'tō	Āmhī mār'tō	Hamī mārē̃-sē	182. We beat.
Tumhī mār'tã̄	Tumī mār'tā	Tumhī mār'tā	Tumī mār'sās	183. You beat.
Tē mār'tāt	Tē mār'tat, or mār'tāt	Tē mār'tēt	Hunī mārē̃-sē, or mār'sat	184. They beat.
Mī mār'lē̃	Myā mār'la	Myā mār'la	Mai mār'lē	185. I beat (Past Tense).
Tū̃ mār'lēs	Tyā mār'la	Tyā mār'la	Tui mār'līs	186. Thou beatest (Past Tense).
Tyā-nē̃ mār'lē̃	Tyā-na mār'la	Tyā-na mār'la	Hun mār'lā	187. He beat (Past Tense).

English.	Kôṅkaṇī (Kanara).	Kôṅkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kôḷī (Thana).
188. We beat (*Past Tense*) .	Āmĭ mārlẽ	Ammĭ mārlẽ	Āmhī mārᵃlắt *or* māyᵃrắ	Āmī mārᵃlắ
189. You beat (*Past Tense*)	Tumĭ mārlẽ	Tummĭ mārlẽ	Tumhī mārᵃlāt *or* māyᵃrāt	Tumī mārᵃlă
190. They beat (*Past Tense*)	Tāṇĭ mārlẽ	Tānnĭ mārlẽ	Tyāṇī mārᵃlắ *or* māyᵃrắ	Tyāndzun mārᵃlă
191. I am beating . .	Hẫv mārīt āsắ	Hẫvă mārīta āssắ	Mē mārᵃtsắ-sắ .	Mī mārīt hẫy
192. I was beating .	Hẫv mārīt āsullŏ	Hẫvă mārīta āśśillŏ	Mē mārīt salŏ	Mī mārᵃtŏtŏ, *or* mārīt hŏtŭ
193. I had beaten .	Hẫvẽ mārulẽ	Hẫvẽ mārlelẽ	Mē mārᵃlắ salắ .	Mī-na mārᵃlă hŏtă, *or* māril̇ᵃtă.
194. I may beat .	Hẫvẽ māriyē	Hẫvẽ māryēda	Mē kēḍᵃlātarī mārin	Mī mārīn
195. I shall beat .	Hẫv mārīn	Hẫvă mārīnă	Mē mārin	Mī mārīn
196. Thou wilt beat .	Tŭ mārtalŏi	Tŭ mārtalo	Tŭ mārᵃśil	Tŭ mārᵃśil
197. He will beat .	To mārtalo	To mārtalo	Tŏ māril	Tŏ māril
198. We shall beat .	Āmĭ mārtale	Ammĭ mārtale	Āmhī mārŭ	Āmī mārŭ
199. You will beat .	Tumĭ mārtale	Tummĭ mārtale	Tumhī mārāl	Tumī mārāl
200. They will beat .	Te mārtale	Te mārtale	Tē mārᵃtīl	Tē mārᵃtīl
201. I should beat .	Hẫvẽ māri-dzāi	Hẫvẽ mār-kādza	Mē mārᵃvắ	Mīna mārāvắ
202. I am beaten .	Mākā mārlẽ	Mākkā mārlo	Mā-lā mārᵃtsat .	Ma-lā mārᵃtān
203. I was beaten .	Mākā mārillẽ	Mākkā mārlelo	Mā-lā mārᵃlắ, mā-lā māyᵃrắ	Ma-lā mārᵃlă
204. I shall be beaten .	Mākā mārtale	Mākkā mārtīda	Mā-lā mārᵃtīl	Ma-lā mārᵃtīl
205. I go .	Hẫv vetắ	Hẫvă vattắ	Mē dzātsắ .	Mī dzātằy
206. Thou goest .	Tŭ vetăi	Tŭ vattắ	Tŭ dzātsas	Tŭ dzātŏs
207. He goes .	To vetắ	To vattắ	Tŏ dzātsē	Tŏ dzātē
208. We go .	Āmĭ vetẫv	Ammĭ vattāti	Āmhī dzātsŏ	Āmī dzātằv
209. You go .	Tumĭ vetāt	Tummĭ vattāti	Tumhĭ dzātsắ .	Tumī dzātā
210. They go .	Te vetāt	Te vattāti	Tē dzātsat	Tē dzātān, *or* dzātāt
211. I went .	Hẫv gelŏ	Hẫvă vatsugelŏ	Mē gelŏ	Mī gelŭ, *or* jelŭ, etc.
212. Thou wentest .	Tŭ gelŏi	Tŭ vatsugelo	Tŭ gelŏs .	Tŭ gelăs
213. He went .	To gelo	To vatsugelo	Tŏ gelŏ	Tŏ gelă
214. We went .	Āmĭ gele	Ammĭ vatsugele	Āmhĭ gelŏ	Āmĭ gelŭ

Marāṭhī (Poona).	Varhāḍī Kuṇʰbī (Akola).	Nāgpurī (Nagpur).	Halʰbī (Bastar).	English.
Āmhī mārʰlē̃	Āmhī mārʰla	Āmhī mārʰla	Hamī mārʰlū	188. We beat (*Past Tense*).
Tumhī mārʰlē̃	Tumhī mārʰla	Tumhī mārʰla	Tumī mārʰlās	189. You beat (*Past Tense*).
Tyā̃-nī̃ mārʰlē̃	Tyāhi-na mārʰla	Tyāhā-na mārʰla	Hun-man mārʰlā	190. They beat (*Past Tense*).
Mī mārīt āhē̃	Mī mārat āhē	Mī mārat āhō	Mui mārʰtē (āsē), or mārun ralē.	191. I am beating.
Mī mārīt hōtō̃	Mī marat hōtō	Mī mārat hōtō	Mui mārʰtē ralē	192. I was beating.
Mī mārʰlē̃ hōtē̃	Mī mārʰla hōta	Mī mārʰla āhē	Mui mārʰlī	193. I had beaten.
Mī mārāvē̃	Mī mārīl	Myā mārāva	Mui mārēndē	194. I may beat.
Mī mārīn	Mī mārīl	Mī mārīn	Mui mārēndē	195. I shall beat.
Tū̃ mārʰśil	Tū mārʰśīn	Tū mārʰśil	Tui mārʰsī, or mārʰdīs	196. Thou wilt beat.
Tō mārīl	Tō mārīn, or māral	Tō māral	Hun mārēdē	197. He will beat.
Āmhī mārū̃	Āmhī mārū	Āmhī māru	Hamī mārʰvā̃, or mārūndē	198. We shall beat.
Tumhī mārāl	Tumhī mārʰsān, or māral	Tumhī mārāl	Tumī mārāsē, or mārēndē	199. You will beat.
Tē mārʰtil	Tē mārʰtin	Tē mārʰtil	Hun-man mārʰdē, or mārēndē.	200. They will beat.
Mī mārāvē̃	Mī mārāva	Myā mārāva	Mui mārēndē	201. I should beat.
Malā mārʰlē̃ āhē̃	Ma-lē mārʰtō	Madz mārʰla āhē	Mō-kē mārbā āsat	202. I am beaten.
Malā mārʰlē̃ hōtē̃	Ma-lē mārʰla	Madz mārʰla hōtā	Mō-kē mārʰlāē	203. I was beaten.
Mī mārʰlā-dzāin	Ma-lē mārʰtīl	Madz māral	Mō-kē mārʰbā āē	204. I shall be beaten.
Mī dzātō̃	Mī dzātō	Mī dzātō	Mui jā̃yasē	205. I go.
Tū̃ dzātōs	Tū dzātā	Tū dzātō(s)	Tui jāsīs	206. Thou goest.
Tō dzātō	Tō dzātē	Tō dzātō	Hun jāyasē	207. He goes.
Āmhī dzātō̃	Āmhī dzātō	Āmhī dzātō	Hamī jāûsē	208. We go.
Tumhī dzātā̃	Tumhī dzatā	Tumhī dzā(-tā)	Tumī jāvãsās	209. You go.
Tē dzātāt	Tē dzātat	Tē dzātēt	Hun-man jāsat	210. They go.
Mī gēlō̃	Mī gēlʰtō; mī gēlō	Mī gēlō	Mui gēlō	211. I went.
Tū̃ gēlās	Tū gēlā	Tū gēlā(s)	Tui gēlīs	212. Thou wentest.
Tō gēlā	Tō gēlā	Tō gēlā	Hun gēlō	213. He went.
Āmhī gēlō̃	Āmhī gēlō	Āmhī gēlō	Hamī gēlū	214. We went.

English.	Kôṅkaṇī (Kanara).	Kôṅkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kôḷī (Thana).
215. You went . . .	Tumī gele . . .	Tummī vatsugele .	Tumhī gēlã̄, or gēlet	Tumī gēlā . . .
216. They went . .	Te gele . . .	Te vatsugele . .	Tē gēlē . . .	Tē gēlē . . .
217. Go . . .	Vets . . .	Vatsa . . .	Dzā . . .	Dzā . . .
218. Going . . .	Vechẽ . . .	Vatsata . .	Dzāt . .	Dgāt . . .
219. Gone . . .	Gello . . .	Gello . . .	Gēlēlõ . . .	Gelēlā . . .
220. What is your name ? .	Tujẽ nāv kitẽ ? .	Tu-gelẽ nāvă ittẽ ? .	Tudzhã̄ nāv kitã̄ ? .	Tudză nāv kāy ? .
221. How old is this horse ?	Hyā ghoḍyāk kitlĩ varsã̄ ? .	Ho ghoḍo kitlyā prāye-tso ?	Hē ghoḍē-lā kitī varsã̄ sat ?	Ō ghōrā kavᵃrē umᵃrī-tsā hāy ?
222. How far is it from here to Kashmir ?	Hāngāthāvu Kāśmirāk kitlẽ põis ?	Hãg-thāvnũ Kāśmirāka kitlẽ dhūr āssa ?	Ēthāᵃthĩ Kāśmir kitī lāmb sē ?	An-śī Kāśmir kavᵃrã̄ lāmb hōyᵃl ?
223. How many sons are there in your father's house ?	Tujyā bāpāi-chyā gharãt kitle pūt āsāt ?	Tugelyā bāpsugelyā ghārā kitle dzāṇā pūta āssati ?	Tujhē bāpᵃsā-chē gharãt kitī bŏḍyē sat ?	Tudzē bāpās-tsē gharān kavᵃrē sŏkᵃrē hān ?
224. I have walked a long way to-day.	Ādz hãv lāmb vāt tsallã̄ .	Āji hãvă sobāri vāta tsamkalã̄.	Mē ādz pushkaḷ lāmb tsalᵃlõ	Adz mī bŏvᵃsā dūr jēlᵃtũ .
225. The son of my uncle is married to his sister.	Mojyā māvᵃlyā-tso pūt tā-chyā boiṇī-lāgĭ kājār dzālā.	Magelyā bapolyāgelo pūtu tāgelyā bhaiṇīka lagnā dzāllā.	Tē-chyā bēhᵃṇīśĩ mājhyā tsulᵃtē-chyā boḍyā-tsā varhāḍ dzhālã̄ sē.	Mādzē kākā-tsē sŏkᵃryā-tsē lagīn tyā-tsē baiṇī-śī dzhaila.
226. In the house is the saddle of the white horse.	Gharãt dhovyā ghoḍyā-chē jīn āsā.	Gharāntũ tyā dhāvyā ghoḍyāgelē jīnã̄ āssa.	Tē pāṇḍhᵃrē ghoḍē-tsã̄ jīn tō gharãt sē.	Pāṇḍē ghōryā-tsă jīn gharān hāy.
227. Put the saddle upon his back.	Tā-chyā pāṭhĩr jīn ghāl .	Tajjyā phāṭṭiri jīnã̄ ghāli .	Tēchyā pāṭhī-var tã̄ jīn ghālā (or tsaḍhay).	Tyā-tsē pāṭhī-var jīn ghāl .
228. I have beaten his son with many stripes.	Hãvẽ tā-chyā putāk dzāyᵃte mār mārᵃle.	Hãvẽ tāgelyā puttāka sobāri korḍe mārle.	Mē tē-chē mulᵃgē-lā pushkaḷ tsabuk māyᵃrē	Mī-na tyā-tsē sŏkᵃryā-lā murād phaṭᵃkē dilē.
229. He is grazing cattle on the top of the hill.	To guḍyā-chyā takᵃlēr gorvãk tsaraitā.	To tyā guḍḍyā-chyā turyēri gorvāka tsarait āssa.	Tyā tēkᵃdyā-chē māthē-var tō gurā tsarᵃvīchē sē.	Tō ḍongᵃrā-tsē māthyā-var dhŏrā tsāritē.
230. He is sitting on a horse under that tree.	Tŏ tyā rukā-chyā saklā yekā ghoḍyār basᵃlā.	To tyā rukkā-muḷāntũ ēk ghoḍyāri baisat āssa.	Tē dzhāḍā-khālĩ tŏ ghoḍē-var bēsᵃchē sē.	Tō tyā dzhārā-burā ghōryā-var basᵃtē.
231. His brother is taller than his sister.	Tā-tso bhāv tā-chyā baïṇī-vŏrn ubār āsā.	Tāgelo bhāvu tāgelyā bhaiṇī-ṭēkshyã̄ lāmb āssa.	Tētsō bhāūs tēchyā bēhᵃṇī-pēkshā unts sē.	Tyā-tsā bhāūs tyā-tsē baïnī śivāy unts hāy.
232. The price of that is two rupees and a half.	Tā-chẽ mŏl aḍĭdz rupŏi āsā	Tājjē mola aḍḍētsa rupayo .	Tē-chī kimmat aḍits ĭ upayē sē.	Tyā-chī kimmat arīts rupayē hāy.
233. My father lives in that small house.	Modzo bāpūi tyā dhākᵃtyā gharãt āsā.	Magelo bāppūsu tyā sānã̄ gharāntũ rābtā.	Mādzhō bāpūś tē dhākᵃṭē gharãt rēhᵃ-chē.	Mādzā bāpus tyā dhākᵃlyā gharān rētē.
234. Give this rupee to him	O rupŏi tā-kā dī .	Hī rupayi tākkā dī .	Hō rupayō tē-lā dēs .	Yō rupayā tyā-lā dēs .
235. Take those rupees from him.	Tājē kaḍᵃche te rupŏi kāṇ-gē.	Tājje-lāggi-thāvnũ tyo rupayo ghye.	Tē rupayē tē-chē-pāshṭĩ ghe	Tyā-tsē mēr-śī tavᵃrē rupayē ghēs.
236. Beat him well and bind him with ropes.	Tā-kā borẽ mār āui tā-kā doryẽn bānd.	Tākkā barŏ māri āni rādzvānẽ tākkā bāndūnũ ghāli.	Tē-lā tsāṅgᵃlō mār nī dŏryān bāndh.	Tyā-lā bŏv-sā tsŏp dēs na dŏrā-śī bānd.
237. Draw water from the well.	Bāyĭtᵃlẽ udāk kāḍ .	Baïchẽ uddāka kāḍi .	Bāvīṇthī pāṇi kāḍh .	Bāvin-śī pānī kār .
238. Walk before me .	Mojyā-mukār tsal .	Majje idūra tsamka .	Mājhē-puḍhã̄ tsal .	Madzē purē tsāl .
239. Whose boy comes behind you ?	Tujyā pāṭlyān koṇā-tso cheḍo yetā ?	Koṇagelo cheḍko tujyā mākshi yettā ?	Tujhē pāṭhī-māgiṇthĩ koṇā-tsō boḍyō yē-chē sē ?	Tudzē magārī kōnā-tsū sokᵃrā yētē ?
240. From whom did you buy that ?	Tẽ koṇā kaḍ-chẽ tuvẽ molāk getᵃlẽ ?	Koṇā-lāggi-thāvnũ tẽ tuvẽ kāṇ-ghettilẽ ?	Kōṇā-pāshṭĩ tũ tã̄ vikat ghētᵃlās ?	Kōnā-tsē mēr-śī tudzūn tē vikᵃtā ghētᵃlās ?
241. From a shopkeeper of the village.	Halle-chyā yekā āṅgaḍᵃkārā-kaḍ-chē.	Tyā halḷiyē-chyā ekkā āṅgḍi-kārā-kaḍe.	Gāvᵃtᵃlē ēkā dukānᵃdārā-pāshṭĩ.	Gãvā-tsē dukānᵃdārā-mēr-śī

Marāṭhī (Poona).	Varhāḍī Kuṇᵃbī (Akola).	Nāgpurī (Nagpur).	Halᵉbī (Bastar).	English.
Tnmhī gēlā̃	Tumhī gēlē	Tnmhī gēlē	Tumī gēlās	215. You went.
Tē gēlē	Tē gēlē	Tē gēlē	Hun-man gēlŏ	216. They went.
Dzā	Dzā; dzāy	Dzā	Jā, jāyᵃnā	217. Go.
Dzāt	Dzāt	Dzāt	Jātŏr	218. Going.
Gēlēlā	Gēlā; gēlēlā	Gēlā	Gēlŏ	219. Gone.
Tujhē̃ nāv kāy ?	Tuha nāv kāy hāyē ?	Tnḍzha nāv kā āhē ?	Tnchŏ nāv kāy āyē-nā ?	220. What is your name ?
Hyā ghōḍyā-chē̃ vay kāy ?	Yā ghōḍᵃmyā-chī umbar kitī hāyē ?	Hā ghōḍā kitī vayā-tsa āhē ?	Yē ghōḍā kitᵃrŏ umar-mē̃ āsē-nā ?	221. How old is this horse ?
Yēthūn Kāśmīr kitī lāmb āhē ?	Athūn Kāśmīr kitī lām ahē ?	Kāśmīr yēthūu kitī dūr āhē ?	Yahā̃-lē Kāśmīr kitrŏ dūr āsē-nā ?	222. How far is it from here to Kashmir ?
Tujhyā bāpā-chyā gharāt kitī mnlē āhēt ?	Tuhyā bāpā-chyā gharāt kitī pŏrā āhēt.	Tnjhyā bāpā-chyā gharī kitī pōr āhēt ?	Tuchŏ bāp-chŏ kitᵃrŏ lēkā āsat ?	223. How many sons are there in your father's house ?
Mī āḍz lāmb rastā tsālᵃlō āhē.	Mī āḍz lay tsālūn ālŏ āhē .	Mī āḍz phār dūr tsālᵃlō .	Āj mui khnbē dūr hiṇḍlē-nā (or hiṇḍlēv).	224. I have walked a long way to-day.
Mājhyā tsulᵃtyā-chyā mulā-chē̃ lagna tyā-chyā bahiṇī-śī dzhālē̃.	Māhyā kākā-chyā pŏrā-tsa tyā-chyā bahinī-śī lagan dzhāla āhē.	Mājhyā tsulᵃtyā-chyā pŏrā-śin tyā-chyā bahinī-śin lagn dzhāla.	Mōchŏ kakā-chŏ lēkā-chŏ bihāv hun-chŏ bahin-saṅgē hōlī.	225. The son of my uncle is married to his sister.
Tyā gharāt, tyā pāṇḍhᵃryā ghōḍyā-chē tē khōgīr āhē.	Tyā gharā-maudī tyā pāṇḍhᵃryā ghōḍyā-tsa khōgīr hāyē.	Pāṇḍhᵃryā ghōḍyā-tsa khōgīr gharāt āhē.	Ghar bhitᵃrē paṇḍᵃrā ghōḍā-chŏ khōgīr āsē.	226. In the house is the saddle of the white horse.
Tē̃ khōgīr tyā-chyā pāṭhī-var ghāl.	Tyā-chyā pāṭhī-var tē khōgīr ṭhiv.	Tyā-chyā pāṭhī-var khōgīr ṭāk.	Khōgīr-kē ghōḍā-kē pāṭ-nē lathā.	227. Put the saddle upon his back.
Tyā-chyā mulā-lā mī pnshkaḷ phaṭᵃkē mārilē āhēt.	Mī tyā-chyā pŏrā-lē lay phaṭᵃkē mārᵃlē āhē.	Mī tyā-chyā pōrās pushkaḷ bēt mārᵃlē.	Mui hun-chŏ lēkā-kē khnbē mārᵃlā.	228. I have beaten his son with many stripes.
Tyā ṭēkᵃḍī-chyā tyā śikhᵃrā-var tŏ gurē̃ tsārit āhē.	Tŏ ṭēkᵃḍī-chyā māthyā-var dhōra tsārat āhē.	Tŏ ṭēkᵃḍī-var ḍhōra tsārat āhē.	Hunī ḍŏṅgᵃrī ñpᵃrē gāy gōhᵃrī charāy-sē.	229. He is grazing cattle on the top of the hill.
Tyā dzhāḍā-khālī tŏ ēkā ghōḍyā-var basat āhē.	Tyā dzhāḍā-khālī tŏ ghōḍyā-var basat āhē.	Tyā dzhāḍā-khālē tŏ ghōḍyā-var basat āhē.	Hunī ghōḍā ñpᵃrē hunī rñkh khālē chagᵃlŏ āsē.	230. He is sitting on a horse under that tree.
Tyā-tsā bhāñ tyā-chyā bahiṇī-pēkshā̃ adhik nnts āhē.	Tyā-tsā bhāū tyā-chyā bahinī-hūn utstsā āhē.	Tyā-tsā bhāū tyā-chyā bahi-nī-hūn unts āhē.	Hun-chŏ bhāī hnn-chŏ bahin-lē ḍēñg āsē.	231. His brother is taller than his sister.
Tyā-chī kimmat aḍits rupayē āhē.	Tyā-tsa mŏl aḍits rupayē āhē.	Tyā-chī kīmat aḍits rupayē āhē.	Hun-chŏ mŏl dui rupᵃyā ā̃ṭh ānā āsē.	232. The price of that is two rupees and a half.
Mādzhā bāp tyā lahān gharāt rāhᵃtō.	Māhā bāp tyā lāhyauyā gharāt rāhᵃtē.	Mādzhā bāp tyā lahāu-sā gharāt rāhᵃtē.	Mōchŏ bāp hunī nānī knriyā-nē āsē.	233. My father lives in that small honse.
Hā rupayā tyā-lā dē	Hā rnpayā tyā-lē dē	Hā rupayā tyā-lā dē	Yē rnpᵃyā hun-kē diyᵃs	234. Give this rupee to him.
Tē rupayē tyā-chyā pāsūn gbē.	Tē rupayē tyā-dzŏḍūn ghē .	Tyā-chyā dzavᵃḷūn tē ru-payē ghyā.	Hun rupᵃyā hun-kē māṅgūn ānās.	235. Take those rupees from him.
Tyā-lā tsāṅgᵃlē mār āṇi dŏrā-nē̃ bāndh.	Tyā-lē lay mārā āni dŏryāhi-na bāndhā.	Tyās khub mārā an dōrā-nā bāndhā.	Hnn-kē jugē mārās aru ḍŏrī-saṅgē bāndhā.	236. Beat him well and bind him with ropes.
Tyā vihirītūn pāṇī kāḍh	Tyā ihirītūn pānī kāḍh	Vihᵃrītūn pānī kāḍhā	Chūā-lē pānī ḍumā.	237. Draw water from the well.
Mājhyā puḍhē̃ tsāl	Māhyā sāmᵃnē tsāl	Mājhyā sāmᵃnē tsāl	Mōchŏ pur jāŏ-nā.	238. Walk before me.
Tujhyā māgē̃ kōṇā-tsā mnlᵃgā yētŏ ?	Tuhyā māṅga kōnā-tsa pŏrᵃga yēta ?	Tujhyā māga kōnā-tsa pŏrᵃga yētē ?	Kā-chŏ lēkā tuchŏ pāṭ-pāṭ ēy-sē ?	239. Whose boy comes behind you ?
Tē̃ tū kōṇā pāsūn vikat ghēt lē̃ ?	Tyā kōnā-pāsūn tē ikat ghētᵃla ?	Tu hē kōnā-dzavᵃḷūn vikat ghētᵃla ?	Yē kā-chŏ thān-lē dharᵃlīs ?	240. From whom did you bny that ?
Tyā khēḍyā-chyā ēkā dukānᵃdārā-pāsūn.	Tyā khēḍyā-chyā dukānᵃvā-lyā-dzavᵃḍūn.	Gāv-chyā dukānᵃdārā pāsūn.	Gāv-chŏ gŏṭŏk sābūkār-thān-lē.	241. From a shopkeeper of the village.

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SPECIMENS OF THE

MARĀTHĪ LANGUAGE.